


The RELIEF SOCIETY MAGAZINE



VOL. 29, NO. 1
Lessons for April
JANUARY, 1942

THE COVER

Centennial Memorial Campanile

THE cover picture is a photograph of the proposed memorial campanile to be erected on Temple Square as a feature of the Relief Society centennial observance. In this bell tower will hang the famous Nauvoo Temple bell.

The structure, designed by Lorenzo Young, Salt Lake architect, is to have a black granite base and terrazzo terrace, with the upper part of the campanile of cast bronze. At the top of the granite base an urn containing a light will illuminate the bell at night. The height of the structure is to be thirty-five feet. Four plaques for the base are being designed by Avard Fairbanks, Utah-born sculptor.

While it was originally planned that bronze be used in combination with other materials in the erection of this campanile, the war situation makes it necessary for the Government to restrict the use of certain metals for purposes such as this. Accordingly, the erection of the structure will proceed as planned using permanent materials in so far as they are available, and where necessary substitute materials will be used temporarily.

The General Board of Relief Society accepts voluntary contributions toward the erection of this permanent memorial. For particulars see page 39.

Arrangements for this month's cover design are by Evan Jensen.



RELIEF SOCIETY CENTENNIAL SOUVENIRS

Now Available for Purchase



OFFICIAL CENTENNIAL SEAL

The official centennial insignia has been beautifully reproduced in the Relief Society colors, blue and gold, on gummed seals the same size as the reproduction above. These are suitable for use on programs, booklets, letterheads, invitations, placecards, and for similar purposes in connection with centennial celebrations, or for other purposes during the centennial year. Price, 10c per 100, postpaid. Not available in lots of less than 100.

OFFICIAL RELIEF SOCIETY PIN

No. 1 Pin of blue baked French hard enamel and 24 carat gold-plated, price \$1.10, postpaid.

No. 2 Pin of blue baked French hard enamel and 10 carat solid-gold front (gold-filled), with 24 carat gold-plated back, price \$1.80, postpaid.

Both pins are identical as to design, size, and coloring. Although issued as a feature of the centennial year, this pin bears only the organization date, 1842, and will therefore be appropriate for use after the centennial. These prices include Federal excise tax.

OUR LEGACY

RELIEF SOCIETY CENTENNIAL ANTHOLOGY OF VERSE

This 329-page book contains poems selected from the writings of Latter-day Saint women from 1835 to 1942, including all the prize poems designated in the annual Eliza Roxey Snow Memorial Poem Contest. The relatives of those whose poems are included in this anthology will be especially interested. Price \$1.50, postpaid.

CENTENNIAL COMMEMORATIVE PLATE

This pottery plate, 10½ inches in diameter depicts the first Relief Society meeting held in Nauvoo, March 17, 1842. Brown is the predominating color of the design on this beautiful ivory plate, with costumes in a variety of colors. The plate is bordered with gold-colored wheat heads. The inscription on the back gives information as to the organization, scope, and purposes of Relief Society. Price \$1.50, postpaid.

CENTENNIAL SONGS

A SONG OF TRIUMPH, words and music by the late Beatrice F. Stevens, 2 pages, 5c per copy, postpaid.

IN THY FORM, words by Dr. Carlton Culmsee, music by Dr. Florence Jepperson Madsen, 7 pages, 10c per copy, postpaid.

These two songs are punched to fit the loose-leaf RELIEF SOCIETY SONG BOOK.

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**All articles listed above are obtainable only from
General Board of Relief Society, 28 Bishop's Building, Salt Lake City.**

The Relief Society Magazine

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

Vol. 29

JANUARY, 1942

No. 1

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Greetings

WITH the dawning of the New Year—our centennial year—the General Board extends affectionate greetings to Relief Society women throughout the Church.

How happy and blessed we are in our membership in an organization which for one hundred years has been devoted to the cause of humanity and the glory of God—a mission for which it was organized and set apart by its Prophet-founder.

As we look back over the long road which has been traveled, we can visualize the brave women of each period who have made their contribution and passed the work on to others, leaving their memories and inspiration as a precious heritage to those who have followed.

As we review the work of the past year, which is typical of that of other years, the feeling uppermost in our hearts is one of sincere thanksgiving and gratitude to you dear sisters of today for your earnest labors and notable achievements, and to our Heavenly Father for the manifold blessings and mercies He has bestowed upon us and upon our organization.

While we have cause for rejoicing in our growth, development, and accomplishments, we are not unmindful of the sorrows and suffering in many lands today, of the unrest which is spreading over the whole face of the earth, and of the tendency to destroy instead of to build. And we wonder what the New Year will bring. Our constant prayer is that in this New Year which is especially

sacred to us, and which is our most important milestone, the forces of evil may be destroyed, that misunderstanding, selfishness, and hate may be removed from the hearts of men, and that sympathy, understanding, and reason, and the spirit of the Master may enter therein; that war may cease and peace be established in the earth.

It is the plain teaching of history that there is only one way to avoid war, and that is to remove the causes of war. We believe it is within the power of men to put into operation those forces that would bring this about, and that this could be done if they would carefully study and be willing to apply in their daily lives the teachings of the Savior. Jesus said:

... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. (Matthew 22:37-39)

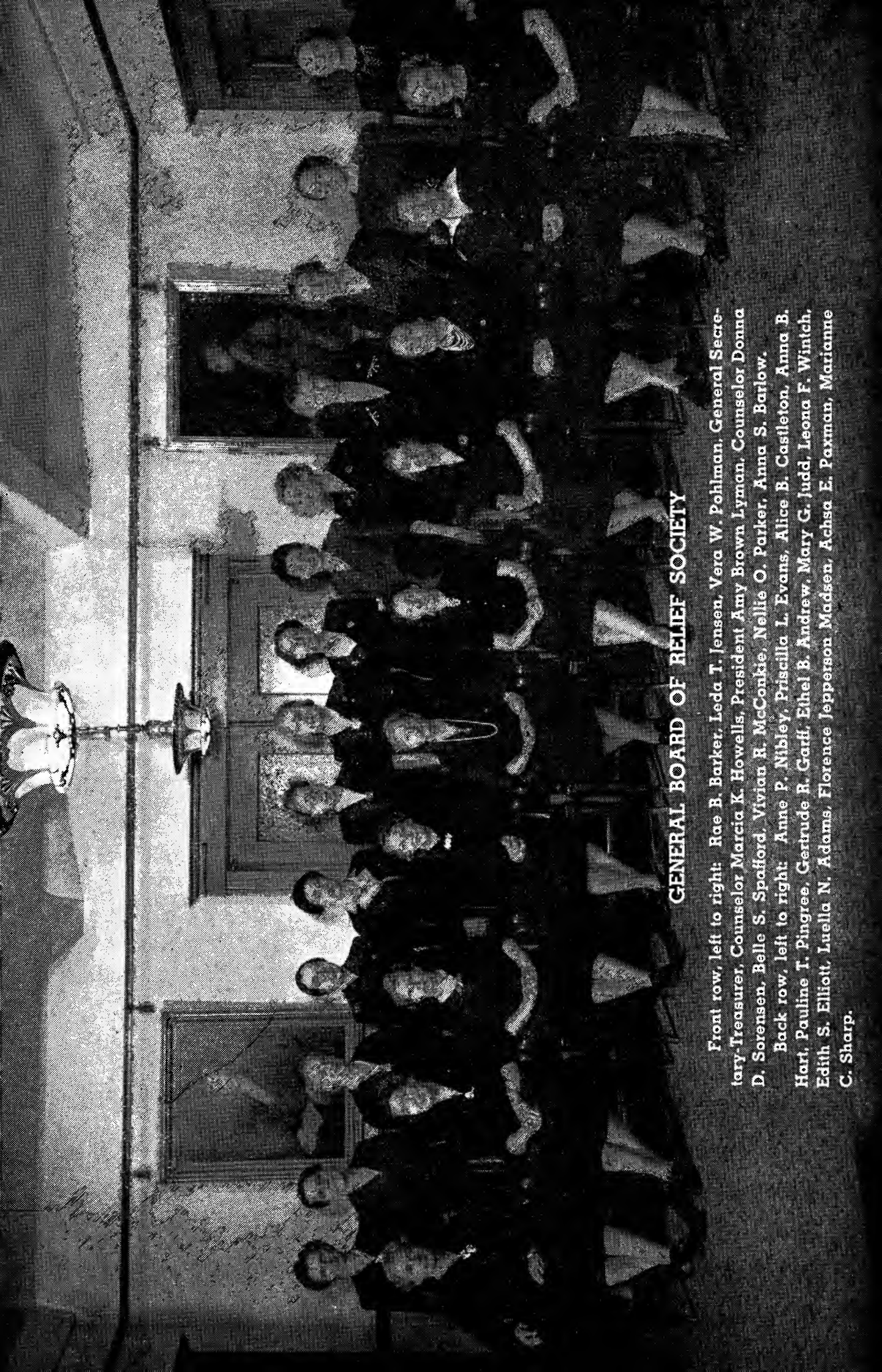
Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (Matthew 7:12)

If the abiding aim of all the people of the world could be the promotion and practice of these divine teachings, which foster love for, and faith in, all mankind, it would be the greatest step that could be taken to bring about permanent peace.

That we may in our own lives re-dedicate ourselves to the way of life proposed by the Master is our earnest prayer.

Vera W. Pohlman,
General Secretary-Treasurer.

Amy Brown Lyman,
Marcia K. Howells,
Donna D. Sorensen,
General Presidency.



GENERAL BOARD OF RELIEF SOCIETY

Front row, left to right: Rae B. Barker, Leda T. Jensen, Vera W. Pehlman, General Secretary-Treasurer, Counselor Marcia K. Howells, President Amy Brown Lyman, Counselor Donna D. Sorensen, Belle S. Spafford, Vivian R. McConkie, Nellie O. Parker, Anna S. Barlow.

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A Tribute To The Relief Society

Elder Rudger Clawson

President, Council of the Twelve Apostles

IN August 1919, I was appointed by President Heber J. Grant as special adviser to the General Board of Relief Society, and was commissioned to assist in consolidating the accounts of all the departments of the general office and to set up a system of bookkeeping adapted to

needs of the Society. I did that, and since that time I have supervised the yearly audit of the business and the accounts. I have frequently counseled with the officers of the Society and advised them on the various problems that arise almost daily. I am, therefore, familiar with the details of their work and am in a position to know what they are actually doing.

I should like to most warmly commend Sister Lyman and her associates, her predecessors and their associates, for the efficient manner in which they have carried on the great volume of business necessary in such an important organization. The service which the Relief Society renders to the Church is great indeed. Few, I fear, understand the magnitude and the importance of this work. These sisters carry forward a program second only to that of the Priesthood. It is both temporal and spiritual. Relief Society women minister to the needs of those in distress. They plant faith and hope in the hearts of the sorrowing and disconsolate. The Relief Society in all its work reflects the true spirit of the Gospel. The membership of the or-



PRESIDENT RUDGER CLAWSON

ganization is made up of women of experience, of faith and understanding. This enables them to perform the delicate and important tasks that go with the charity service of the Church in a manner unparalleled in other organizations. In a spirit of true Christianity they go about doing good.

In addition to all of the assistance which the Society gives to those who are in need, it has a great educational program that builds faith, inspires a love for learning and culture, and that brightens the lives and improves the homes of

all its members. I have had great pleasure in my extensive travels among the Saints in encouraging the sisters to join the Society, and I have encouraged Priesthood members everywhere to support and help it. While it is an auxiliary organization, it is a great help and a great support to the bishops in their arduous labors.

At the beginning of a New Year it gives me real pleasure to extend to the members of this great Society every good wish and blessing during this centennial year and for the future.



TO A PIONEER LADY

Grace Zenor Pratt

Dear pioneer lady, my thoughts go back through the years
 To you in your crude little house with its scanty fare,
 Making the most of that little you had till it seemed a feast,
 And the one small room became home and a haven
 To those whom you loved and who loved you there.
 Pioneer lady, I'm sure that your heart often craved
 Music and beauty and laughter, as well as the trivial things,
 Infinitely dear, that all women crave,
 When all that you had was the laughter—
 Laughter which kept you brave.

There were no moments to waste, dear lady, over trivial things;
 No time for envy, no fretting for this and that;
 No time for jealousy, no moments for vain regret;
 There were the tasks, the children, the weaving, the toil
 From daylight till night,
 Subduing the wilderness, taming the soil. . . .
 Yet your soul caught glimpses of beauty, culture, and highest art—
 For always the truest culture springs from the patient heart.
 O pioneer lady, brave of spirit and true,
 We who are only women today offer our praise to you,

In Retrospect

President Amy Brown Lyman

Chapter I

AT the request of the General Board that I write a series of autobiographical articles for the *Relief Society Magazine*, I have consented to do so. I assume this task with a deep sense of humility and with the hope that this brief chronicle of some of the events of my life will be of sufficient interest to justify publication.

Pleasant Grove, the small village located at the foot of famous Mt. Timpanogos in Utah County, was my birthplace. I arrived on a cold, brisk February 7 morning in 1872, just twenty-five years after the settlement of Utah and twenty-two years after the settlement of Pleasant Grove. Coming at this time, I missed the real hardships of earlier days and enjoyed such advantages as living on a railroad. When I was one year old, in 1873, the Utah Central, the first railroad in Utah, was extended through Pleasant Grove and as far south as Provo. It had been incorporated in 1869 and reached Lehi Junction in 1871.

If I could go back to the time of my birth and could choose my own birthplace, I am sure it would be Pleasant Grove. As I think of it today, there could have been for me no more desirable place in which to be born and no other place which could have given me the environment and the particular experiences I had there, and which I now prize so dearly. Everything connected with my life up to my seventeenth year was centered in this small, in-

teresting country town, which to me is a sacred place and will always be home.

In those days of slow transportation and limited communication, country children in America lived a more or less lonely and detached life on isolated farms. This, however, was not the case in Utah; where the farm-village type of community which we now know so well, but which was unique at that time, was established at the outset. There was no village life among American farmers anywhere else. Here the farmers lived together and in closely-knit units surrounded by the areas which they cultivated. They went out to their farms to work during the day and returned in the evening. In the beginning, it had been quite necessary for them to settle together on the streams which furnished their water supply, and it had been very important for their safety that they live close enough together to protect themselves from the Indians. This type of country life, thus early adopted, proved so satisfactory that it became the pattern wherever Mormons colonized. It was advantageous economically, socially, and religiously. It provided many types of profitable cooperation; made good schools and recreational facilities possible, which in those days were almost impossible among greatly scattered agricultural settlers; and it also made church-going easy and desirable.

The story is told that in those early

days of isolated living on farms and wooded lands a certain farm woman became mentally ill, and her husband said he couldn't understand how she ever caught such a malady as she hadn't been away from the farm once in seventeen years.

In the early Utah towns there were many features which contributed to healthy, normal life. The climate was especially good. The people were sturdy and industrious, and they lived in their own homes. Then, there were always the meetinghouses or churches, which were real community centers, and the schools with their recreational facilities. There were also music, dramatic and literary societies, and community dances. There was a friendliness and sociability difficult to provide where people live in scattered conditions or even in large cities. Thus, the children were protected from many of the temptations and evils of city life.

In the beginning the settlers in Utah were mostly converts to the Latter-day Saint Church, from various states of the Union and from foreign countries. Among these converts were educators, musicians, tradesmen, factory workers, craftsmen, farmers, dairymen, et cetera. This variety in citizenship was an important factor in the development of the communities and in the culture of the people.

In Pleasant Grove in my childhood there were a number of the original Utah pioneers, also members of the Mormon Battalion and of Zion's Camp. These persons had all lived in Nauvoo and had experienced the persecutions there and also the persecutions in Missouri. There were Indian war veterans and western explorers. There were many interesting foreign-

ers—Scandinavians, Englishmen, Irishmen, Welshmen, Scots, and Germans. These foreign-born citizens made us acquainted with the old world, and they, together with the pioneers and returned missionaries, thrilled us with recitals of their experiences. Could one find a more interesting environment in which to live?

One of the rare occasions in our town was when Brother Philo Dibble, of Springville, came on his periodic visits to present his illustrated lecture on early Mormon history. He had great canvasses ten feet or more high, as I remember them, upon which were painted thrilling scenes with almost life-size figures. These, together with his dramatic descriptions and narratives, held us children spellbound. The scene of the martyrdom at Carthage Jail was so real and was so vividly stamped upon my mind, that whenever I have since visited this historic place I have in my imagination visualized the whole sad episode in all its details. For footlights Brother Dibble used to place a row of tallow candles, which were set up on a plank, at the base of the pictures, and these were lighted as the lecture was about to begin. In addition to the pictures, plaster of Paris busts of the Prophet and the Patriarch were displayed. These he carefully wrapped in cotton batting while traveling.

Other outstanding events in the community were the celebrations held on July 4 and 24, when interesting street parades were featured and programs given.

There was no evidence of wealth in our community, nor were there any elegant homes, but we had high educational, moral, and spiritual

standards. We had plain living, but high thinking. Next in importance to the earning of a livelihood was the proper rearing of children. Providing educational opportunities for children was regarded as highly important. A school was opened the same year the village was founded. The first settlers arrived in September, 1850, and located in a grove of cottonwood trees on Battle Creek. There were seven families in the company, and that first winter they all went to school—men, women, and children. In the group was a teamster, fairly well-educated for that period, who had been hired by a widow lady to drive her teams across the plains. Arriving late in the fall, he decided to spend the winter in the valley and was engaged to teach the school.

In my childhood and youth we had a good elementary school, but no high school. In fact, at that time, there were no high schools in Utah, and after finishing the elementary schools, in order to get more education children had to be sent away to the Brigham Young Academy at Provo or to the University of Utah in Salt Lake City, both of which gave advanced educational courses including normal training. All of my father's children who lived beyond childhood (sixteen in number) had the opportunity of attending school at the Brigham Young Academy, as did those of many other families. I have heard both Dr. Karl G. Maeser and Dr. George H. Brimhall say that in those early days Pleasant Grove sent more young people to the Brigham Young Academy than did any other town of its size in Utah.

MY father, John Brown, born in 1820, was one of the original pioneers of Utah. He was captain of the thirteenth ten in Brigham Young's company, and, with this first group of pioneers, arrived in Salt Lake Valley July 24, 1847. He was but twenty-seven years of age at that time, and had already crossed the plains as far west as Pueblo the year before (1846) as one of the leaders of the Mississippi Saints. These southern Saints from Monroe County had been directed by President Brigham Young to start west in that year with the understanding that they would meet his company of pioneers on the plains. Brigham Young's company, however, was delayed in Missouri due to the Mexican war and other unforeseen events and, therefore, did not begin its famous journey until the next year.

When the Mississippi expedition learned from mountaineers and travelers at Pueblo that Brigham Young's company had not yet left the Missouri River, and that 500 members of the company had joined the army, forming the Mormon Battalion, and were now on their way to New Mexico, they decided to spend the winter in Pueblo. Father and seven of his companions, however, returned to the East in the fall of 1846, and the next year he came with the pioneers to Salt Lake Valley. In the fall of 1847 he returned East again with Brigham Young and others, the main company remaining in Salt Lake Valley. This was his fourth trip across the country. As pioneer, Church emigration agent, and missionary, he crossed the plains thirteen times with oxen and mule teams, and in 1867 and also in 1869 he made the same trip by rail.

His best-loved animal was a mule named "Zeek." In his journal dated January, 1854, he records: "On Christmas night my black mule, 'Zeek,' died. He had taken me across the plains seven times and was the most faithful animal I ever owned." As emigration agent for the Church, father, during one season alone—the summer of 1853—met in relays at New Orleans 2,548 Latter-day Saints, took them up the Mississippi in river boats to St. Louis, and there outfitted them with oxen and wagons for the journey across the plains.

He served as bishop in Pleasant Grove for twenty-eight years, as mayor of the city for twenty years, and as state legislator for nineteen years.

Tennessee was his birthplace. He was the twelfth child in a family of fourteen. He was brought up in Illinois, where at the age of twenty he began teaching school with the view of earning money with which to finish his education. After he joined the Mormon Church, however, his schoolhouse was burned. He later located in Nauvoo, where he worked on both the Nauvoo House and the Nauvoo Temple. From here he was sent on two separate missions to the Southern States.

Father was deeply religious. To the end of his days he was devoted to the Church and to its leaders. No child of his was ever permitted, in his presence, to criticize the leaders of the Church. He was a loyal and patriotic citizen of Revolutionary stock on both sides. His forebears thus helped to establish the Government of the United States. He had a fine intellect and was unusually well-read. He was a man of rare judgment. He was gentle, well

balanced, and had excellent poise. I never saw him angry. He could become indignant at injustice and wrongdoing, and did not hesitate to let this be known, but he believed that emotional upsets and temper tantrums were infantile reactions, most unbecoming, later regretted, and always to be avoided. We were taught as children to try always to control ourselves and be masters of unpleasant situations.

On my visit to the commencement exercises of the University of Michigan a few years ago, I was asked by one of my husband's classmates about the type of men the Mormon pioneers were. She had been reading some books which had made her very curious about Brigham Young and his early associates. I told her that in my early life I had met a number of these men and admired them, but that there was one with whom I was especially well acquainted, and that was my own father. I told her he was one of the cleanest, sweetest, and most righteous men I had ever seen—a man with no bad habits, one whose personal standard of living was of the highest order; that he would not indulge in anything of a low or degrading nature, nor would he associate with those who did.

My mother, Margaret Zimmerman Brown, was born in Pennsylvania of German parents who had emigrated to this country from Wurtemberg, Germany. Her father, George G. Zimmerman, was educated in a German university, and was a teacher of languages. He served in the German Army in the Napoleonic wars and was taken a prisoner by the French. After returning to Germany, and while he was still in the army, he made up his mind that he would

leave the country at the first opportunity because he was opposed to compulsory military training and hated war. He was determined not to rear his children in war-ridden Europe. After coming to America, he taught languages in high schools and academies in Maryland and Pennsylvania.

My mother's mother was descended from the Hartman-Hoke families. The Hokes were from the middle class. The Hartmans were well-to-do and were prominent in the aristocratic circles of Wurtemberg, where many of them held important positions. Among them were writers, and leaders in political, professional, and educational fields. I shall mention several of them who lived between 1750 and 1890: John George Hartman was court counselor and secretary of the treasury to the Duke of Wurtemberg, and was said to be one of the most influential men in the Duke's service. Michael Hartman and John Frederick Hartman were city mayors. Eberhard Friedrich Hartman, my mother's great-grandfather, was a widely-known educator.

His grandson, Karl Hartman, who came from this family of teachers which for 120 years without a break taught in one and the same community, was honored and beloved by all folk school teachers throughout Wurtemberg both for his knowledge and for his great activity in trying to improve the conditions of the teaching profession. In 1850 he was chosen to travel throughout Wurtemberg to study the proposition of advancing bright students by giving them special attention. As head of a normal training school he was sent in 1856 on a tour of Ger-

many to visit the schools and to study the activities of the various states in the training of teachers. He was president of the Folk School Teachers' Association, and editor of the *Folk School Teachers' Magazine*. In the Wurtemberg parliament he was chairman of the committee appointed to study and revise the school laws.

After my mother's family joined the Church they left Pennsylvania and moved to Illinois, later coming to Utah where they arrived in May, 1851. My dear old grandfather, who spoke fluently German, French, and English, was also a Latin scholar. He loved learning and education and often said to his children, "While you children have been deprived of educational opportunities in this far-away western land where there are no high schools or colleges, you must see to it that your children do have these opportunities." This ideal of my grandfather's was always held by my mother as a goal for us children.

My mother was a partial invalid for a number of years, and during that time she directed the affairs of her household and in addition helped to solve the social and economic problems of many of her friends. She was forceful, dynamic, and efficient, yet she was tender and sympathetic. A strict disciplinarian, she kept both her children and her house "in order." Some might have thought that she dominated the lives of her children and required too much of them, and probably this was the case, but she was so wise and farseeing, and her judgment was so good, that we had more confidence in her ideas than we had in our own, and usually were willing to accept any plan she

had for us without much argument. She was a woman's woman and always maintained that girls should have equal opportunities and privileges with boys. Mother was one of twelve children, and herself gave birth to ten children. She was born in 1836 and lived exactly ninety-three years.

Following is an extract from a tribute paid to my mother at her funeral by Miss Alice L. Reynolds: "When the day came that I was asked to spend the weekend in the Brown home, I shall never forget the welcome I received when I met Sister

Brown. It was hospitality of the highest order. She took me in as a daughter, and from that first meeting to the last time that I ever saw her, it was always sympathetic understanding. And today I stand here before you as a representative of a host of young men and young women in Israel who have shared her home and know of her loving and helpful interest that all who shared it will treasure throughout their lives. We, with her own children, will call her name blessed to the very last generation."

(To be continued)

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SANCTUARY

Alice L. Eddy

I will come back to this blue, mountain fastness,
 And I will return to this green, leafy bower,
 Here to find balm when my wounds cry for healing,
 Here to find solace for sorrow's black hour.

I will remember the delicate tracing
 And patterns of pine bough against the deep blue.
 I will take with me the clarion of bird song
 To rally my spirit for what I must do.

I'll not be deafened by heartbreak's harsh wailing
 If song of white water my inner ear fills.
 I will not flinch in the furnace of testing
 If I take with me the strength of the hills.

I will have need of these calm, purple shadows
 To muffle the agonized dying of pride.
 I will return when the ordeal is over,
 Here with the trees and the streams to abide.

A Monument With A Message

Mary Grant Judd

Relief Society General Board Member

THE Latter-day Saints are a practical people, and their religion is a practical religion; yet, when it comes to places or events of significance in their past, there is no people with more sentiment. We rejoice when we learn that the Church has purchased some spot memorable in its early history, and thrill to the impressions we receive when we are privileged to stand upon one of these sacred spots.

A few of the places with a pull of sentiment that have come into possession of the Church are: the birthplace of our Prophet in Vermont, where a granite shaft magnificently pierces the blue; and the farm in New York State where Joseph Smith labored as a youth, and near which is the Sacred Grove with its glorious, majestic trees in all their pristine beauty. The Church owns Liberty Jail in Missouri, in which once stood "majesty in chains," as Joseph rebuked the uncouth guards whose foul language he could no longer endure. Later, in this same jail, he was given consolation from his Father in heaven in language as sublime as any to be found in the *Doctrine and Covenants*.

The Latter-day Saints believe in building monuments on significant spots; they believe that they breathe a message to the beholder that could not be accomplished so well through any other medium. Two such monuments are the monument of the Angel Moroni atop the Hill Cumorah which testifies to Christ's ap-

pearance on the American continent, and the inspirational piece of sculpture placed at the old Mormon cemetery at Winter Quarters which proclaims the message that the faith of Mormonism turns disaster and what might otherwise be defeat into victory.

And now another monument with a message is planned, to be placed on Temple Square. At our forthcoming centennial celebration it is the plan of the Relief Society to present to the Church a campanile, or bell tower. Besides marking the turn of a century, this monument will house in a permanent and beautiful setting the historic Nauvoo Temple bell.

This priceless relic played an important part in early Church history. Cast in bronze, it was brought by the way of sailing vessel from England as a gift from the British converts. It hung in the Temple before that edifice was completed and remained there until, following the evacuation of the Saints, it was rescued from a ruthless mob who were about to make away with it. David Burlock Lamoreaux drove his wagon underneath the bell, lowered it and delivered it to the Church, its rightful owner. It was the Lamoreaux family who hauled it in their wagon the long distance across the plains, and they willingly walked much of the way to do so.

In the huge volumes designated as *Journal History*, now in the Church Historian's Office, the day-by-day history of the trek is re-

corded. Occasional reference is made to the bell, showing that during the trek it had practical use. It awakened the herdsmen at dawn and reminded them to turn out their cattle to water. It tolled to call the people from their wagons to bow in morning prayer. It rang again when the time for starting the day's march arrived. It rang in the night to let the Indians understand that the sentry was at his post.

After the arrival of the pioneers in the Salt Lake Valley, the bell was used at the old bowery, predecessor of the Tabernacle, calling the Saints to religious worship. It rang at dawn to announce that the dangers of the night had passed and that cattle could be turned out to graze without fear of marauding Indians.

For some time past, the First Presidency of the Church has felt that this valuable relic should be given more prominence, but no definite decision had been reached concerning the project. Without knowing this, the Relief Society General Board asked permission to place the bell in a tower as a contribution to the Church, commemorating the one hundredth anniversary

of the Society and honoring the thousands of unsung Relief Society heroines who over this period of one hundred years have exhibited such unselfish service to humanity and wonderful devotion to a cause. Without thought of honor accruing to themselves or financial reward in even the smallest measure, Relief Society women have nursed the sick, comforted the bereaved, buoyed up the discouraged and disconsolate, nourished the hungry, clothed the naked, and even tenderly prepared the dead for burial.

But there is even greater significance attached to the proposed Relief Society memorial. We believe that in the near future thousands of visitors who come to Temple Square will pause before this tie between the past and the present and, as they view this old bell which has been in our midst longer than the memory of any living man, they will be impressed as the guide recites the early history of the Church. Thus, this priceless possession will continue to play well its part. And, since the story of our organization will be included, our influence for good will extend on and on in ever-widening circles.



SNOW

Dott J. Sartori

This white peace silencing the hills
 Is to heal the scars of parting
 On mother hearts and mountains
 Until a new spring's starting.

Prize-Winning Poems
Eliza Roxey Snow Memorial Poem Contest



EVA WILLES WANGSGAARD

Brave, Privileged Feet

Eva Willes Wangsgaard

First Prize

When I remember that a century
Has gone as wind-caught apple blossoms go
Since Joseph said, "To you I turn the key.
From this time forth intelligence shall flow,
And womanly, united hearts be bent
Toward charity. Let mercy be your shield
In bringing pain relief, the poor content;
And keep all doings in your bosoms sealed."
I feel the magnitude of this great plan
For human betterment—sense growth and scope.
To know of unpaid legions serving man
Sans thought of birth or creed gives me new hope
For this sad world by force and ignorance rocked—
Brave, privileged feet on paths that Jesus walked!



VESTA PIERCE CRAWFORD



ZELLA A. JOHNSON

Spacious Century, 1842-1942

Vesta Pierce Crawford

Second Prize

Wait but a moment in the sun of time
 Before the portals of the past are furled,
 While eager eyes appraise thy girth of years—
 O spacious century that changed the world.

Thy rhythm has been phrased to liberty
 With an insistent echo like a bell
 That strikes a measured music in the heart,
 With only wide and lumined words to tell.

There is no border to a dream—no end.
 It was for land beyond the silver dawn
 That questing wagons braved the barrier plain
 And found uncharted space to build upon.

Thy reaching freedom was a voice so strong
 It swept the strength of racial bonds away
 And gave the spirit greater latitude
 To rear the structure of a better day.

And yet the social dream—the great ideal—
 Could find no gentle shaping of its goal
 Until the hands of women molded time
 To give the swiftly changing world a soul!

O spacious century that now must pass
 And yield the tide into another year,
 Thy boundaries are like a heritage—
 A wider challenge on the new frontier.

Only faith can beckon to a clearer path,
 And only love can loom against the night;
 The shining ways of peace can still be found
 To move our shadowed orbit into light.

We who wait tomorrow's dawn must see
 The law of brotherhood and liberty!

—❖—
Centennial

Zella A. Johnson

Third Prize

The Master paused, as time rolled back the ages,
 To choose a gift, a blessing for the earth.

He marked a golden sheet in history's pages:
 "This shall record a boon of greatest worth.
 For womankind the world is dark and dreary,
 But dawning of a brighter day appears.
 The night shall end; this day shall mark for women,
 The opening of a glorious hundred years."

One hundred years of light and hope and duty,
 One hundred years of giving and of love,
 One hundred years of filling life with beauty,
 One hundred years of blessing from above.
 That was the gift God chose from all his treasures
 To cheer the earth and give it life anew;
 The key was turned, and blessings without measure
 Have flowed to prove a prophet's words are true.

A hundred years He gave to us, my sisters;
 But they are gone, and now our prayer He hears.
 "O Father, in thy mercy, look upon us,
 Help us be worthy of our hundred years.

Teach us, O God, the law of love and patience,
 The law of faith and sorrow for our sin;
 An understanding heart we crave, our Father,
 To help the needy and their friendship win."
 The blessing is for all; we are but chosen
 To serve the world, to guide and point the way,
 Reflect the light which comes to us from heaven,
 The dawning of the great Millennial Day.
 Teach us the "charity which never faileth",
 The love which to our Saviour's heart endears.
 Our gratitude we offer for this blessing,
 The opening of another hundred years.



Your Power

NOTHING will sustain you more potently than the power to recognize in your humdrum routine, as perhaps it may be thought, the true poetry of life—the poetry of the commonplace, of the ordinary man, of the plain toilworn woman, with their loves and their joys, their sorrows and their griefs.—*Sir William Ostler*



The Praise and Properties of a Good Wife

STRENGTH and honor are her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

She looketh well to the ways of her household; and eateth not the bread of idleness. (Proverbs 31:25-27)—*King Lemuel*



THE path of a good woman is indeed strewn with flowers; but they rise behind her steps, not before them.—*Ruskin*



The Noblest Life

THE noblest life is the life that loves, that gives, that loses itself, that overflows, as it were, irrigates the great fields of human anxiety and toil; the warm, hearty, social, helpful life; the life that cheers and comforts, and sustains by its serenity and patience and gratitude.—*Anon.*

Prize-Winning Story
Relief Society Centennial Short Story Contest



ALICE MORREY BAILEY

The Wilderness

Alice Morrey Bailey

First Prize

KATHRYN CLAYTON kept her eyes on the gold-colored draperies of the Relief Society room while the class progressed about her, only dimly aware that the subject was "Neighborliness."

"My neighbors and me," Sister Meade was saying—and Kathryn turned to look at her, a lumpy little woman whose hair was pulled back to an unbeautiful knot on the back of her head—"we are just like one

big, happy family. If it's joy or sorrow, we share it."

Kathryn averted her eyes from the woman, and her mind drew fastidiously from this distasteful doctrine.

"When my boy. . . ." Mrs. Meade was saying, but she couldn't go on. After a minute of embarrassing silence she sat down, fumbling for her handkerchief. Everyone knew about her boy—a big hulk of a man, with a little boy's mind; silly from

a fall, some said. He was harmless enough, but Kathryn thought he should have been in an institution long since.

"Sister Clayton, how do you feel about neighbors?" said the class leader with uncanny perception.

Kathryn started, but her confusion was only momentary; she got to her feet.

"I don't care for neighbors," she said, and was aware of a shocked silence in the classroom. "That is," she amended hastily, "it depends on who you consider neighbors. Crowded together as houses necessarily are, one can't choose who lives next door."

One or two nodded agreement, and the rest sat looking at her incomprehendingly.

"I am a busy woman," she went on. She was, too, with six children, one of them a year-old baby. Thinking of her baby, Sara Lea, her heart gave a leap of pure joy, so that she forgot her surroundings momentarily. Sara Lea, so deliciously dimpled, her blue eyes like larkspur, her hair like silk—a pink and blue and gold baby.

"I am a busy woman," she repeated, recalling herself. "I haven't time to gossip over back fences, waste my own time and that of my neighbors."

She caught sight of Mrs. Meade's face, pink with chagrin, and remembered suddenly that Mrs. Meade lived just two doors from her in their fairly new neighborhood.

"Now I've done it," she thought. "And I wouldn't hurt anyone's feelings willingly. Perhaps I might have expressed myself better; but, then, they shouldn't have asked me." She thought that maybe she should

have kept still and let the class go on, all of one opinion, in sisterly love and kindness.

It wasn't as if she wanted to come to Relief Society meeting, but there had been nothing else to do, the way the president, Sister Beckwith, had approached her: "You are the only one in the ward that can do it, Sister Clayton. We need your lovely voice and your training as a chorister. Our music department was a failure last year."

That had been in September; now it was April, and she had done a good job of her little group of "Singing Mothers," now outstanding in the stake, but she still resented the time it took. It wasn't as if she'd rather play bridge or do some other thing, useless, or even wicked. It was just that she loved her home and her family—every minute of the routine, the busy mornings, the afternoons at her desk, the evenings with Thomas reading under a spot of light in the living room; the girls playing their quiet games, the boys downstairs in the rumpus room; Sara Lea and fat little Dickie right now at home in dreamless baby sleep.

Relief Society had its place in the old days when there was no outlet socially—in the days of Nauvoo, in the days of the pioneer wilderness. Kathryn knew all about the background, and it was a splendid one she freely admitted—black-eyed Emma Smith, turning her house and dooryard into a hospital for victims of the ague in Nauvoo, equal to entertaining the prominent visitors of the Prophet or to conducting Relief Society meetings along parliamentary lines; Eliza R. Snow, intelligent, brilliant, guarding, preserving and

bringing the records of the infant Society across the plains; the establishment anew of the Society in the mountains; lovable Aunt Zina D. Young, who could mother and nurse all the world, traveling through the raw country to organize new branches and to teach the sisters the silk industry from cocoon to the making of a silk lace collar for the wife of the President of the United States.

There was Aunt Bathsheba W. Smith, undaunted in her efforts to build the Society; there was "Aunt Em" and the saving of thousands of bushels of grain (her own mother had helped do that). There was the wonderful work of the women in connection with child welfare, nursing, suffrage, and with building a hospital. There were the mammoth relief programs and the recognition that had been gained in the large women's councils of the world. There was the launching of a magazine in a literary wilderness. Much had been accomplished—all of value then.

But now it was different. There were endless contacts, the best of earth at one's fingertips, so much of richness that there was not time to assimilate it. There was no need for people to be dependent upon each other for anything. There were specialists for your baby, hospitals for the sick, and culture from its original sources in such abundance that selection was necessary. And Relief Society, Kathryn reflected, looking at the assembled women, was far from being exclusive. None of them, she thought, had anything of value to offer her.

The discussion was considerably

livelier; hands were popping up, cheeks flushed with debate. One woman sat in the back saying intermittently: "My neighbor . . ." trying to insert a story that was perpetually interrupted.

After the closing prayer, Sister Beckwith and the class leader approached Kathryn, and she thought, "Now I'm in for it."

"We couldn't do without you, Sister Clayton," the president said warmly. "The Singing Mothers were wonderful at April Conference. Now the stake board wants the chorus to begin on a pageant for the centennial. Can you meet Friday as usual?"

The class leader beamed and said, "Thanks for the lift; the lesson was about to die." Kathryn perceived that the woman was sincerely grateful. She went home feeling somewhat abashed. "Maybe I'm the one who is out of step," she thought.

"**WE** broke our bean bag," Iris greeted her. "Mother, will you fix it? We picked up all the beans."

"Yes, darling. Are the boys home from school, and how are the babies?"

In three minutes Kathryn had picked up the threads of her house-keeping. The boys were in the basement and Dickie was in the bathroom. Sara Lea was waking up, and she gurgled happily as Kathryn picked her up. She patted her mother with soft little palms and planted big, wet kisses on her cheek.

"Don't put her in her play pen," begged Iris and Dot. "Let us have her in the living room to walk between us."

Kathryn watched a moment as

the girls, their arms outstretched, encouraged Sara Lea to take her unsteady little steps between them. Her heart swelled with deep content. Sara Lea was enchanting in her baby triumph, turning from one to the other. Sara Lea was an enchanting child—her last, Dr. Chalmers had said.

Kathryn looked at the clock. Dinner would be late because of meeting. Thomas would be home in less than an hour. She must hurry. . . .

"Mother! Mother! O Mother!" Kathryn had just finished peeling the potatoes when Iris began to scream. "Quick! The baby!" Dot was wailing in frightened panic, but there was no sound from Sara Lea. Fear gripped Kathryn, weighted her movements.

Sara Lea, stiff in Iris' arms, was fighting for breath. Kathryn swept her up, shaking her frantically, pumping her arms.

"A bean, Mother!" Iris was panting. "She got one of my beans in her mouth!"

"Iris, call Dr. Chalmers quickly and tell him the baby's choking. The number. . . ." But there was no time. Sara Lea's face was growing progressively blacker, and Kathryn felt that she too would suffocate in her effort to help the baby. She rushed out into the street, alternately pounding the baby's back and reaching into her throat with her finger, searching for the bean. "O dear God! Babies die like this!" she cried. "Help me! Oh, help me!"

A car slid in front of her. Sister Beckwith, who took in the scene at a glance, swung open the car door and commanded: "Get in."

Without a word she shifted gears and put her hand on the horn, shoot-

ing her car into instant speed. Kathryn knew the woman was driving with the facility of an expert, that she was passing all cars, that they were going at high speed, but it seemed as if they were creeping.

"Dr. Chalmers?" asked Sister Beckwith, not looking aside nor taking her hand from the horn.

"Yes. Medical Building. Hurry! Please hurry!"

"You bet I will! Keep fighting."

"I think she's . . . dying." Kathryn's voice failed on the last word.

"We'll get there."

And, amazingly, they did. Kathryn didn't question it that Dr. Chalmers was on the sidewalk, that he snatched the baby from her and rushed into the elevator, working with her as he did so.

"Express!" he commanded of the operator, and the elevator shot to his floor, ignoring all signals.

Then, suddenly, miraculously, Sara Lea's face was clearing.

"She's breathing," said Dr. Chalmers laconically, and Kathryn almost worshipped him. What a wonderful creation a doctor was! Sister Beckwith slipped a chair under Kathryn's bending knees. A nurse was holding a fluff of cotton under her nose, and the sharp smell of ammonia cleared her head. She must have tried to faint!

"Your neighbor, Mrs. Meade, saw the commotion and ran into your house," Dr. Chalmers was saying in a matter-of-fact way. "She gave me the whole picture over the telephone. That's why I was waiting for you. That extra minute saved your baby's life."

Sara Lea began to cough queerly, and Dr. Chalmers bent over her, ex-

aming her intently. Kathryn searched his eyes.

"Tom!" said Kathryn to no one. "I want Tom."

"I'll get him. I guess there's nothing more I can do here," said Sister Beckwith.

"You saved my baby's life," Kathryn told her. "I'll love you—and Mrs. Meade—as long as there is so much of me as a breath."

Sister Beckwith didn't answer, except to grip Kathryn's hand; and Kathryn, looking into her eyes, saw there an understanding, a kinship as deep as eternity. She wondered how it had escaped her before, how she had ever thought this woman commonplace.

Thomas came, and the doctor, busy with his stethoscope, listening first to one side of Sara Lea's chest, then to the other, barely glanced at him.

"I met Sister Beckwith downstairs," Thomas explained. "Sister Meade telephoned me at the office. I'd have been gone in another five minutes."

Dr. Chalmers straightened and removed the stethoscope from his ears.

"The bean," he said, "has apparently gone on down past the trachea and lodged in the bronchial tube, closing off the left chest. "We'll have to do a bronchoscopy."

A bean in Sara Lea's lung! One read of such things in the newspapers—of babies in Tennessee or North Dakota getting safety pins, of swift airplane rides and emergency operations. But such things didn't happen here — not to one's own baby! Kathryn looked at Dr. Chalmers in horror.

"There's only one man here who

can do it. Dr. Howard—very competent."

"When should it be done?" Thomas asked, his face white.

"The sooner, the better!" Dr. Chalmers was already dialing Dr. Howard's number, already making arrangements at the hospital for an "emergency operation — bronchoscopy."

IT was a nightmare of time, waiting outside the operating room while the smell of ether pervaded the corridors, jumping up every time a nurse whipped briskly through the swinging doors — time that swam, that seemed to have no end, to have had no beginning. Sara Lea was back in the room, though, moaning with returning consciousness before Kathryn thought of the children at home.

"Tom! The children! It's past their bedtime, and I forgot dinner."

"The boys. . . ." Tom began vaguely. But the boys had never had to get a meal in their lives.

"I'd better telephone," said Kathryn.

A woman's voice answered, the voice of her visiting teacher, Sister Andrews, serene and heart warming.

"I fed them all," she said. "And they are all asleep. Sister Beckwith sent me. I told them stories and kept them from being frightened. I can stay all night if you want me to, and I'll get them off to school in the morning."

"Bless you!" said Kathryn from the bottom of her heart. "If you only would."

"Don't worry about a thing here," said the woman. "Sister Beckwith said she could get you a good woman

to come in, if you want one, through the Relief Society agency."

Kathryn hadn't thought of that. "We'll see," she said. "They got the bean, and Dr. Chalmers says that Sara Lea will have a quick recovery."

But Sara Lea didn't have a quick recovery. It was on the third day that she developed pneumonia, that her fever was soaring dangerously, hour by hour, until her short breathing filled the room, and she moaned in coma. It was clear that nothing was helping her, none of the fine care, none of the magic science. Kathryn was filled with the slow grip of fear, crystallizing into a knowledge that Sara Lea, so precious and beautiful, was going to die.

Kathryn left the hospital for only necessary and flying trips home, and on these occasions it was always the same. Though the woman sent by the Society agency was installed, there were endless messages, endless gifts—cakes, flowers, salads — mute wishes for good. There were loaves of bread, fragrant and fat, fresh eggs—all poured from a bounty of love, brought by the Relief Society sisters.

People she scarcely knew were concerned about Sara Lea. Even Mrs. Meade's poor, big boy brought flowers he had wandered in the hills to pick "because you sing so pretty," he said. Kathryn was amazed and touched that all the love, the good wishes, the faith fused into a very real power, almost a tangible force, a support that kept her and Tom going through the awful days—kept them ashamed to admit defeat.

On the day that even the doctors shook their heads in scientific despair, Sister Beckwith came to Kathryn in the hospital corridor. Kath-

ryn, answering her look of inquiry, could not speak, but swiftly and suddenly wept in this kind woman's arms, while the worn, old phrases fell like petals about her head — "keep up your faith"; "we're all praying for you"; "have faith"; "have faith!"

Kathryn went back into the room without any light of faith in this wilderness of fear. Doubt rose about her like tall trees. Fear tore at her feet like tangled vines, pressed down like fog, shrieked at her like savages. In that little room her baby fought a losing battle with death, and Tom looked at her through haggard eyes, hopeless in his own wilderness of fear.

But suddenly the bishop was there, and his counselors. Kind, sweet men, whose faces seemed to shine with an inner strength, alien to this room.

"Sister Beckwith thought you needed us to administer to your baby."

"We do! We do!"

They went through the ritual in clear, positive tones. Tom's hand gripped hers as they listened to the prayer: ". . . anoint you with this oil . . . rebuke this disease . . . make whole in every particular . . . that she may grow to young womanhood," phrase upon phrase, building a tower of faith. Kathryn's faith soared with their voices, free of fear. Sara Lea was going to get well! Sara Lea was going to get well! She looked at Thomas. He knew it, too. The room was suddenly bright, suddenly sane.

That night Sara Lea slept, her baby skin cooling in fine dew. The doctors, coming in the morning, looked at her in surprised wonder.

THE first Tuesday after the baby was pronounced out of danger was testimony day, and Kathryn arose.

"My dear sisters," she began, looking about at them, their dear, plain faces, so beautiful in individual strength. "I thought that Relief Society had been only useful in the days when our country was raw and new, and people were dependent on each other for soap and candles and fire, but there's a different kind of wilderness. When my baby. . . ."

She stopped, and tears blurred her vision, pain thickened her throat. She wanted to go on, to tell them of the wilderness of fear, and how

their faith had reached out to her when she was in it, but she couldn't go on, nor had she need. Every woman there knew what she meant.

"What I could never understand," she said to Sister Beckwith afterward, "was how you came to be in front of my house when I needed you."

"Nor I," confessed Sister Beckwith. "I ought to have been home getting Bob's supper, but I had such a feeling you needed me, and I was going to tell you not to bother with that pageant. I thought we must have been overworking you."

"Next September," promised Kathryn, "I'll be back, and don't you leave me out of anything!"



THE RHYTHM OF THE BAND

Marjorie Rust

There's a murmur in the distance like the sound of marching feet
 That strikes a chord within my soul in answer to each beat.
 And my heart pounds out the rhythm, and I'm swaying where I stand
 Before I'm even conscious it's the rhythm of the band.
 And I watch to see them coming, fearful lest I lose a sound
 Or fail to catch each movement of their feet along the ground.
 Men in uniforms pass by me, shoulders back, and heads held high—
 A unity of color and of rhythm passing by.
 From the shrilling of the flutes to the droning of the bass
 I eagerly await each note, scarce moving from my place.
 While through the melody of clarinets, the trombone's joyous hum,
 I listen for the tempo set by cymbal and by drum;
 And I want to follow after, heed the call of each glad strain,
 But something seems to hold me back—I know I must remain.
 Yet never moving, never stirring, dazed as in a dream I stand.
 Till distance swallows up both form and rhythm of the band.

Women And The Church

Elder Stephen L Richards

Member of the Council of the Twelve Apostles

(Condensed Address, Relief Society Conference, October 2, 1941)

I AM taking the liberty of again calling attention to the task before us of making proper preparation for the Utah State Centennial in 1947. I am beginning to fear that the good resolutions formed in the well-conceived plan set forth a couple of years ago have to some extent been sidetracked by war talk and defense considerations and other matters. Of course, the national emergency must have the right-of-way, but I think it is a mistake at this stage to drop the plan for beautification of our country which gave such promise a little while ago. I think, too, that no group of our citizenry or our Church membership can and will do more to further this worthy cause than the women. This is so because the chief aspect of beautification centers around the home. The women are the chief homemakers, and I believe they have the highest and best developed sense of artistic appreciation. This theme will also afford me some latitude to say something about the home, which, I confess, is a favorite subject.

I can scarcely think of anything more appropriate than the beautification plan sponsored by our Church and the Centennial Commission as a tribute to the Pioneers and their heroic struggle. They loved this land. It was at once their refuge, their home and their destiny. They called it Zion because that word most nearly characterized the

Utopia of safety, peace, progress and achievement which they sought to establish. And a real Zion it was to the thousands of sincere and ardent men and women who gathered here from many nations to find expression for the loftiest ideals and noblest purposes ever to be found in the human soul.

This country was beautiful when the Pioneers first came. It was virgin territory. The hills, the streams, the forests and the plains were lovely, just as nature always is until marred by the hand of man. It has taken nearly a century to demonstrate the natural beauty of the country which the Pioneers chose. It may be that they themselves did not realize that it was possessed of so many marvelous scenic attractions which have come in for appreciation in recent years. It is doubtful that the variety, the grandeur and the novelty of our natural scenery can be duplicated within equal space anywhere in the entire world.

What a strange paradox it seems that civilization should be unbeautiful. To the lover of nature, every landscape, even the desert and waste places, has charm and attraction until man digs a hole, builds a shack, erects a telegraph pole or a smokestack. But civilization need not and should not be ugly. Man's construction can beautify rather than deface nature if there is the will, the energy and the art to make it so.

Even commercial and industrial

structures and appliances can be made good looking. It is noticeable that railroad stations, once grimy and unsightly affairs, are now frequently embellished with bits of lawn, shrubs, flowers, trees and sometimes with pleasing architecture in elaborate settings. Factories, power houses and other plants, once bare and forbidding, are now covered with vines set in pleasant landscapes, with adequate exposure to light, air and sunshine. These transformations in the commercial world give warrant to the hope that some day we shall have beauty in business and that it will be a disgrace for any enterprise to be conducted in ugly surroundings.

THE chief consideration and the problems, however, in this beautification program probably lie with homes, churches, schools and other public properties. In the interest of competition, business institutions may be pretty well relied upon to go forward with artistic improvements, but what can be relied upon to move the home owners, the churchgoers and the school patrons to do their part in this worthy endeavor?

I believe that nothing but a wholesome, individual and community pride will accomplish the task. To stimulate that pride, it is necessary to understand and appreciate the real values involved. I wish I could say something to enhance that understanding and appreciation.

I revert to the first item which I mentioned—we live in a remarkably beautiful country. Our scenery is now being exploited. It is true that in the main this is done for commercial reasons, but, nevertheless,

all the people are beneficiaries of the wide advertising and the increased tourist travel which such exploitation brings. From a purely monetary standpoint, it is the poorest kind of business, to spoil the landscape that we are trying so hard to sell. Every dirty, unkept, unpainted, and shabby home; every unsightly outbuilding; every old corral and fallen fence; every scraggly, dead tree; every barren and forbidding schoolhouse and church and courthouse with broken windows, curled shingles and other evidences of neglect; every littered and weedy vacant lot, street and highway is a definite liability against the credit asset of this productive tourist traffic we are striving so hard to get. Chambers of Commerce, civic clubs, and other agencies engaged in its promotion need, more than anything else, cooperation.

Now this is the business side of the question. I want to present another aspect of equal, if not superior, importance—the aesthetic. I believe that all people are by nature endowed with something of a love for the beautiful in their hearts, and it needs but cultivation and encouragement to develop it into one of the loveliest aspects of living. Almost all are sensitive to color, to form and symmetry, so that good architecture and good landscaping with trees, flowers, shrubs and lawns have a very appreciable effect, even though sometimes unconsciously, upon all persons.

The love of home is one of the great virtues of the race, and undoubtedly the beauty of home has done much to stimulate that love. It's very fortunate that it doesn't take much money to indulge aes-

thetic tastes, particularly in the care of a home. Cleanliness and neatness are the chief requirements, and personal energy, ambition and pride can supply these. The humblest cottage can be a lovely place, a haven of refuge and a constant delight if it is but kept neat and tidy and clean.

I think of all implements that make for homely beauty there is none that compares with the broom and the rake. Well-swept floors and porches and well-raked yards never yet failed to bring their thrill of satisfaction and pride.

Next in importance to a neat yard is a green and colorful one. Any house, great or small, attains its real attraction and beauty in a setting which nature, with a little human effort, provides. What a pity it is not to take advantage of this kindly provision of nature when it costs so little and means so much. What a marvelous boon is mother earth! How abundantly she yields of her hidden chemicals and nutriment to make the verdure and the vegetation that gladden and support the race. Oh, for just a little labor and not much money to make the soil that we have taken from nature's domain and enclosed around our houses, beautiful and attractive!

I have said this much about aesthetic considerations in the hope of encouraging our home people to make the most of their opportunities. If every man and woman who lives in a home would embellish it to the best of his or her ability I should feel little concerned about public buildings and property. There would be such pride engendered by these home-loving people that they would not permit the meetinghouse and the schoolhouse to

suffer in comparison with their homes.

Here a little cooperation will bring the desired results. The contribution of a few hours of labor with perhaps a little cash will landscape the meetinghouse and transform it from a bleak and barren structure into a beautiful and inviting edifice nestled among trees, shrubs and lawns. The same may be said of the schoolhouse except that the school authorities are chiefly responsible, and their responsibility for an ill-kept, forbidding and ugly schoolhouse is not so much to the town or community whose civic pride is hurt, as to the children, the boys and girls, who all through their lives will carry the impressions of ugliness which their surroundings inflict upon them.

The converse of what I have said is also true; namely, that beautifully landscaped and attractive churches, schools and other public buildings will do much to stimulate better care of homes and all private property. In fact, nothing can be done to stir and encourage the aesthetic sense in any aspect of our surroundings and our living without promoting generally a more beautiful world.

I WILL turn your attention to another aspect of this subject. I am sure that beauty is intimately associated with pure religion. I believe that our Father in Heaven is a God of order and of beauty. I doubt if any rational being ever entertained a concept of God, that is, as a personal Being, except in surroundings of beauty and exquisite loveliness. We so envisage heaven.

We, as a church, believe and so declare that in the end the earth will be renewed and receive its paradisiac-

al glory. When this is done it will be beautiful and glorious beyond finite conception. This being our doctrine, do you think it becoming in God's children to deface the earth while we sojourn here? Being the stewards and custodians of the resources which are committed to us, have we not an obligation to use them, preserve them, and return them in the best possible condition of which our circumstances will permit? I think upon reflection you will say that we have such an obligation and that it is very definitely our task to make God's footstool as beautiful as we may. For "the earth is the Lord's and the fullness thereof," and the righteous "and their generations shall inherit the earth from generation to generation forever and forever."

What a delightful abode this good earth could be if we would but make it so! If neighbors all had flower gardens and gossip centered around daffodils, lilacs and petunias, there would be far more kindness and sympathy in the world. Even the thorns of roses do not irritate the soul.

Need I say more to persuade us that every consideration—business, aesthetic and religious—constrains our people to take the lead in this worthy cause of beautifying the land? I understand that expert advice will be made available in the laying out of grounds, in planting and in other features calculated to reach the objectives of the program. With this aid, our efforts will be successful if only our interest and our energy are sufficient.

What if our great and wise pioneer leader, Brigham Young, should return on the hundredth anniversary of his entrance into this the Salt Lake Valley? How it would please him and thrill his noble soul to find the cities, the towns and villages which he planned so well and strove so diligently and courageously to found, all in the bloom of midsummer, with farms and fields laden with maturing crops, with pastures and hills dotted with flocks and herds, with factories, business blocks, public buildings, schools and churches reflecting the vast development in enterprise, culture and religion which he so earnestly advocated. Then, too, most thrilling of all, if he could find thousands of contented homes, nestled in the shade of myriads of trees growing out of lawns, shrubs and fragrant flowers, all neat and clean, the habitation of an honest, thrifty, God-loving, joyous people—and all this in the desert valleys which he first saw, now transformed and beautified by the enterprise and the idealism of the generations that followed him! Surely the cup of his gratitude would be running over.

Why may it not be so? What more worthy and fitting tribute could we offer to those patient, devoted men and women whose courage, whose intelligence and whose labor have bequeathed to us the priceless heritage we now enjoy?

God grant that our love, our gratitude and our veneration may find tangible expression in beauty—beauty of life and surroundings.

There's Always A New Beginning

Mary Ek Knowles

CLARA showed Henry the fur coat as he was getting ready to leave for work. She took it out of the silver box beneath the bed, slipped it over her flowered housecoat and posed in the doorway of the large old-fashioned kitchen, her hands held out, her blond hair golden above the shiny black fur.

"Well," she said, "do you like it?" There was defiance in her tone as she consciously braced herself for the outburst that was sure to follow; and there were carefully-thought-out arguments on the tip of her tongue.

But there was no outburst. Henry Jones stopped in the act of zipping up his woolen jacket, and his brown eyes looked at the coat and then at Clara. He was standing by the window, and in the cold light of the winter morning his face looked weary, lined.

"So you got it after all," he said in a quiet voice, then he put on his hat, picked up his lunch bucket and went out. The closing of the door had a final muffled sound to it.

Clara's hands dropped to her side. Her look of antagonism gave way to one of perplexity. He hadn't even waited for her to tell him how they could make the payments! In fact, he hadn't even seemed interested.

Henry's fur-lined, leather gloves lying on the cupboard caught her attention. She picked them up and hurried to the window.

Henry had almost reached the front gate. He walked slowly down the neatly-shoveled path, his head bowed to the stiff winter wind, his

hands in his pockets, his shoulders hunched up and close together as if to conserve the heat of his body.

Clara's conscience pricked her. She should not have insisted on keeping the car today. There was nothing she really needed it for. The walk to the Amalgamated Factory where Henry worked was a long one, the weather was bitter cold, and Henry's breakfast had been very light. He would be thoroughly chilled by the time he reached work.

As Henry reached the gate, Clara held the gloves up, expecting him to turn and wave to her. But he did not look back smiling, and suddenly Clara realized, with a bit of a shock, that it had been a long time since Henry had kissed her good-by, a very long time since they had gone through the little morning ritual of Henry waving good-by to her and she blowing a kiss to him.

She felt a sudden, crazy impulse to open the door, call Henry back and feel his strong arms about her. Then Overman's house next door blocked out Henry's solid frame, and the shrill whistle of a freight engine cut the winter stillness, and the impulse passed.

She tossed the gloves back on the cupboard and sat down at the small kitchen table. She was a young woman—not young in the glowing wide-eyed way that twenty is young, but still young. Her hair shown like molten gold in the light; her skin was firm and smooth; her dark lashes were long. In fact she would have been a very pretty woman were it not for the tight, nervous look in

her face, the discontented droop of her red mouth.

She returned to her breakfast. Henry might have said something more than just, "So you got it after all." True they had threshed the matter out last Saturday night, and Henry had shown her—all the while making neat little columns of figures on the back of an envelope—that they could not afford a fur coat, any kind of a fur coat. But that was before she had talked to Mr. Solomon. He had made the terms so easy—no money down, just three dollars a month until May. By that time the living room set would be paid for, and they could increase the payments on the coat.

Clara pushed her breakfast aside and got up. One thing she knew: She would not take the coat back—no matter what Henry said: no matter if it took the rest of their lives to pay for it!

She walked into the bedroom and stood before her dressing table mirror. Her slim hands caressed the fur. A fur coat was not a luxury; it was an investment. One shouldn't figure the initial cost only, but the many years of service the coat would give, she told herself neatly, systematically, in the very words that Mr. Solomon had used in selling the coat to her.

Her mind shied away from the stark truth. Tomorrow was Vida King's swanky tea, and she, Clara Jones, had reached a point where she could no longer bear the sight of her drab, black-and-white tweed coat lying among the glistening fur ones.

Through the open bedroom door, she could see the living room and the dining room beyond. Her house,

left to them by Henry's father, was in the wrong part of town. It was old-fashioned with big, high-ceilinged rooms. Her dining room set was cheap, veneered wood and her living room set was shabby before it had been paid for. The silver in the buffet drawer was inexpensive plateware. All were imitations of the real thing. But this fur coat was real. It was not dyed rabbit, but the real thing, as good or better than the other women's coats.

The jingle of the telephone in the kitchen cut into her thoughts, and she hurried through the hallway, picked up the receiver and said, "Hello!"

A man's heavy voice answered. "Is this the Henry Jones residence?"

"Yes. This is Mrs. Jones."

"Does your husband work for the Amalgamated Factory?"

Cold apprehension clutched at Clara's heart. "Yes," she answered.

"This is Officer Pliny, Mrs. Jones." The heavy voice almost seemed to soften. "Your husband has been seriously injured in a traffic accident, and the ambulance has taken him to the Mercy Hospital."

For a stunned moment Clara did not speak, but just stood there by the door, the receiver held tightly in her hand, her blue eyes looking around the room, seeing nothing until they came to rest on Henry's leather gloves on the cupboard.

They were old gloves—shabby gloves. Henry had bought them the winter after they were married. She recalled one cold night walking home from a double feature at "The Star"; she had put her hand in Henry's big overcoat pocket, and his gloved hand had closed protectingly and warmly over her cold one. The

seam of the first finger in the left glove had come unsewed. Henry had asked her to fix it, but somehow she had never found the time.

"Mrs. Jones! Mrs. Jones!" The insistent voice at the other end of the line brought her back to the present. "Are you still there? Do you hear me?"

"Yes." It seemed to Clara that she shouted the word. Yet her voice, when it squeezed past the lump in her throat, was scarcely more than a whisper. "Yes, I'm coming right away."

THERE was a waiting room next to "Emergency." It was a small room with white, bare walls. There was a narrow table, a straight-backed bench, a brown rocking chair, an uncurtained window against which the wind blew icy sleet with a sharp, stinging sound.

Clara sat on the edge of the bench, every nerve taut, her head to one side, a listening look on her face. Once she got up quickly and hurried to the door of the operating room, her gloved hands held out in front of her as if to push the white, swinging door open. But when she reached the door, her hands dropped to her side. The closed doors, the quiet sounds coming from the room beyond, told her that here drama was being enacted in which she could play no part.

She turned and walked back to the bare, white-walled room and sank down on the hard bench. In that moment she felt old and beaten; the warm blood of life seemed drained from her limbs, her lips were dry and parched.

There was nothing, the nurse at the desk had told her, that she could

do, but wait. The doctor was performing an emergency operation. All that could be done was being done. Her gray eyes had told Clara more. Henry was badly injured.

Wait and think and wonder — wonder at the change that had come over her and Henry. Now it seemed almost unbelievable that Henry had left for work without so much as a backward glance, and that she hadn't even cared.

Time was when she had walked to the gate with Henry, and he had kissed her frankly and unashamedly before the eyes of all who cared to look; and she had run back to the house, her step light, her heart singing.

The memory was so poignant that Clara knew a pain so keen that she put her gloved hand to her lips to keep from crying out.

What then had happened to their marriage?

Somehow it all seemed to date back to that summer afternoon when she met Vida King—who had been Vida Smogg—on the street in town. Clara and Vida had been chums in their Westford High School days. Then Vida had married Paul King, moved away, and Clara had lost track of her. Now Vida was back in Westford and was very glad to meet Clara.

They had had lunch at "The Penguin" — tall, cool drinks and crisp leafy sandwiches. They had talked and laughed over old times. It was all so luxurious, so cool and restful, such fun. Vida King was still Vida Smogg who had lived on Appleton Street, despite the flashing dinner ring on her right hand, the white tailored suit and straw hat that looked like something out of *Vanity*

Fair. Paul was doing splendidly, Vida had said. He was manager of the Alexander Advertising Agency now. And what was Henry doing?

Suddenly Clara had been a little frightened by it all—the purr of the air conditioner; the string quartet playing heavenly background music; Vida across the table from her, crisp and cool and confident. She became painfully conscious of her white hat and bag—98c each in Barnfield's basement—her green and white polka-dotted dress—\$1.98, guaranteed washable.

“Henry is Sales Manager for the Amalgamated Factory,” she lied.

Clara got up now and walked over to the window. Henry a sales manager! Henry who walked to work, his lunch bucket under his arm! Henry who entered the side door of the factory and became suddenly just another worker among the thousands of other workers! O Henry, my dear, forgive me.

She pressed her burning cheek against the cold window pane. She needn't have lied. Vida wouldn't have cared. She could have said, “You and Paul have been very successful, Vee! You're way out of our class. We still live across the railroad tracks on Wichita Street.”

But she couldn't go back and live the afternoon over. The words had been spoken, never to be recalled.

Clara closed her eyes. That chance meeting had led to other meetings. Her head spun, remembering. The thing had been like a snowball rolling downhill, sweeping everything before it: first, lunching informally with Vida in her new home on Gramercy Heights; then, “Come over next Wednesday, Clara, I want you to meet the girls”; luncheons,

matinees, theater parties, teas, had followed; then, “It's my turn to entertain next week, Vida. . . .” That had meant new furniture to dress up the old house, new clothes, the bill from Carters.

That bill had been the cause of her first real quarrel with Henry. Standing now by the window, Clara remembered that quarrel. Henry had looked at the bill and given a long, low whistle.

“\$17.50 for a hat, Clara!” he had exclaimed. “What's it made of, spun gold?”

“No, silly! It's an original Carrol model,” she had shot back, a sharp edge to her voice, “and that isn't so much to pay. Vida King never pays less than \$25 for a hat!”

Henry's quiet look had been keen and searching. “Phil King makes at least four times the salary I do, Clara. Better stay in your own backyard, honey.”

Clara buried her face in her cold hands as if to shut out the memories, but they came crowding in upon her, vivid, real. The day they had quarreled over the hat, a slow burning resentment had started. The rest was forgivable—a woman's foolishness, a childish desire to “be somebody”—but not the resentment. Resentment against easy-going, good-natured Henry, the dilapidated secondhand car that had to be humored into starting, the old house with its wooden front porch, its ornate fireplace, its dark pantry—this was the thing that could not be forgiven.

Clara lifted her face and looked out into the winter day. Had Henry felt her resentment and been hurt by it? She remembered one evening not long ago when she had

looked up from a novel to find Henry watching her. At the time, the look of sadness in his face had irritated her. Now it haunted her. She remembered Henry as he walked down the neatly-shoveled path that morning. His step had been that of a condemned man. A man who had just been condemned to three years of hard labor—to pay for a fur coat.

There was a sound of doors opening, of rubber-soled shoes on smooth floors. Clara turned, her hands clenched tightly together. If only Henry could live long enough for her to tell him how much she loved him, to beg his forgiveness!

There were four nurses in the hallway outside the operating room; there were two doctors, a tall one with glasses, and a short, heavy-set one. And there was Henry lying very still on the long, white cart, his body covered with a white sheet, his head swathed in bandages.

Clara said, "I'm Mrs. Henry Jones." She felt like a child speaking a piece.

The tall doctor with the glasses nodded. "The patient is not out of the anesthetic yet." There was no lifting note of encouragement in his voice.

The pitiful moans and mumbings of the ether-dazed, half-conscious man wrung Clara's heart. She wanted to cry, "O Henry, Henry, my own darling!" She wanted to run to him, take him in her arms and pillow his head against her breast. Instead she stood for a tense little moment off by herself before she walked to Henry's side.

As she looked closely at him, an icy sensation of shock, as if someone had dashed cold water in her face,

raced up her spine. She looked up quickly, bewilderment clouding her face, her blue eyes questioning.

"This man is not my husband!" she cried.

The doctors and nurses looked from one to the other.

"Not your husband?" someone said.

Clara shook her head. Her "no" was scarcely more than a whisper.

Then the doctors and nurses were all talking at once, but quietly.

"But his identification card read, 'Henry Jones, Amalgamated Factory,'" the short doctor told her.

"Oh, don't you see!" Clara's hands held tight to the side of the cart, and she was both laughing and crying at the same time. "It's a case of mistaken identity. The Amalgamated Factory employs thousands of men. There could be a dozen named Henry Jones. It's quite a common name. This is not my Henry."

She turned suddenly and almost ran down the long hall to the stairway at the end, only to sink down on the second step, all strength gone from her body, her cheek pressed against the cold, smooth wall. Tears ran unchecked down her face. It wasn't Henry Jones. Her Henry was well and strong. He would come walking up the path tonight just as the 6:15 express blew its whistle, and he'd open the back door and call, "Hi, Clara!" and life would go on as before.

But no—not as before! The tears stopped, and Clara became very quiet and solemn inside. They couldn't go back and live life over, correct all the mistakes that had been made. But they could go forward. There was always a new beginning!

Warmth flowed back into Clara's body, and she got to her feet. Fate had given her marriage a new lease, and she would make the most of it!

Clara's hands were steady as she returned the fur coat to its tissue bed and tied the cord in a tight knot on the silver, oblong box. There was no regret, no sadness in her heart as she returned the coat simply but very firmly to Mr. Solomon. There was only eagerness—eagerness to get back to the house on Wichita Street.

THE red brick house on Wichita Street had never been more than that to Clara—just a house. Now it suddenly became a home—their home, Henry's and hers, the home in which they would rear a family. Now she saw the wooden front porch in terms of restful shade on sultry summer afternoons where she could sit with her mending while Henry pattered around in the garden. She saw the pantry in terms of shelf after shelf of carefully bottled fruit and glasses of sparkling clear jams and jellies.

For dinner she prepared a meal she knew Henry liked, a dinner she "hadn't had time to fix" for ever so long—roast beef, mashed potatoes and gravy, buttered peas, fruit salad, and apple pie. She pushed the dining-room table close to the fireplace set it carefully with her best linen and silver, then she built a fire in the fireplace and stood back with a feeling of pride. It was, she decided, a grand fireplace with a proper, well-built flue that sent the flames roaring up the chimney and warmth to every corner of the room.

Henry's words, spoken so often that Clara had ceased to hear them,

came back to her now with new meaning. "There's nothing fancy about the place, Clara. It's just an ordinary home, but it is well built. The walls are three bricks thick, the stone foundation is firm and solid. They don't build houses like this anymore, honey."

Clara sat down in the big armchair and gazed reflectively into the flames. The house was like Henry—old-fashioned, dependable, blessedly substantial.

She admitted to herself now what she had always known—that Henry would never be a great financial success. Some men were destined to rise to spectacular success with the speed of a shooting star, others to slow, quiet, uneventful lives. Henry was like that. And she was glad.

Wearily, Clara leaned back and closed her eyes and a great peace, a great quiet filled her heart. It was as if she had been climbing a steep hill with a heavy burden on her back, and now the burden was gone, and she could rest by the roadside. No more need to keep up pretense. From now on she was Mrs. Henry Jones who lived on Wichita Street. There was dignity and quiet pride in being just what you were.

The sound of footsteps on the porch and the opening of the front door roused Clara. She arose to her feet as Henry walked into the living room.

A moment he hesitated, and his quick glance took in the table set before the fireplace, the sparkle of silver and glass. His tired shoulders lifted.

It is little that a man like Henry asks, Clara thought—a good meal at the end of the day, a smile, a tender

kiss. Only these, and he will serve his love to the end of his days.

Henry looked toward the kitchen and sniffed the tempting aroma of roast beef, then his dark eyes held Clara's eyes for a long hushed moment.

"Hi, Clara," he said.

"Hi, Henry, my dear." And suddenly she was in Henry's arms crying against his woolen jacket.

Henry's strong arms about her

tightened. "Clara, Clara, what's the matter, honey?" Then his hold relaxed, and there was a little eternity before he spoke again, and all the gladness was gone from his voice. "If it's the fur coat, Clara, I can borrow. . . ."

"O Henry, I don't want the coat. I took it back. I just want you and the life you can give me. Hold me tight, Henry, and never let me go."



THE SECOND MILE

Gertrude Perry Stanton

The first mile was not easy, Lord. The man
 Who asked that I should bear him company
 To share his burden, speed him on his way,
 Dealt not in kindly speech or friendly smile,
 No vestige of appreciation showed.
 His churlish manner, habit of complaint,
 Made long the way. Although my tasks I left,
 He claimed the helpful service as his due;
 So when the mile was past, I almost turned,
 Relieved, to journey home.
 Then came the thought
 Of Thy great love and sacrifice for me;
 Freely I had received, and thus should give.
 Who gives to others only what he must,
 Gives not at all.
 So I went on again;
 And something sweet awakening in me stirred
 As if it were a song within my heart;
 The load no longer seemed a drudgery.
 And now I thank Thee, Lord, that I have learned
 The blessedness that lights the second mile.

Fashions Of Yesterday

FASHION notes of the nineteenth century have become of particular interest to Relief Society women in planning for the approaching centennial. The following is a digest of fashion notes of yesterday taken from *The American Costume Book* by Frances H. Haire:

Fashions of the middle nineteenth century (1840-1870) were many and varied. The century started gaily, with skirts measuring from five to eight yards in circumference. These were worn with a tight-fitted basque which was usually separate from the skirt. The basque buttoned or hooked up the entire front or back with the closing decorated by buttons or braid loops. Basques usually dipped in front, but were sometimes made to dip to a point in the back.

Sleeves either puffed at the top and ended in a bell-shaped flare, with tight, fitted undersleeves, or they reversed the process and started sleek and close fitting and flared out to a bell-shape finish with undersleeves in the form of a puff secured at the wrist with a tight-fitting band.

Hoops were extensively worn during the first half of the period.

Hats were poke bonnets, either large or small, made of quilted silk, usually of the same material as the dress, or of leghorn straw decorated with plumes, flowers, and ribbons.

Jewelry was very popular. This was the day of black onyx jewelry pieces, and "sets" consisting of earrings, brooch, and bracelets won popular acclaim. Jewelry was apt to be massive and heavy, but pleasing to the eye because of its beautiful de-

sign. Cameos were numerous, and the locket whose hinged door opened upon the tintype picture of some beloved face was a general favorite.

Shoes were not high heeled; an inch was the proper height, although some party slippers had the heel curved similar to the more recent "baby French heel." Footwear was usually of black leather except for party use, when silk slippers of light shades were highly prized.

Shawls were very popular for outdoor wear, as were capes and semi-fitted cloaks with sleeves. Tiny sunshades or parasols also won favor.

IN the latter nineteenth century the small head and shoulder silhouette became the fashion order of the day. Flares and decorations therefore came below the elbow on all fashionable garments. Skirts were made longer in the back to serve both as a train and to accommodate the bustle. The fullness of the skirt cascaded over the bustle, leaving the straight front so popular during this period. Large jet buttons were generously used as decorative features.

Gloves and shoes were snug fitting. Black kid gloves and black patent leather shoes with cloth tops, either laced or in the newer button style, became ultrafashionable.

The hair during this period was dressed away from the ears, making some sort of ear decoration appear necessary. Earrings and eardrops therefore became popular. Little

(Continued on page 73)

HAPPENINGS

Annie Wells Cannon

To love the Lord and have faith in His infinite mercy gives one courage to meet any emergency.

LADY LOUISE MONTAGU, beautiful daughter of the Duke of Manchester, along with a number of other titled ladies, has been working for months in a London tool factory. She says, "There is no reason for titled women to expect praise or favors; all should serve alike in times like these."

LOTTIE LEHMANN, Metropolitan soprano, often called "The first lady of song," said when taking out her American citizenship papers, "America is the only soil on which art can thrive." Lily Pons, French-born artist, and Olivia De Havilland, also foreign-born, seemingly have the same opinion, as they, too, have become American citizens.

MARY LEILA BAELS, when she became the wife of Leopold III, King of the Belgians, was given to understand that only the children of Atrid, Leopold's first wife, could succeed to the throne. That should be the least of her worries.

IVY LOW LITVINOV, wife of the new Soviet ambassador to the United States, is an English-born aristocrat and a woman of distinguished literary attainments. As official hostess at the "Red Embassy" she has one of the most attractive and interesting homes in Washington.

CAROLINE HASLETT, special advisor to Lord Benim and one of England's most important wom-

en, is director and organizer of England's Electrical Association. She lectured in the United States this winter on the wartime industrial effort of 4,000,000 British women.

MRS. D. D. RICHARDS, 84, a wheelchair invalid, industriously knits sweaters for the soldier boys; while Sarah Chapel Bennett, 97, Jane T. Bleak, 96, and Julia D. Rawlins, 90, remarkable for their longevity and activity, received honors recently on their respective birthdays.

ISABEL WHITNEY SEARS, 93, who died last month, was born in a covered wagon on the bank of City Creek. She was a charter member and past president of the Daughters of Utah Pioneers. Another prominent daughter of Utah pioneers who died recently was Maud Rosalie Driggs Christensen, 64, an ardent worker in Church and civic affairs. Minnie Horne James, another pioneer daughter and Relief Society worker, also died last month.

ANNE PARISH'S new book *Pray for Tomorrow*, and *Windswept* by Mary Ellen Chase are two of the best books from a literary standpoint published last year, while *Boot-Heel Doctor* by Fannie Cook is an interesting sociological novel. *Ellen Spring* by Elizabeth Marion and *Women in Crime* by Florence Monohan, prison warden, are well worth while.

**THE RELIEF SOCIETY OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS**

Motto—Charity Never Faileth

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EDITORIAL

Our Centennial

THE year 1942, long awaited as Relief Society centennial year, is now with us. One hundred thousand Relief Society women greet the New Year in readiness for a glorious centennial observance, grateful in their hearts for this Society and their membership in it. For one hundred years this organization has been growing in strength and influence. Today we are reaping a rich harvest from the efforts of the past. Divine inspiration, the far-seeing genius of leading women, the wise counsel of men holding the Priesthood of God, the intelligent devotion and tireless efforts of thousands of Relief Society members have given us a Relief Society structure worthy of recognition. The Society today is strong—strong in numbers, strong in faith, strong in courage, strong in its devotion to the ideal of service to God and man. Backed by a century rich in experience, its power of accomplishment is inestimable.

To be identified with Relief Society in this its centennial year is a privilege, a blessing, and an oppor-

tunity. All of the accumulated strength of one hundred years is ours to benefit from and to direct. The world today is in need of such an organization as Relief Society—not only for its humanitarian ministrations, but for the spirit that emanates from it. The spirit and character of Relief Society are the spirit and character which if allowed to penetrate the earth would dispel hate and eliminate war. What a privilege it is to be associated with such an organization and to aid in maintaining this character and extending this influence! The personal benefits derived from membership in the Society are inestimable. In a world at war, with its attendant evils, women who are actively identified with Relief Society find it to be a wellspring of strength, a wise director of activities, a tranquilizer of overwrought nerves, and a solvent of despair. They find it a sustaining, guiding, comforting power.

We are grateful this new year for the inspiration that brought about our Relief Society membership-building program. Thousands of

women have been enlisted as members of the Society during the past four years. Their lives will be strengthened by this membership, and they in turn will lend their individual strength to the important work of the organization.

As we view Relief Society from the vantage point of its centennial year, we acknowledge its greatness. We recognize its history has been one of struggle, but it has also been one of mastery. As we contemplate the past and consider the accomplishments of this Society and the contributions which the past has made to us today, we feel an indebtedness that can only be repaid by making our contribution a worthy one. The future lies ahead of us—great in its need and great in its promise. If every woman identified

with this organization in any way—as member or as officer—would take time this centennial year to count the blessings that accrue to her as an individual from this Society, if she would meditate upon the importance of the work of the Society, if she would see the relationship of her individual contribution to the success of the work as a whole, she would honestly and sincerely resolve to put forth greater effort in the interest of the organization; she would rededicate herself to the promotion of its well-being; criticism, faultfinding, and complaining would give way to appreciation, loyalty, and whole-hearted support. Then the present would in no way detract from the past, but would play its part well in helping the Society to go steadily and gloriously forward.



AND TELL OF TIME

Mabel Jones Gabbott

Were you not born within this span of time,
 These hurried years that mark our life's estate,
 Had I not too been chosen for this clime,
 Had I been born a century too late,
 Had we not each in our own plan and way
 Walked at some time the path that led us here,
 Had we not met and known at once that day
 That we at last had found each other, dear. . . .

Had we not met, how bleak the world would be!
 How drear and meaningless this life of mine.
 Yet it is rich and full of ecstasy,
 A thing of beauty, sweet and true and fine.
 I've lived and loved and learned to feel and see
 Because you made your life a part of mine.

Notes TO THE FIELD

Participation of Relief Society in Red Cross Work

THE policy of the General Board with respect to participation of the Relief Society in Red Cross work was printed in the *Relief Society Magazine* for July, 1940, page 470, from which the following excerpts are quoted:

"The policy of the General Board, approved by the First Presidency, with respect to Red Cross calls for funds is to give publicity to them and to encourage members of the Relief Society to respond to such calls, as individuals. This means that the Relief Society would not be used as an agency for the actual collection of funds.

"With respect to sewing in Relief Society meetings for the Red Cross, the present attitude of the Board is that the Relief Society might sew for the Red Cross at the regular monthly work meeting, provided the Society has no sewing to do for the Church welfare program or for the needs of dependent families under the care of the bishop or ward Relief Society."

Now that the United States is actually at war, the General Board recommends that Red Cross sewing

be done in the regular monthly work meeting of the Relief Society in addition to the sewing done for the Church welfare program or for the needs of dependent families in the wards. The general increase in membership in Relief Society throughout the Church makes it possible for most local Relief Societies to have part of the group sew for the Church welfare program or for the needs of the wards, and for others of the group to sew or knit for the Red Cross.

Under this plan, women may sew for the Red Cross without missing Relief Society meeting, and a record may be kept of the articles made for the Red Cross in Relief Society meetings.

The new ward record books contain space in the minutes for each monthly work meeting for a record of the number and kinds of articles completed at each month's work meeting. All articles completed for the Red Cross at Relief Society work meetings should be carefully recorded in the column headed "All Other."

Contributions for Relief Society Centennial Memorial Campanile

THE proposed memorial of the Relief Society centennial to be erected on Temple Square in Salt Lake City was first announced at the general conference of Relief Society in October, 1941 (see *Relief Society Magazine*, November, 1941, pages 753 and 769). The following state-

ment is quoted from the announcement at the October conference: "The erection of this tower will cost a considerable sum, and all members of the organization will be given an opportunity to make contributions. From 10 cents to 25 cents has been suggested as a schedule for contribu-

tions, which is within the reach of many of us. Some may desire to give less, and others more. Let it be understood that making donations to this project, however, is an entirely voluntary and personal matter."

The new ward Relief Society record books contain pages for recording the individual contributions of Relief Society members and others for this centennial memorial cam-

panile. Those wishing to make contributions will therefore please hand the amount which they desire to give to the ward Relief Society secretary-treasurer, who will enter in the special section of the ward record book the name of the giver, the date, and the amount of the contribution. This special record of donors to the campanile will be retained in the ward as a permanent record.

Gospel Standards, by President Heber J. Grant

THIS valuable book was compiled by Dr. G. Homer Durham under the direction of John A. Widtsoe and Richard L. Evans and published by the *Improvement Era*. It is a companion volume to *Gospel Doctrine* by President Joseph F. Smith, and to *Brigham Young's Discourses*. With painstaking care and discriminating judgment this material has been selected from the writings and discourses of President Grant. It is arranged into four divisions, or books: Book One, "Religion for the Modern World"; Book Two, "The Church and Society"; Book Three, "The Ministry of Heber J. Grant"; Book Four, "Stories from Life."

Mr. Durham, in his introduction to the book, states: "President Grant has been allowed, as is his frank and honest characteristic, to speak for himself."

This book brings to us in permanent form and in a way that makes easily accessible the wisdom, experience, and inspiration of one of the most impressive and inspiring leaders in the history of the Church—President Heber J. Grant. Every page is both instructive and interesting, but the last one hundred pages devoted to his stories and personal experiences will be read and reread, told and retold for the interest which they hold and for the great lessons which they teach.

Bound Volumes

THOSE desiring to have their 1941 issues of the *Relief Society Magazine* bound, may do so through the office of the General Board. If *Magazines* are furnished with the order, the cost of cloth binding, including index, is \$1.50, and the cost of leather binding, including index, is \$2.00. There will be an additional charge of \$1.00 if *Magazines* are furnished by this office.

Those desiring to bind *Magazines* themselves may purchase materials through this office. A package containing enough material to bind 12 books sells for \$3.50; these packages will not be broken in order to sell smaller amounts. Indexes will be furnished free of charge upon request.

The blue Fabricoid binder, into which a total of twelve issues of the *Magazine* may be inserted or removed at will, is still available at 75 cents, postpaid. Those desiring to use the binder in lieu of permanent binding may obtain an index upon request for insertion in the binder.

Address all orders to Relief Society General Board, 28 Bishop's Building, Salt Lake City, Utah.

The Merry-Go-Round

Alice Morrey Bailey

CHAPTER TEN

IT was five o'clock in the afternoon. Alyn paced up and down the living room, not able to take her eyes from the clock. Any minute now she would hear the elevator close and John's key in the lock—John could be depended upon for punctuality. She was there to open the door for him when he came.

"John, did you see Tory Meade? Did anything happen?" she asked instantly.

"Nothing very definite," admitted John reluctantly, "but Tory's a smart lawyer. I think he'll get us through. It seems almost as hard to acquire a baby by adoption as by the normal procedure," he finished, raising a quizzical eyebrow. "So much red tape. . . . Are you going out?"

"I just got home from the hospital; forgot to remove my hat and coat. John, every time I see that baby I want him twice as much as I did before. They wouldn't let me go into the room with him, of course, but I stood the whole two hours and watched him through the glass. Isn't it lucky that his crib is so close to the window? And John, it's against the rules for them to tell me how much he weights, but he's gaining; I can see it, and he's a perfect. . . ." Alyn stopped for want of adequate words to tell how dear, how precious the baby was.

"Yes, he's definitely gaining. It seems I can notice a difference every day. He almost never cries, they say. His sleep is so angelic, and every once in awhile he squirms and

stretches exactly like a kitten. I asked at the office how long they will keep him. Three more weeks, they say—that's five weeks in all. John, we haven't much time. We don't want another living soul to get him from the hospital but us. What happened today?"

"I had a talk with Tory. He can't get over the fact that we want to adopt a child. He says that child-placing agency is a good one, and that once we get our baby we can be certain that everything will be all right. Alyn, they check both sides of the baby's family for everything, even insanity. The fact that Theo and Judith have no living relatives makes it very difficult, but it doesn't stop them. They check us as thoroughly, too. If we have any family skeletons they're doomed to come out now."

"Well, thank goodness we have nothing to hide, neither on the Merriweather side nor the Fordyce."

"The agency is sending a woman to interview you tomorrow."

"Oh John! What shall I tell her?"

"I don't know what she'll ask; tell her nothing but the truth, of course."

"Of course," agreed Alyn.

"Alyn," said John seriously. "There are some things we must discuss. Sit down, dear."

John's old habit—sitting down to discuss serious things—didn't annoy Alyn now. She was quite as anxious to discuss things as John, quite as

desirous of sitting down. It put one on solid ground, psychologically.

"Alyn, there are many things to be considered in adopting a baby. Those questions we had to answer on the application blank are well enough thought out. For instance, you will be forty in two more years, and I will be forty-five. Had you thought that when he is grown we will be in our sixties?"

"Yes, John. But many women have babies of their own at my age, even older."

"And there's my income," reminded John wryly. "I'm still making only \$150 a month, you know."

"I can learn to manage. Cecile Borden did, and they have four children. I can certainly do it if Cecile did. I've been studying budgets. I learned a good deal about money while I was with Lottie. By the way, John, Lottie called me this morning and wanted to know if I hadn't stayed away long enough. The new girl isn't doing very well."

"What did you tell her?"

"I told her I wasn't going to work any more, that you needed me at home. John, I could never go back with Judith gone, even if we don't get the baby."

"You told her the right thing, my darling. Having you at home has been perfectly wonderful. I'm glad it is to be permanent."

"Maybe, before Lottie finds someone else, that poor girl will catch on and not have to lose her job."

"I hope you have taken into consideration that where there is a baby there is extra work and such a thing as croup," John continued. "You will be tied at home; there are many things that a baby interferes with."

"I've thought of all that, and I

don't mind." It seemed remarkable to Alyn that John had gone into the unfamiliar subject so thoroughly. "John, I am surprised at your thinking of all these things."

John flashed her a smile. "Don't flatter me, my good woman. Education, religious training, character building, health habits — many things must be considered."

A horrible thought assailed Alyn. "John, you want him, don't you? It isn't that you don't want. . . ."

"Want him? Of course I want him. I haven't wanted you to know, over the years, just how much I would have liked children of our own. This little fellow has a peculiar appeal to me. I don't know just what it is. I had no idea a new-born baby had a distinct personality, but this one has."

"He has, hasn't he, John?" agreed Alyn. "Do you notice the distinction in the shape of his head? His forehead is so intellectual, and his hands. . . ."

"You'll do all right, Alyn," John broke in, laughing. "No real mother could sound more enthusiastic. Do you remember when Mary declared that her three-weeks'-old baby could understand what she said?"

"I don't know how a mother could feel any nearer to a baby than I do to this one. . . . I guess it was being so much with Judith, helping her to choose his layette, going to the hospital with her—most of all, being the first one to hold him."

"Don't leave me out of this. Didn't I pace the hallway in a true fatherly fashion when. . . ."

They both fell silent, remembering that hour of inferno—its tragic end.

"John, let's call him Richard," Alyn finally said.

"Richard . . ." said John thoughtfully. "Well, Richard is a good name, a strong name — a man's name. It seems to fit him."

"We'll get him, won't we, John? It would be awful to count so much on having him, and. . . ."

"Tory says he will do all he can to help us, but the agency must take every precaution for the baby's sake as well as for our sake. He says that if Judith had only given you some written word before she. . . ."

"If" said Alyn. "We seem walled in by 'ifs.' I know as well as I live that Judith would have wanted us to have him. She talked of my being like a sister to her a number of times; she approved of you completely and said our home life was like she and Theo had planned for themselves. Of course, she didn't know that I. . . ." Alyn stopped, aware that she had just about opened a subject that would be better not discussed—her earlier animosity toward John. Oh, what would John think?

John gave her a clairvoyant look, but instead of the rancor she half expected, he reached over and patted her reassuringly. "That's behind us now, honey," he said.

IF Alyn had any qualms about the investigator, they were all confirmed when the worker arrived. The woman was as formal as her costume, precise, careful, even judicial in her search for facts. Her questions were courteously plied, but one sensed an indefinable air of suspicion; a sort of warning that the least equivocation would be discovered.

Her eyes were keenly observant;

they seemed to evaluate the articles of furniture and the character of the persons using them; the woman was a thorough investigator whose questions Alyn answered with an almost childlike obedience. If she had had any desire to temper the truth it wouldn't have been in her to do it.

"Why do you want this baby?" the woman asked.

Alyn opened her mouth, wishing for words to convey what the baby meant to her.

"Are you and your husband on good terms?" the woman went on, without waiting for Alyn's reply.

"Yes. Oh, yes."

"You don't want him for the purpose of drawing you closer together, then," she said, almost as an afterthought.

However nearly it might have been the truth six months ago, it was not so now. No, she wanted Richard for himself; she wanted to do for him what a mother would do; her desire was that he be not cheated of a good mother which is the rightful heritage of every child. How to convey her feelings was not easy for Alyn, who was in deeper water than she had ever been in before.

"How much does your husband earn?"

"One hundred and fifty dollars a month," Alyn told her fearfully. The woman caught the inflection immediately.

"That's an adequate amount. Many of our babies go to homes with that amount of income. What is your rent?"

"Eighty-five dollars," Alyn admitted, realizing fully for the first time that it was much too high for their income if she did not return to work. "We are planning to move," she

offered. "My husband and I have talked of it."

The woman listened intently as Alyn told her of her own background and upbringing, of the Merriweather and Fordyce families, and the things of which she had always been so proud.

"Motherhood, natural or foster, demands that one be ready at all times to adapt one's program to the best interests of the child, regardless of the past," was the cryptic remark of the worker as she closed her notebook. Then the interview was over. What an inquisition it had been!

After she had gone, Alyn sat on the edge of the needlepoint chair and had a nervous chill.

"If only we had moved from this terrifically expensive apartment," she summed up to John later. "I telephoned to Rufus Randolph about a house the minute she left. He said he had exactly what we wanted, and said that the crowd was buzzing like a beehive over our adopting a baby."

"I can well imagine."

"John, I felt apologetic for everything I have ever valued."

John, to her relief, looked displeased. "The woman had no right to be so severe. They said at the agency that she was very capable."

"That exactly describes her," Alyn admitted. "O John, I'm positive they'll refuse us."

"Nonsense," said John. "If the woman is capable she couldn't help seeing what an intelligent person you are; how well-kept and tasteful your house is. There is every evidence of breeding and background. All these things count."

"I'm afraid I didn't sound intelligent, John. I felt so inadequate.

The things you mention seemed to count against me. When I told of Mother having a nurse for me, she seemed to think that unnecessary. On the other hand, she was not displeased when I told her the amount of your income."

"You'll see, darling. Our fears are pronounced in unfamiliar situations. Things come right when you least expect them."

John was so comforting. Alyn felt better immediately.

"John," she said, "I don't often say things like this, but I think you are a wonderful man, and you'll make a wonderful father."

"Well," said John, pleased. "Now isn't that something for a man to strut about?" and he poked out his chest. It was pathetic to see how such a little praise pleased him.

"I mean it. I've been too self-centered, thinking only of my own happiness. John, I never thought I'd tell you this, but . . . but right after you lost your position I . . . I thought of leaving you. John, perhaps I shouldn't have told you. Perhaps you will never forgive me."

"Honey, I knew that all along."

"How?" asked Alyn, astounded.

"Well, I met Judge Oldham on the street one day, and he said you had called for an appointment which you didn't keep, though the secretary swore you had come for it. He wondered what it was all about. 'She's not getting a divorce from you, is she John?' he asked. He was joking me, of course; but I knew then, in some unaccountable way, that that had been your plan."

"Oh!" said Alyn. "All these months. . . ."

"Forget it," said John easily. "Not an uncommon thing, I guess, in a

world full of divorces. It worried me greatly for awhile. I was staking our future on the change I had made in my employment. I had thought things out pretty well, even then, and I knew it was a real test for us both, but I was sure that our only hope for happiness was a sure foundation for myself. I had confidence in you, of that you may be sure. I have always thought of you as a thoroughbred."

"And all the time you were the best friend I had, and you still are," said Alyn.

"Come now. You're promoting me, aren't you? After being your husband all these years, at last we have become friends."

"Well, not all people are friends, John—husbands and wives, I mean. These months have brought us closer together. I have had some business experience—learned the working person's point of view. I have learned that your getting a job as you did was a real achievement. I have learned about people, life and death from Judith and little Richard. Hard as it is, you never really live until you touch some of those fundamental things. And now I love you, John, more than I ever have."

"Alyn," said John, deeply moved, "you've never said a nicer thing to me in your life."

"I fought you so hard on the apricot business. I didn't try to understand. I might have helped you more. I might have managed better the night that orchard man came for dinner—that Mr. Moyle. I could have been a better hostess, helped you more to sell it. I didn't realize until after he'd gone just how much it meant to you. John, you haven't

become discouraged about it, have you? You never talk of it any more."

"Oh no. No, I haven't become discouraged. I'm planning to bud it in the spring. No sir! That limb of apricots You see! You shouldn't ask me—it gets me off on a lecture tour. I decided I was boring everyone with the details; that I'd better try and talk less and wait until I had accomplished more. . . ."

"Oh! John."

"Of course, I was disappointed when Mr. Moyle didn't see anything so unusual about it, and wondered for awhile if I had been overoptimistic; but that time passed, and my faith in the sport came back. I'll go ahead and bud it. My chance will come. It wasn't your fault, though, dearest. You did very well that night; you gave us a wonderful dinner and listened eloquently—an unwomanly trait, I assure you."

IT was an interminable week before they heard anything more about the baby. Alyn had been to the hospital, and John picked her up on his way from work. The telephone was ringing when they came in. John answered, his voice rising in excitement as he talked.

"It was Tory Meade," he said in such a strained voice that Alyn began to tremble. John gripped her hand.

"Darling," he said, "Tory says that the agency report is unfavorable to us. They are going to recommend to the court that little Richard be placed elsewhere."

Alyn crumpled on the lounge.

"John, we can't have him?" she whispered.

John paced up and down the floor, his mind intent upon this unexpected blow, his eyes on the floor.

"Isn't there something we can do?" she appealed to him.

"Yes," said John grimly, "there is something else we can do."

"John," sobbed Alyn, "I prayed as I never have prayed before. I asked God to help me get that baby. Maybe this is His answer—maybe I'm not a fit mother for the baby. I've been spoiled and selfish. I've looked at things and people in the wrong light, but I thought I'd changed, John, in the last few

months. Maybe I haven't changed enough."

"God expects us to work for the things we should have, dear. Those people at the agency do a wonderful job, but they are only human, and must base their judgment on external things. They have no power to look into the human heart. There are people who will help us, friends and influences—not to be used wrongly—to make them see as we do. I'll get Judge Oldham to help Tory—the old and the new—they'll be a strong team. We're going to fight for that baby."

(To be continued)



TO ZAIDEE JUDITH

(By an Adoptive Parent)

I had always wanted
 In my backyard
 A line of baby things
 Softly billowing
 In the wind
 Like angel wings.

And now that
 Tiny clothing float
 Upon the gust
 And ebb of air,
 A welling, tightening
 In my throat
 Denotes the joy
 That parents share.

The Great Fig Tree

A Play in One Act

Joseph J. Cannon

(Presented at Relief Society General Conference, Visiting Teachers' Department,
October 1, 1941)

Cast of Characters

Thomas Atwood, an English stranger....

.....Pershing Howe

Mrs. Sarah Atwood, his wife

.....Miss Bernice Park

Mrs. Hardy, a neighbor

.....Miss Margaret Gledhill Larson

SCENE: A poorly furnished room in a
country town in Utah.

TIME: About 1918.

Foreword

(To be read before the play begins)

A few years ago in the city of Burnley, Lancashire, England, the elders were speaking before a club of thoughtful men. Naturally, there was considerable opposition. Toward the end of the discussion, a white-haired man arose and asked to be heard as a matter of personal privilege. The following play, without holding too closely to detail, is suggested by his story.

CURTAIN

Sarah, very pale, discovered seated in discouraged attitude, rises, goes left to door, opens it, stands listening, then hears footsteps, rises nervously and steps toward door at right. Door opens. THOMAS; enters in dejected mood.

Sarah (tensely); You didn't find a nurse, did you? I can see you didn't.

Thomas: No.

Sarah (sits down): They think we can't pay them?

Thomas: Partly that, maybe. But there's a lot of sickness around, and they all seem to be engaged.

Sarah (desperately): I can't believe there isn't someone.

Thomas: They're afraid, too.

Sarah: Oh, you can't blame them much for that.

Thomas: Some of them have families.

Sarah: Yes, diphtheria is so infectious.

Grown people can get it as well as children. (hesitates) Thomas . . .

Thomas: What dear?

Sarah: They're not refusing to come . . . because we're not Mormons, are they?

Thomas (looks up and away for a moment): I hadn't thought of that.

Sarah: They know we're poor; . . . they know this is catching; . . . but maybe they hate us, because . . . because . . .

Thomas: Because we hate them . . .

Sarah: I don't hate them, Thomas. . . . We've been here such a little time. . . . I don't even know them. . . .

Thomas: But you hate their religion . . . and so do I. . . . What a misfortune! To have our children fall sick before we got through this country to the coast.

Sarah: Thomas . . .

Thomas: Yes, Sarah.

Sarah: You remember when that Mormon home was broken into by the mob at Birmingham, and the man was badly hurt?

Thomas (soberly): Yes. . . .

Sarah: The man died, didn't he?

Thomas: Yes, some time later.

Sarah (very gently): How did it . . . happen? . . .

Thomas (walking up and down): They were enticing some of our young members to their doctrines. Our men gathered one Sunday afternoon and crowded into the house where they were holding their meeting. One of the preachers, the owner of the home, got pushed behind a door. . . . Our fellows jammed themselves against it . . . and crushed the poor wretch pretty badly. . . . He never got over it, and probably died because of his injuries.

Sarah (in slow agonized tone): Thomas . . .

Thomas (stops; answers after a pause as though anticipating the question): Yes.

Sarah (slowly and painfully): Were . . .

- you . . . one of the men . . . who . . . pushed against that door?
- Thomas: No, Sarah.
- Sarah (*impulsively*): Oh, I'm so glad. . . . I've been thinking of it. . . . I was afraid this was a judgment on us. . . .
- Thomas (*slowly*): Maybe it is at that.
- Sarah (*alarmed, rises*): Why do you say so?
- Thomas (*continues walking*): Because I was there and didn't interfere. . . . I saw them break up the furniture of the home and drag the mother through the streets by her arms and by her hair. . . . I could have protected and fought for them . . . but I didn't. . . . I suppose I consented . . . to that terrible thing, and in my heart I thought it served them jolly well right to be roughed up a bit and scared, scared out of their skins.
- Sarah: You're bitter, Thomas.
- Thomas (*stops and puts emphasis into his words*): Why shouldn't I be? . . . When you touch a man's religion, you touch something closer to him than anything else . . . except his family. . . .
- (*Sarah shows faintness. Thomas gets her a drink of water.*) Are you feeling better, dear?
- Sarah (*weakly*): Yes, Thomas. Thank you.
- Thomas (*tenderly*): How have the children been while I was away?
- Sarah (*slowly*): Not much change. The doctor left soon after you did. He's going to have the flag put up. Thomas, you went to every nurse he told you about?
- Thomas: Yes, every one.
- (*Sarah rises. Goes to other door, looks in as though observing children and sits down.*)
- Sarah: A couple of women came about an hour ago. They said they were Mormon teachers.
- Thomas (*indignant*): My soul, can't they leave us alone even under these circumstances?
- Sarah: I told them our children were down with diphtheria, and we couldn't receive visitors, and I closed the door. They looked as though their feelings were hurt.
- Thomas: If they're so anxious to convert people, why don't they go to the heath-
- en? There are over a billion of them who never heard of Christ.
- Sarah: Maybe they think it's easier to convert us.
- Thomas (*indignantly*): A man may have been a churchgoer all his life, but he has to accept their doctrines and their prophet to be saved. Once I cornered one of their missionaries at a street meeting and made him admit—admit openly—that he believed all churches are wrong but his.
- Sarah: With all the evil that's about them, think of their saying that!
- Thomas: Can you blame honest men for being indignant or being violent even? (*He goes to window and looks out.*) Sagebrush on every hillside. This is a country God forgot. Think of dear old England, with her mantle of green the year round!
- Sarah: As soon as we can get the money, let's go back. Since your father died, your mother's alone. She needs us.
- Thomas: Money, huh! We've rent to pay and food to buy, not to speak of doctor's bills.
- Sarah (*anxiously*): That job you got yesterday'll hold out, won't it?
- Thomas: I must stay with you. . . .
- Sarah (*almost weeping*): Oh, you don't know how to take care of the children. . . . They're terribly sick, Thomas.
- Thomas: And you're too weak to do it.
- Sarah, you should be in bed yourself.
- Sarah (*desperately*): Alone in a strange land.
- Thomas: Among a strange and wicked people.
- Sarah (*almost defiantly*): He has deserted us.
- (*Knock comes at door. They remain motionless a moment, then Thomas goes and opens it.*)
- Thomas (*severely*): We have diphtheria in this house. You had better stay away.
- (*Mrs. Hardy comes into doorway, carrying bag in her hand.*)
- Mrs. Hardy (*cheerfully*): That's why I came.
- Thomas (*in changed tone*): Oh, are you a nurse?
- Mrs. Hardy: No, not a nurse, but I've been around the sick a good deal.
- Thomas: Well, you're better than nothing. Come in. . . . if you dare.

- (Mrs. Hardy comes in.) This is my wife, Mrs. Atwood.
- Mrs. Hardy (*advances and acknowledges the introduction*): I'm glad to meet you, Mrs. Atwood, I'm Mrs. Hardy.
- Sarah: We're glad to get help, Mrs. Hardy. Won't you sit down? Two of our three children are sick, and the other has been exposed.
- (Thomas goes over to Sarah's left and sits down.)
- Mrs. Hardy: Yes, Doctor Evans told me.
- Sarah: He looked you up?
- Mrs. Hardy: No, I looked him up. I heard you had sickness here. He's my neighbor. He told me how serious it is.
- Thomas (*rises, speaks huskily*): How serious is it?
- Mrs. Hardy (*her pleasant expression becomes grave*): He said that by the time night comes someone will have to be swabbing out the oldest girl's throat constantly to keep her from choking to death.
- Thomas (*in despair*): As you see, my wife is ill—not with diphtheria. She's been ailing for months. . . . I'm afraid she can't go through with this night work.
- Sarah (*desperately*): Yes I can, Thomas. I must.
- Mrs. Hardy (*cheerily*): We don't want another patient to take care of, do we?
- Thomas: I'll stay right here and help.
- Mrs. Hardy (*pleasantly*): Men are usually poor hands in the sickroom. Is he the exception, Mrs. Atwood?
- Sarah (*smiling wanly*): I'm afraid not.
- Mrs. Hardy (*begins to rise as she speaks*): They'll be here any time now and put us under quarantine.
- (Turning to Thomas) You've got a job, haven't you?
- Thomas: Yes, but the children come first.
- Mrs. Hardy: Certainly they do if you could help. But probably you'd be in the way. It's better for you to get out and keep your job. As soon as the doctor fumigates you, or whatever he wants to do, you can go to my house and stay. My husband and boys are going to batch it while I'm here. We've got plenty of room. It isn't far. You can come over and inquire as often as you want.
- Thomas: That's mighty kind of you. But you can't do this job here alone night and day.
- Mrs. Hardy: I think maybe I can. I've sat up a lot with the sick at nights and got my sleep in cat naps during the day. But if I can't, if the two younger children get worse, I know where I can get help.
- Sarah (*gratefully*): Oh, that's good.
- Thomas (*devoutly*): Well, Mrs. Hardy, you came like a good angel. We felt as though we had been abandoned by the Lord. . . . That was sinful of us. He never forgets those who love Him.
- Mrs. Hardy (*sincerely*): You're right, Mr. Atwood. He is a very constant friend. . . . And He's closest to us when our troubles are worst. . . . At least that's been my experience.
- Sarah (*almost joyfully*): Isn't it good, Thomas, to find a real Christian soul at a time like this?
- (Turns to Mrs. Hardy): I feel much better now that I know you are a believer.
- Thomas (*devoutly*): God knows His faithful ones, and He moves them by His spirit to go where they are needed.
- (repeating as if in prayer): "The Lord is my shepherd. I shall not want." I wonder . . . perhaps there's an affinity between souls who have found Jesus and been saved by His grace. Maybe that is what brought you here to us, Mrs. Hardy, to help us and to comfort us. You came at a moment when the sin of doubt was about to overwhelm us, but the Lord sent you, I truly believe, because He knows we love Him and have been saved by His blood.
- Mrs. Hardy (*slightly non-plussed. Sits down*): I don't know. We go where we're needed, whether people believe or not. It's good though to come into a home where there is faith . . . where in circumstances like these you can pray together. You see, Doctor Evans is a good man in his profession, but there's many a case of sickness that was beyond his help that I've seen pull through! Just last week he said a neighbor boy of ours couldn't live, but they sent for my husband. He got his counselors, and they administered to the lad, and he's getting better now. My husband gets called out frequently, being bishop of the ward. . . .

- Sarah (surprised): A bishop?
- Thomas (astonished): A bishop in this town?
- Mrs. Hardy: Yes, there are two bishops since they divided the ward.
- Thomas (confused): Two bishops!
(Then in startled voice as the truth dawns on him) Then they're not our kind of bishops. They must be Mormon priests.
- Mrs. Hardy: Why, yes, of course, they're Mormons. My husband's bishop of the First Ward.
- Sarah (shocked): Then . . . you're a . . . Mormon?
- Mrs. Hardy: Yes, indeed . . . a Mormon to the core.
- Sarah: Were you born that way?
- Mrs. Hardy: No, I joined the Church as a girl back East. The missionaries brought the Gospel to us, and our whole family accepted it.
(Proudly) But we've done our part. Four of us have been on missions.
- Thomas (almost horrified): Your brothers?
- Mrs. Hardy: Three brothers and myself.
- Thomas (slowly): You've been a . . . Mormon missionary?
- Mrs. Hardy (proudly): I spent two lovely years in Canada.
- Thomas: Did you . . . make any . . . converts?
- Mrs. Hardy: I am glad to say that several people who first heard the Gospel through my work joined the Church.
(Laughing) I hope though that the Lord converted them.
- Sarah: Were they Christians . . . believers . . . before they joined?
- Mrs. Hardy: Yes, most of them felt they had been saved—until they heard our message.
- Thomas: Do they feel they are saved now?
- Mrs. Hardy (laughing): They're not so sure of it now. They'll have to wait and see.
- Thomas (scornfully): Then your converting them brought them from certainty to . . . uncertainty . . . from faith to doubt. . . . Is that the way it happened when the apostles of old preached the word, Mrs. Hardy?
- Mrs. Hardy: Their doubt is not of the work. Oh, no. The thing they're not so sure about is whether they themselves will be faithful—that's all. I guess every one of us can have a wholesome uncertainty on that score.
- Thomas (stiffly): Well, it's something of a shock to have a Mormon in the house, but I suppose they have to earn a living like everybody else. You may have to wait for your pay a little, but I'll get it to you, and I'll pay you well.
- Mrs. Hardy (rises, laughing): Pay? I don't want any pay.
- Thomas (suspiciously): Why not? Why did you come then?
(Almost angrily) Did you find your way into our house in our extremity. . . . (Sarah seems to want to restrain him) to try to convert us? If you did, we'd rather not have your help. Death isn't so serious to people who truly believe in Jesus.
- Mrs. Hardy (gravely): No. Mr. Atwood, I didn't come here to convert you or your wife. Our visiting teachers reported that you had serious sickness here. Doctor Evans said it was a desperate case. He knew that nurses are scarce and that the girl would die without one. I offered to come, because my children are grown, and the president of our Relief Society has a young baby. . . . I'm her counselor. It will cost you nothing for my work or for you to live at our house until your children are well. The Lord has blessed us with all we need, and you are welcome to what we can do. You are strangers, and you are in trouble. We don't care what you believe; and seeing that you feel as you do, I promise that all you learn about Mormonism is just what you'll find out for yourselves. You can leave here as ignorant as you came if you want to.
- Thomas (confused): You mean . . . you have no . . . motives.
(As he speaks he crosses behind Sarah and to her left.)
- Mrs. Hardy: Of course we have motives. We're organized to give relief—to our own, principally, but to any of God's children who come our way. We've done it to thousands like you, and it doesn't matter whether we ever see them again or not. Our motive is to be kind. When we serve you, we are serving the Lord, that's all.
(Mrs. Hardy sits down.)
(Continued on page 72)

Home Accident Prevention

No. IV

MISCELLANEOUS ACCIDENTS

POISONS, ANIMALS, FIREARMS, ET CETERA

The American National Red Cross, in its publication *Home and Farm Accident Prevention*, states that the number of accidents and deaths due to the misuse of poisons, the mishandling of firearms and fireworks, and to venomous or dangerous animals as well as the number of accidents and deaths due to bicycle and sled crashes, justify careful consideration being given to their prevention. The publication presents the following cautions:

I. Poisons

Some dry cleaning fluids are toxic, poisoning the system either through absorption through the skin or inhalation. If they are used, be sure the room is well ventilated.

Many poisonings occur in the bathroom. If poisons must be kept on hand, the bottle should be plainly marked. To eliminate the danger of mistaking a bottle at night, pins may be stuck in the cork or otherwise clearly identified. Poisons should never be within reach of children. Insecticides should never be stored in or near the kitchen. Be careful of the poisons used for extermination of rats and mice.

Avoidable contaminations and improper refrigeration are usually behind each case of illness from food poisoning. Therefore, food to be eaten raw should be fresh, clean, free from abnormal odors and rotting areas and from mold, and should be washed in clean water. Cooked foods should be heated to the boiling point, kept free from contamination, and if to be held more than a few hours, subjected to refrigeration. If canned goods are held more than a few hours after opening the can, the same precautions as to refrigeration and re-cooking should be observed as in the case of freshly-prepared foods. Discard any discolored food and any having unusual odor. Destroy contents of any swollen can. Where there is a reason to doubt foods, they should not be tasted.

II. Animals

Dispose of cross household pets.

Chain up dogs that are unfriendly to strangers.

See that all doors, gates, hinges, latches, stalls, and fences confining farm animals are absolutely secure.

III. Firearms

Keep guns where the children can't reach them, and take shells out of the guns before putting them away. Carry a gun with the muzzle pointed to the ground. Don't carry a cocked gun. Never point a gun at anyone. Teach children not to threaten others with toy guns in play. Never joke with guns.

IV. Fireworks—Fourth of July Celebration

There is no such thing as safe fireworks. Deaths have been caused by so-called harmless sparklers and by other harmless fireworks.

V. Coasting and Skating

These are sports widely engaged in and are not free from accidents. For coasting, hills should be selected which are removed from main arteries of traffic. Children should be cautioned against "hitching" on to automobiles and trucks.

No one should attempt to skate on ice only an inch or so thick. Firm, sound ice four inches thick may usually be considered all right.

VI. Mental Hazards

Worry is a contributing cause of accidents in the home. Anxiety and haste are often the cause of physical injuries.

Physical fatigue makes us more liable to accidents in the home, the same as in busy traffic on city streets.

Children's Books

A NUMBER of requests have been received by the General Board for a list of books suitable for children of different age groups. The following list of excellent books is therefore submitted:

AGES ONE TO FOUR

- Aldis, Dorothy, *Here, There, and Everywhere* (Illus. by Marjorie Flack), Minton, Balch and Co., New York, 1928;
- Everything and Anything*, Minton, Balch and Co., New York, 1929.
- Bertail, Inez, *Time for Bed* (Illus. by Ninon MacKnight), Doubleday, Doran and Co., New York, 1939, 50 cents.
- D'Aulaire, Ingri and Edgar Parin, *Animals Everywhere*, Doubleday, Doran and Co., New York.
- Fox, Frances Margaret, *The Little Cat That Could Not Sleep*, E. P. Dutton and Co., New York.
- Fyleman, Rose, *Fairies and Chimneys*, Doubleday, Doran and Co., New York, 1931.
- Harrington, Mildred P., *Ring-A-Round* (Anthology with illus. by Corydon Bell), Macmillan Co., New York, 1930, \$3.
- Higgins, Alice, *Runaway Rhymes* (Illus. by Tom Lamb), P. F. Volland Co., Joliet, Illinois, 1931, \$1.
- Lenski, Lois, *Animals for Me*, Oxford Book Co., New York.
- Moffet, A. E., *Our Old Nursery Rhymes* (Illus. by Willebeek Le Mair), David McKay Co., New York;
- Little Songs of Long Ago*, David McKay Co., New York.
- Thompson, Blanche Jennings, *More Silver Pennies* (Illus. by Pelagie Doane), Macmillan Co., New York, 1938, \$1.

AGES FOUR TO EIGHT

- Beskow, Aru Elsa, *Aunt Green, Aunt Brown and Aunt Lavender* (Words and illus. by the author, trans. from Swedish by Siri Andrews), Harper and Bros., New York, 1928, \$2.50;
- The Adventures of Peter and Lotta* (Illus. by the author), Harper and Bros., New York, 1931, \$2.50;
- Elf Children of the Woods* (Tr. from Swedish by Zita Beskow), Harper and Bros., New York, 1932, \$2.
- Beim, Lorraine and Jerrold, *The Burro that had a Name*, Harcourt Brace and Co., New York, 1939.
- Barrie, Sir James M., *Peter Pan and Wendy* (Illus. by M. L. Attwell), University of London Press, Scribner Publishers, New York, 1935, \$1.50.
- Commins, Dorothy Berliner, *Lullabies of Many Lands* (Illus. by Nellie Farnam), Harper and Bros., New York, 1941, \$1.50.
- Collodi, Carlo, *The Adventures of Pinocchio* (Illus. by Esther Friend), Rand, McNally Co., New York, 1939, \$1.
- D'Aulaire, Ingri and Edgar Parin, *Ola and Blakken*, Doubleday, Doran and Co., New York, 1936, \$1.75;
- George Washington*, Doubleday, Doran and Co., New York, 1936, \$2;
- Abraham Lincoln*, Doubleday, Doran and Co., New York, 1939, \$2;
- Lief the Lucky*, Doubleday, Doran and Co., New York.
- Hader, Berta and Elmer, *Little Town* (Illus. by authors), Macmillan Co., New York, 1939;
- Spunky* (Illus. by authors), Macmillan Co., New York, 1933, \$2.50;
- Cock-A-Doodle-Do* (Illus. by authors), Macmillan Co., New York, 1939, \$2;
- The Farmer in the Dell* (Illus. by authors), Macmillan Co., New York.
- Hoke, Helen, and Teichner, Miriam, *The Fuzzy Kitten*, Messner Publishers, New York, 1941, \$1.
- Kipling, Rudyard, *Just So Stories*, Doubleday, Doran and Co., New York, 1935, \$1.
- Leaf, Munro, *Wee Gillis* (Illus. by Robert

- Lawson), Viking Press, New York, 1938;
More Watchbirds, Frederick A. Stokes Co., New York, 1940, \$1;
Simpson and Sampson, Stokes Pub. Co., New York;
Fun Book, Stokes Publishing Co., New York, 1941, \$1.50. (This book contains three favorite books: "Manners Can Be Fun," "Grammar Can Be Fun," and "Safety Can Be Fun.")
 Milne, A. A., *When We Were Very Young* (Illus. by Ernest H. Shepard), E. P. Dutton and Co., New York, 1935, \$1;
Now We Are Six, E. P. Dutton and Co., New York, 1935, \$1.
 Myers, Helen E., *Noah's Ark*, Garden City Pub. Co., New York, 1941, 75 cents.
 Petersham, Maud and Miska, *The Christ Child* (Illustrated), Doubleday, Doran and Co., New York, 1931, \$2;
Auntie and Celia Jane and Miki, Doubleday, Doran and Co., New York, 1936;
Stories from the Old Testament (Illustrated), John C. Winston Co., Philadelphia, 1938, \$2.75;
Get-A-Way and Hary Janos, Macmillan Co., New York;
An American A B C (Illus. by the authors), Macmillan Co., New York.
 Salway, Cecile and Billie, *Children on the Map* (Illus. by the authors), Garden City Pub. Co., Inc., New York, 1938, \$1.
 Shaw, Charles G., *The Guess Book*, Scott Publishers, Inc., New York, 1941, \$1.

AGES EIGHT TO TWELVE

- Anderson, C. W., *High Courage*, Macmillan Co., New York, 1941, \$1.75.
 Bannon, Laura, *Manuela's Birthday* (In Old Mexico), Albert Whitman and Co., Chicago, 1939, \$2.
 Bolton, Sarah K., *Lives of Girls Who Became Famous*, Thomas Y. Crowell Co., New York, 1938;
Lives of Poor Boys Who Became Famous, Thomas Y. Crowell Co., New York, 1939.
 Clark, Ann Nolan, *In My Mother's House* (Illus. by Velina Herrera), Viking Press, New York, 1941, \$2.50.
 Colum, Padraic, *Odysseus and the Tale of Troy*, Macmillan Co., New York.
 Davis, Lavinia R., and Fischer, Marjorie, *Grab Bag: Stories for Each and Everyone*, Doubleday, Doran and Co., New York, 1941, \$2.
 Frasier, George W., Dolman, Helen, and Van Noy, Kathryne, *The Scientific Living Series or The How and Why Science Books*, (Illus. by Guy B. Wiser), W. L. Singer Co., New York, 1939, Vol. I, 72 cents; Vol. II, 84 cents; Vol. III, 96 cents; Vol. IV, \$1.04; Vol. V, \$1.16.
 Gill, Richard C., and Hoke, Helen, *The Story of the Other America* (Illus. by Manuel Rivera Regalado), Houghton Mifflin Co., New York, 1941, \$2.25.
 Holbrook, Stewart H., *Tall Timber* (Illus. by Armstrong Sperry), Macmillan Co., New York, 1941, \$1.75.
 Leeming, Joseph, *Fun With Boxes* (Illus. by Charles E. Pont), Frederick A. Stokes Co., New York, 1937, \$2.
 Meadowcroft, Enid LaMonte, *Benjamin Franklin, True American* (Illus. by Donald McKay), Thomas Y. Crowell Co., New York.
 Sondergaard, Arensa, *A History of the United States for Young People* (Illus. by the author), Randon House, Inc., New York.
 Note: Two groups of children's books that will be found very helpful and inclusive are:
 "500 Books for Children," United States Office of Education, Washington, D. C., 15 cents.
 "Children's Book Parade," R. R. Bowker Co., New York, 1941, available in many libraries.



Theology and Testimony

Articles of Faith, By James E. Talmage

Chapter 7, Baptism—Continued

Lesson 7

Article 4: "We believe that the first principles and ordinances of the Gospel are: . . . third, Baptism by immersion for the remission of sins; . . ."

(Tuesday, April 7, 1942)

I. Lesson Aim

To develop an understanding of the importance of proper baptism for both the living and the dead.

II. Divisions of the Subject Matter

A. The mode of baptism. (*Articles of Faith*, pp. 137-142, 484-485)

1. Importance of the mode of administering baptism. (*Articles of Faith*, p. 137)

2. Meaning and symbolism of the baptismal rite. (*Articles of Faith*, pp. 133-139)

3. Scriptural and historical backgrounds of baptism. (*Articles of Faith*, pp. 139-142, 485-486)

B. The true interpretation of the doctrine of baptism. (*Articles of Faith*, pp. 142-145)

1. Conditions under which baptism may be repeated.

C. Baptism for the dead. (*Articles of Faith*, pp. 145-153)

1. Baptism and those who die outside of the Gospel fold. (*Articles of Faith*, pp. 145-147)

2. Christ and the unregenerated dead. (*Articles of Faith*, pp. 147-149)

3. Vicarious Gospel ordinances for the dead. (*Articles of Faith*, pp. 149-151)

4. Mutual dependence of ancestors and posterity in the Gospel plan. (*Articles of Faith*, pp. 151-153, 486)

D. Significance of temples in the Gospel plan. (*Articles of Faith*, pp. 153-155)

1. Ancient temples as the sanctuaries of God. (*Articles of Faith*, pp. 153-154, 486-487)

2. Temples of the new dispensation. (*Articles of Faith*, pp. 154-155)

III. Teaching Suggestions

A. Preparation

As the contents of this lesson are miscellaneous, it is

suggested that a modified form of the lecture method be employed, consisting of part lecture plus several topical reports from class members. Class leaders are referred to the excellent instructions concerning the use of the lecture method contained in the first lesson of this course, and also to *Teaching as the Direction of Activities*, Chapter IV, pp. 54-61, by John T. Wahlquist. Class leaders should remember that in lecturing there must be a thorough mastery of subject matter and a wise choice of portions that will be of interest to the class.

The following topics are suggested for assignments to class members in order to enrich the lecture and add variety to the class period:

1. A report on the major items of interest in C. Douglas Barnes' article, "A Brief History of Baptism," *Improvement Era*, October, 1935.
2. A review of the essentials in James E. Talmage's *House of the Lord*, pp. 89-109.

B. Presentation

As suggested, the class presentation will rest largely upon the teacher. She should prepare her lecture so well that she can give the substance of the lesson in brief form, allowing time for the assigned reports,

and for discussion at the end of the class period. If the discussion is directed with wisdom, it should lead to testimony bearing in which thanks will be expressed for the privilege we enjoy of having baptism by immersion, and for the many blessings resulting from temple and genealogical work.

Questions and Problems

1. How do you account for the fact that the word "baptism" has come to have a different meaning among modern Christian sects than it had among early Christians?
2. Why do the Latter-day Saints attach such great importance to the mode of baptism?
3. What symbolism is present in the mode of baptism?
4. What evidence is there to prove that baptism was used as a religious rite among the Israelites before the advent of John the Baptist?
5. What justification is there for baptizing eight-year-old children? (See *Doctrine and Covenants*, 68:25)
6. In what respect does a temple differ from a cathedral; a chapel; or a meeting house?
7. What appear to have been the functions of such famous Jerusalem temples as those of Solomon, Zerubbabel, and Herod?

References

- Talmage, *Articles of Faith*, Chapter 7, pp. 137-156, 484-487.
 Talmage, *The House of the Lord*, pp. 89-93.
 Talmage, *The Great Apostasy*, pp. 117-126.
 Talmage, *Jesus the Christ*, pp. 121-127.
 Roberts, *The Falling Away*, pp. 55-56.
 Barnes, C. Douglas, "A Brief History of the Practice of Baptism," *Improvement Era*, October, 1935.

Visiting Teachers'

Messages To The Home

Lesson 7

Sabbath Day Observance As An Expression Of Faith

(Tuesday, April 7, 1942)

SINCE the time of the Creation one day in the week has been set aside as a day of rest and worship. The wisdom of setting apart one day in seven for rest and worship has been demonstrated in those countries where this practice has been temporarily eliminated. It was found that man deteriorated in his morale and his ability to work. The law of the Sabbath, like all the laws of God that have been revealed to us, is grounded in human nature and was given for man's benefit. (The word "sabbath" is Hebrew and means "repose.")

Jesus broadened the Jewish application of the Sabbath. On one occasion when he was criticized by the Jews for healing on the Sabbath, he replied: "The Sabbath was made for man." He taught that it is lawful to do good on the Sabbath.

In this dispensation our Lord says:

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments on my holy day;

For verily this is a day appointed unto you to rest from your labors, and pay thy devotions unto the Most High;

Nevertheless, thy vows shall be offered up in righteousness on all days and at all times. (*Doctrine and Covenants*, 59:9-11)

In answer to a question as to what may be done on the Sabbath, Presi-

dent Joseph F. Smith said: "The Sabbath is appointed unto you to rest from your labors. It is a special day for you to worship and pray, to show zeal and ardor in your religious faith and duty, to pay devotions to the Most High. The Sabbath is a day when you are required to offer your time and attention in worship of the Lord, whether in meeting, in the home, or wherever you may be—that is the thought that should occupy your mind." He suggests that a weekday be set aside for recreation, so that Sunday might not be used for that purpose, but be left free for rest and worship. He suggests also that one ought not to overwork on Saturday or be out late Saturday night, as this causes one to be physically worn out on the following day and unfit to properly observe the Sabbath.

Discussion

1. Why is the observance of the Sabbath an expression of faith?
2. What benefits are derived from the proper observance of this day?
3. What does the Church consider a proper observance of the Sabbath?
4. From what point of view would you open the discussion of this subject in the home?

Read "Picture Shows on the Sabbath Day," *Progress of the Church*, January, 1941, page 50; also Morris, George Q., "Why the Sabbath," *Relief Society Magazine*, September, 1941, p. 589.

Work-and-Business

Better Buymanship

Lesson 7

Children's Clothing

(Tuesday, April 14, 1942)

TODAY it is recognized that children are living in an environment separate from grownups. This recognition has led to the adoption of styles for children's clothing that are suitable to their particular needs. The clothing of the infant, for example, is planned for his health and comfort. This means that his clothing is simple, readily cleaned, and free from unessential trimmings. The design is such that garments may be put on the child quickly and with little handling.

The present-day trend is also toward lighter clothing for children. It is recognized that the weight of the clothing worn may affect both the health and comfort of the child. Apparel that is too light will not effectively aid in the maintenance of the body temperature in cold weather, and a great demand may be made for body heat, thus speeding up metabolism. Clothing that is too heavy may cause perspiration and chilling which lead to colds. Bulky clothing often hampers bodily movements and may lead to apathy and a disinclination to physical endeavor.

The cut of children's clothing is as important as its weight. Because of the great and varied activities of the child, plenty of room, yet not too much, must be allowed in his clothing. Clothing that is too small, either from shrinking or because it was selected too small, or

because the child has outgrown it, will cramp his activity and spoil his disposition. Clothing and patterns should be selected by measurements rather than by size or age labels, as children of the same age differ widely in body build. Also articles do not conform to any rigid standards in relation to sizes indicated. They may vary considerably.

In 1937 a cooperative research project was undertaken under the leadership of the Bureau of Home Economics, with eighteen colleges, universities, and other educational institutions participating. Measurements were taken of 147,088 children ranging in age from four to seventeen years. Age was found to be a poor basis on which body measurements can be predicted. It was found that both body length and girth should be considered. When a child's height was known, his other length measurements, such as arm length, could be predicted fairly accurately. It was found that the hip-girth measurement was more dependable as an index to the child's other measurements than was his chest-girth.

When making or buying children's clothing, the cut of the garment should be carefully considered. One should make sure that the garment is not short from waist to crotch and that there is plenty of spread in the seat. Armseyes should

be large; raglan sleeves are better than set-in sleeves and short sleeves are best, except in winter. Tight bands and cuffs any place on a garment may cause pinching and discomfort.

Lately the self-help feature has been emphasized in children's clothing. This has come from a desire to develop in children the quality of independence. To facilitate self-help, clothing should be reduced to a minimum number of pieces, simple in construction, with openings and plackets long enough to be serviceable and so located as to be easily closed or opened. Fasteners should be few in number and easily handled. Buttons should be medium sized, round, and flat, with a slight groove that keeps fingers from slipping off. Buttonholes need to be firmly made. Slide fasteners, if well placed, are an aid.

The material used in children's clothing should facilitate the maintenance of body temperature, absorb body moisture readily, give up the body moisture to the air, and also be durable and readily cleaned. Colors should be fast to light and washing. Sanforizing of both piece goods and ready-to-wear articles helps to prevent waste of garments due to shrinking.

Knitted materials have air space and act as nonconductors of heat. Clothing made from knitted materials keeps the body heat in during cold weather and protects the body from the heat during warm weather. It also has elasticity that aids freedom of movement.

As much as possible, children's clothing should be supported from the shoulder. Hems can well be from six to eight inches deep since growth in height is faster than in

girth. Pockets are desirable and should be placed at the hand level. Seams should be durable and flat to withstand the strain to which they will be subjected.

Clothes worn in winter should not vary greatly from those worn in summer except that when children are outside additional outer garments should be added which will shed moisture and keep out the wind and cold. Soft, closely-woven, fuzzy, and water-repellent materials do this. The type of clothing worn indoors is determined by the heat maintained in the house.

Home construction of children's clothing probably brings greater savings than any other sewing done in the home. Many coats, dresses, trousers, and other articles can be made from those discarded or outgrown by older family members. One point must be remembered in remodeling clothing, however: The emotional satisfactions that come to children from being like the group are important. Clothes should be colorful, gay, and pretty. They should suit the child's age and fit properly. This may require complete remodeling, dyeing and retrimming. Personalities are in the making, and children should not be placed in a trying situation by making them wear castoffs that appear as such. Clothes should be so remodeled that they cannot be recognized as those which belonged to another person.

Suggested Activities

1. Bring to meeting several types of children's clothes and discuss their good and poor qualities.
2. Bring samples of self-help clothes and discuss their advantages.
3. Bring to meeting examples of remodeled articles of children's clothes.

Literature

Humor In Life And Literature

Lesson 7

Humor About and For Children

(Tuesday, April 21, 1942)

Their little language the children have, as on the knee they sit;
And only those who love them can find the key to it.

—F. T. Palgrave

A little fun to match the sorrow of each day's growing.

—Du Maurier

Lesson Topics

- Review of last lesson
- Need for humor in the lives of children
- Types of humor children enjoy
- Humor about children for adults
- Children's unconscious humor
- Humor as a bond between parents and children

Review of Last Lesson

Lesson Six discussed the distinctions made by critics between wit and humor. It was pointed out that wit is more artificial than humor, less kindly, more likely to hurt. In this comparative sense humor results within the object which calls it forth, whereas wit arises within the mind of the one who expresses it.

A division of wit into "harmless wit" and "tendency wit" was made by some authorities. According to these classifications, some satires would come under the latter—those with a sting, directed definitely at groups or individuals. Also it was pointed out that sometimes wit is not akin to humor. It is merely a concise, apt way of stating facts or observations.

The latter part of the lesson was devoted to humor which arises from incongruities in life itself. This was

designated as the highest type of humor. Those writers who have discussed this type show it to be a mingling of pathos with humor, and they illustrate that the laughter which it evokes is mingled with tears. Illustrations from artists who have achieved this highest type, notably Dickens, Twain, and O. Henry, were presented.

Need for Humor in the Lives of Children

We have discussed the point that humor is needed in the life of the individual for the pleasure it brings, for the deep understanding of life and of character it gives, and for the enrichment of personality it brings. Since the "child is father of the man," then, if humor is good for the man, it is good, too, for the child. He will likely not be able to appreciate humor when he is an adult if he has not learned to do so as a child. That we learn to do by doing is true in more phases of life than our mere physical activities. Just as we learn to write on a typewriter or to play a piano by performing those activities, so we learn to be cheerful by being cheerful, to love by loving, to see the incongruities about us and extract fun from them

by looking for them and laughing at them.

Adults are inclined to regard the child's world as always carefree and happy. In reality, childhood troubles, as the old poem says, "are bigger'n meetin' houses." We need only to recall our own childhood to realize the stark tragedy of a broken doll or a lost pet. One of the reasons for this course in humor at the present time is to distract attention from too much trouble and sorrow. If a child is crying, what does the mother do? She tries to make him laugh. So humor serves as a salve and a medicine for the child's injury or disappointment, as it does for the trials and sorrows of maturity.

Youth, then, is the natural time for laying the foundation for a later evaluation of humor and for developing an appreciation of all it can give to life. Youth, too, is the time for the cultivation of a sense of humor.

Types of Humor Children Enjoy

Psychologists have written learnedly, after careful observation, upon the laughter of infants. We are informed of the age when they begin to laugh, of the age when they laugh. Very early, these studies disclose, babies laugh at antics of older children. As the psychologist, Sully, in his *Studies of Childhood* says:

So far as I could judge, little sister served as a kind of jester to the baby monarch. He would take just that distant, good-natured interest in her foolings that Shakespeare's sovereigns took in the eccentric and unpredictable ways of their jesters. The sense of the droll became still more distinctly marked at six months. Among other provocations of laughter at this time were a rapid succession of sharp staccato

sounds from one's vocal organs; and, of course, the sudden reappearing of one's head as in playing peek-a-boo.

As children grow older, they continue to laugh at grotesqueness in appearance and in action. That is why they like *Snow White* and *The Seven Dwarfs*, *Pinnocchio*, *Punch and Judy*. They like pantomimes and cartoons, which are other forms of grotesqueness.

Children even find meaningless combinations of words laughable. After a child has learned to talk, he will often repeat silly lingo and laugh delightedly over them. Children love jingles—the Mother Goose rhymes with humorous turns; picture books with funny pictures. All too soon, they devote themselves to the "funny papers," which unfortunately are rapidly ceasing to be "funny."

Mrs. May C. Hammond, teacher of the first grade in the Brigham Young University Training School, has made, with the help of students who are training to become teachers, a study of what little children laugh at. The following four things lead as laugh makers, according to the study:

1. Misfortune to others, such as when a chair is pulled out from under someone. Both the victim and the practical joker laugh.
2. The grotesque, such as when someone mixes up a nursery rhyme; when someone calls out a wrong word when words are being matched; when someone suggests a foolish reason for being thankful; when someone makes such a statement as, "the pilgrims ate corn flakes."
3. Unexpected happenings, such as when the teacher was telling the children what not to do when telling a story. She said, "Don't pull on suspenders as Henry did—like this." As she illustrated, the suspender broke, and the children laughed.

4. Strange words and sounds, such as unusual names. The children laughed at such names as McIntosh, Marchant.

Mrs. Hammond lists the following humorous books among those enjoyed by children: *The Story of Ferdinand*, *Epaminondas*, *Wiggles*, and *Dutch Twins*.

Most children love humorous verse that consists of extravagance and whimsicality of thought and expression. A *Child's Garden of Verse* by R. L. Stevenson is a favorite with most children; it contains quiet roguery and humorous conceits. A few examples follow:

The lovely cow, all red and white,
I love with all my heart;
She gives me milk with all her might
To eat with apple tart.

. . .

When I am grown to man's estate
I shall be very proud and great,
And tell the other girls and boys
Not to meddle with my toys.

. . .

A favorite is "My Shadow," beginning:

I have a little shadow that goes in and out
with me,
And what can be the use of him is more
than I can see,
He is very, very like me from the heels up
to my head;
And I see him jump before me, when I
jump into my bed.
The funniest thing about him is the way
he likes to grow, . . . etc.

They enjoy *Alice's Adventures in Wonderland*, and *Through the Looking Glass*, by Lewis Carroll, with their Tweedledum and Tweedledee, the white rabbit with his spectacles, and the Cheshire cat that can go away and leave its grin.

Older children enjoy *John Gip-*

lin's Ride, by William Cowper, and *The Adventure of Tam O'Shanter*, by Robert Burns.

They, and their parents as well, laugh at Christopher Robin's adventures with Pooh and Tigger and Piglet, as presented in the delightful Christopher Robin series by A. A. Milne. It is a question as to who gets more amusement, the grandmother who reads A. A. Milne's delightful books to her four-year-old grandchild or the child to whom the story is read. The following is one of the songs:

The more it
SNOWS-tiddely-pom,
The more it
GOES-tiddely-pom,
The more it
GOES-tiddely-pom,

On
Snowing.

And nobody
KNOWS-tiddely-pom,
How cold my
TOES-tiddely-pom,
How cold my
TOES-tiddely-pom,

Are
Growing.

Humor About Children for Adults

Besides the Milne books, there are many others supposedly written for the child's level, but which are enjoyed perhaps even more by older people.

The books by the Abbe children are full of humor which only adults can fully enjoy. When Patience makes allusions to her parents there is usually a thrust of sly satire beyond a child's comprehension. Light verse of certain types appeals to old and young alike, such as the quotations which follow:

I never knew a purple cow;
 I never hope to see one.
 But I can tell you anyhow,
 I'd rather see than be one.

I wish I was a little rock,
 A-sittin' on a hill,
 A-doin' nothin' all day long
 But just a-sittin' still.
 I wouldn't eat; I wouldn't sleep;
 I wouldn't even wash—
 I'd sit and sit a thousand years
 And rest myself b'gosh!
 —Frederick P. Latimer

Uncle Simon he
 Climb up a tree
 To see
 What he could see.
 When presently
 Uncle Jim
 Clumb up beside of him
 And squatted down by he.
 —Artemus Ward.

Small boy,
 Pair of skates;
 Hole in ice,
 Heavenly gates.

Mothers can do a great deal to develop a sense of humor in their children and an appreciation for the right kind of humor, that which has kindness as its essence.

Children's Unconscious Humor

In expressing themselves, children, like poets, use similarities which escape most of us. These expressions are often so quaint and whimsical that they border on the humorous. A little girl living for the first time in an apartment house came to the door and said: "Mother, the lady living in the *shelf* above wants to speak to you." A small boy speaking of a picnic said: "I would have eaten more, but I ran out of stomach."

Children often use striking similes and metaphors to express what

they see. A little girl came in with a bleeding heart blossom, exclaiming: "See our valentine bush is in bloom!" Upon another occasion, she asked for an iron to press her doll's "withered clothes."

Humor as a Bond Between Parents and Children

Laughter and tears are cement which bind hearts together. When people suffer together, they are drawn together in a close bond that seldom ever breaks. Parents who share their children's sorrows and disappointments are close to them. It is the same with laughter. It is a human characteristic to want to share pleasurable experiences with loved ones. The more mothers and children together see the humorous in things about them, the more they laugh together over what they read, the closer they will be to each other.

A woman who had felt a strong aversion to the comic strips in the newspapers discovered that her children and their father had a little world of their own from which she was shut out. They would talk about Worry Wart, Uncle Walt, Jiggs, Skeezix, and other characters of the "funnies" as if they were friends, and laugh together about things that meant nothing to her. Finally, she began to read the "funnies" for the added companionship it would give her with her family. It also helped her to better understand what amused her children. And that is very important. People can be judged by what they laugh at. It is important for mothers to know what their children find amusing; it is important for them to help their children to laugh at the right

things—good, clean, wholesome humor. In the formative years of childhood, the tastes of the later years which have so much to do with the plane of individual culture, are formed. More important than most mothers realize is the cultural value of a wholesome discrimination between coarse and sound humor. That discrimination is at the very core of a child's character.

. . . .
Greatest of all of O. Henry's characteristics is the power of bringing good out of evil, of finding a place for love and laughter, where all around seems misery and sin.

. . . .
Genuine humor is replete with wisdom. . . . Humor is the good-natured side of any truth. . . . Humor is the sudden light on the funny side of things that often keeps one from saying or doing something foolish.—Opie Read

Problems and Projects

1. Discuss the importance of humor in the lives of children.
2. From your observation of your own and other children, what conclusion can you draw as to the kinds of humor children enjoy?
3. Read passages from *Around the World With the Abbe Children* or some other such book to illustrate humor about children suitable for adults.
4. Give illustrations of "unconscious" humor of children.
5. Relate incidents to show how humor serves as a family bond.
6. Can parents do anything to improve the type of comic strips appearing today?

Supplementary Reading

Around the World with the Abbe Children.

Stevenson, *A Child's Garden of Verse.*

Milne, A. A., *Christopher Robin.*

Milne, A. A., *Winnie, the Pooh.*

Leaf, Munroe, *Ferdinand the Bull.*

Day, Clarence, *Life with Mother.*

Social Science

Foundations Of Successful Marriage

Lesson 6

Economic Aspects Of Family Life

(Tuesday, April 28, 1942)

Lesson Aim: To show how the foundations for successful marriage might be enlarged and strengthened through successful adjustment in the economic aspects of family life.

STUDENTS of the family quite universally recognize the importance of money matters in marital happiness. Modern life is so permeated by the economic structure in which man lives that the satisfactions and joys which he is able to extract from life cannot help being colored or conditioned by this structure; and since marriage is such an

important segment of total life, the success or failure of it also depends to a large degree upon the way in which family members are able to solve their economic problems. While we certainly don't want to infer that economic problems are all-important or even the most important things to consider, we do want to emphasize their fundamen-

tal connection with the problem of successful marriage.

Adequacy of Income

Conditions of poverty are altogether too common in this land of opportunity. The National Resources Committee, in its study of American families for the years 1935-1936, found that about fourteen per cent of these families received a total annual income (including the value of goods produced for home use) of less than \$500; twenty-seven per cent received less than \$750; forty-two per cent, or nearly one-half, received less than \$1,000; sixty-five per cent received less than \$1,500; and eighty per cent received less than \$2,500.¹ Only about thirteen per cent of the families of the nation receive a yearly income of more than \$2,500. It is evident, then, that a great many in this country are living under conditions of severe economic strain; certainly this can be said of about four million families whose annual income is less than \$500.

Adequacy of income is one factor in marital success. Love may partially compensate for poverty, but despite any effect it has in alleviating the strain, there is evidence that long-continued worry over money matters is not conducive to happiness in the home. Insufficient income, along with feelings of insecurity which often accompany a low economic status, set up psychological tensions in the minds of family members — tensions which make them irritable and quick tempered; tensions which result in conflict.

¹National Resources Committee, *Consumer Incomes in the United States*, Washington, D. C., 1938.

The deep-rooted strain which comes from worry over finance cannot help but result in personality disorganization and perhaps end eventually in open conflict. Poverty alone is not usually a cause of marriage failure; often men and women are big enough to overcome the handicap and to make their marriages succeed in spite of it; but often, too, the continual worry and strain wears them down until they break. Inadequate income is a very definite hindrance to successful marriage.

Adequacy of income, however, certainly isn't everything. Marriages often fail where there is plenty of money. In fact, a surplus of income may be the very reason for marriage breakdown; where money makes people lazy, selfish, and irresponsible, as it often does, it may be the cause of failure, just as may inadequate income. The ideal situation is somewhere between the two extremes. A modest income, not too low, and yet not too high, has some very definite advantages in that it will usually permit one to avoid the worries and the anxieties that accompany the lower income levels and at the same time to retain the qualities of humility, cooperation, and industry which are so often lost where incomes are on the upper levels.

Furthermore, money itself is only a part of the problem; a will to do is the other part. There are dozens of ways to be happy and to make others happy without a heavy pocketbook. Everyone needs some money, to be sure—enough for the necessities of life. But beyond that, there is much that each of us can do to compensate for what is lacking in the monetary field. Homes

can be beautified; gardens can be planted and cared for; latent talents can be cultivated; entertainments can be improvised; et cetera. The trouble today is that too many people feel that money is at the root of all that is worth while. What is needed is a little more willingness to work and to sacrifice, to do without some of the monetary pleasures, if necessary, in order to reach the deeper joys which lie beyond the reach of money; what is needed is a determination to make marriage successful regardless of income.

The amount of income the family enjoys is only one aspect of the economic status of the family. Let us look briefly at other problems of family finance which demand attention.

Control of the Family Purse

The family's mode of life is determined to a large extent by the way in which its income is spent; and hence, the problem of who shall control the family purse strings is full of potential and actual conflict. It used to be that the husband was the sole breadwinner, and his authority over the family finance was almost unchallenged. But times have changed; the emancipation of woman has not only made her more restless under the economic domination of her husband, but in many cases it has given her a separate source of income. Who shall control the family purse, then, is now influenced to a great extent by the source of the family income.

The number of married women in gainful employment in this country has been rising rapidly. The 1930 census revealed over three million gainfully employed wives, and it is

very likely that the present number is even larger than that. It is not for us to say whether married women should ever seek employment outside the home or not; but what we can say is that her first duty is in the home. There are undoubtedly a number of justifiable cases of wife employment—cases in which the family income needs to be augmented or in which the wife has a real social contribution to make, and cases where this can be done before the children come, or after they have married and left the home nest, or while they are properly taken care of. But where there is one case that is justifiable, there are likely dozens of cases that are not. Woman's greatest contribution can be made in the home; husband and children need her there.

But this is not to say that she should remain financially embarrassed all her life. Just as there is danger in too much financial independence on the part of the wife, as suggested in the above paragraph, so there is also danger in too much financial dependence. Both extremes lead to misunderstandings and conflicts within the home; independence forestalls cooperation, while dependence is humiliating and often destructive to initiative. The wife who manages well her home and family performs a service equally as great as the husband who is successful in his occupation, and she should be equally rewarded by having a say in the control of family finances.

There are many methods of controlling the family purse, but we will have space here to mention only three. In the first method, the hus-

band handles all of the money and gives it out to family members upon request, or as he sees fit. There is little to be said in favor of this method. In the second method, the wife has an allowance. This has a lot more to be said for it than the first, for it gives the wife some of the freedom and responsibility she deserves, and it usually requires some degree of budgeting. But on the other hand, it also often leads to misunderstandings and conflicts; the wife may somewhat selfishly scrimp on the food she buys in order to have more for her personal share, or the husband may unjustly accuse the wife of poor management. The third method is that of setting up a joint banking account to which husband and wife have equally free access after the more or less regular and fixed monthly expenses are taken care of. This system is becoming more common among the young people of today. It avoids the somewhat questionable assumption of the first two methods—the assumption that the husband will spend money more wisely than the wife—and it thereby closely approaches the goal of complete equality in money matters. It has much to be said in its favor, and for those who are responsible enough to make it work, it is probably the most satisfactory arrangement of all; but it calls for moderation, self-restraint, and mutual confidence.

The control of the family purse should be as democratic as the maturity and responsible natures of family members will permit. Husband, wife, and children alike should be given opportunity to develop the qualities of responsible action and

mutual trust. The entire family should counsel together on the money matters which concern it.

Wisdom in Buying

Another common source of failure in the home is lack of good judgment on what to buy and when to buy it. Commercial interests have become extremely artful and persistent in techniques of sales pressure, and the family purse is thereby often made to suffer. Seductive advertising and unethical salesmanship are daily used in the spirit of bigger profits regardless of public good. The public is altogether too gullible; it needs to develop a stronger resistance to sales pressure. But sales resistance is a matter of education. Consumer's education is a crying need of the day.

It is the housewife who makes most of the purchases for family consumption; hence, it is she who should be most concerned with developing the power of wisdom in buying. In this age of diets and vitamins, it is particularly important that she inform herself in a manner that will permit wise purchases and healthy family living. There are a number of ways to do this. Home economics courses in the schools and ample reading material in the public libraries and on the newsstands make education along this line entirely possible for the woman who is willing to put forth effort. Organizations such as Consumer's Research and Consumer's Union are also very much worth while. Their work is to carry on research to determine the relative merits of the various products, and then to make recommendations for the pur-

pose of guiding consumers into wise purchases. Even without these various aids, however, the woman who will, can learn much from experience, and can not only save money for the family, but through sensible buying can build better health and harmony in the home.

Along with the problem of knowing what to buy is the problem of knowing when to buy. Installment purchasing has become altogether too common in this country. Its chief disadvantages lie in the fact that it encourages people to live beyond their means and that its rates of interest are usually exorbitant. This is not to say that installment buying is never justified; sometimes, as in the case of a family with good financial prospects but little cash on hand, buying a house on installments may be entirely unobjectionable. But it is to say that in a great many cases, the majority perhaps, installment buying is the cause of perpetual economic bondage; bondage which means worry and tension and possibly marital conflict.

Planning for the Future

All of the economic problems of family life don't center around the present, by any means. The successful family is the one that plans and works for the future; and economic planning is just as important as any other kind.

Debt is a matter that needs to be given a little more careful consideration. People who mortgage their future lives for the sake of immediate satisfactions are very often the people who some day wake up to find their load too heavy to bear and who often break under the strain. We are not saying that people

should never borrow money; loans and credits certainly have a place in the business world. But what we do want to emphasize is that too many people borrow foolishly, overinvest, live beyond their means; too many people fail to consider the future. If loans must be procured, the soundness of the institution offering the loan should be investigated and the rate of interest charged should be thoroughly understood by the individual. If the relationship between family debt and marriage failure could be more clearly seen, it is likely there would be much less debt.

Insurance and savings are other matters that need to be carefully considered. There are too many families in America without savings accounts or insurance policies; too many families living merely for the present, spending all that they earn and often more than they earn. There are too many widows left with a family of boys and girls with nothing to fall back upon for their support. It is realized, of course, that where income is low it is often extremely difficult to lay anything aside for a rainy day. But something should be done to protect the family against the uncertainties of the future, and with the proper attitude and will power something can be done.

In planning and building for the future great care should be taken that the children are considered for they are the future. We have frequently stated that the habits and ideals of early childhood are the ones that carry with a person throughout life. Money and work habits are no exception. Children

should be given little jobs and responsibilities in the home so that they will learn the dignity of labor and the meaning of money. They should be taught to share in both the responsibilities and the benefits of home life, and they should be made to feel that they are an essential part of it. Attitudes of work avoidance and unwise spending habits, which are all too common in our modern society, can usually be traced to early home training. Children should be taught to work, to save and to spend wisely; they should learn the thrill of a job well done. Vocational guidance is another fundamental aspect of child training, of preparing for the future. Parents are wise who understand this and who assist and guide in every way possible, so that the child becomes adequately prepared in some line of work, thus insuring him against being found eventually among the unemployed or the occupational misfits.

Planning must be systematic to be successful. Budgets should be made and followed, and accounts should be kept of expenditures. At periodic intervals parents and older children alike should sit together in a sort of a family council to talk over past mistakes and to plan for the future. This will give each member a chance to see his own needs and demands in relation to the larger whole. The spirit of planning is the spirit of cooperation and democratic participation. The detail of budgets and accounts can be varied according to the apparent needs and desires of the family; some prefer great detail and accuracy while others get along all

right with a more general and broad blocking off of items. But detailed or not, certainly every family to be successful must plan, and plan systematically with budgets and records and family councils.

Problems and Projects

1. Review the findings of the National Resources Committee on family incomes. How much income do you feel that an average-sized family should have for a fair and just standard of living? How can a family compensate in a nonmonetary way for inadequate income? Can attitudes or expectations be changed? Give a number of suggestions for making family life successful on a small income.

2. Why is consumers' education so important today? Why is it particularly important for the housewife? How can she develop sales resistance and the power of good judgment in buying? When is installment buying justified and when is it not? Why? Why will marriages be happier if families live more within their means?

3. Discuss the following from the standpoint of future happiness in family life:

- a. Debt
- b. Savings
- c. Insurance
- d. Training of children in money matters
- e. Budgets and records of expenditures
- f. Family planning councils

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Mission Lessons

Latter-day Saint Hymns

(For optional use of missions in lieu of Literature)

Lesson 7

(Tuesday, April 21, 1942)

TRUE TO THE FAITH

Shall the youth of Zion falter,
In defending truth and right?
While the enemy assaileth
Shall we shrink or shun the fight? No!

CHORUS

True to the faith that our parents have cherished,
True to the truth for which martyrs have perished,
To God's command, soul, heart and hand,
Faithful and true we will ever stand.

While we know the pow'rs of darkness
Seek to thwart the work of God,
Shall the children of the promise
Cease to grasp the "iron rod"? No!

We will work out our salvation,
We will cleave unto the truth,
We will watch and pray and labor
With the fervent zeal of youth. Yes!

We will strive to be found worthy
Of the kingdom of our Lord,
With the faithful ones redeemed,
Who have loved and kept the word. Yes!

—Evan Stephens.

EVAN STEPHENS, who wrote both the words and the music of this song, was born in Wales, June 28, 1854. At twelve years of

age he came to Utah with his parents, and settled in Willard, a small town about fifty miles north of Salt Lake City. Here he grew to man-

hood, close to the sheltering mountains which gave him much inspiration for his songs and music. Here, too, he was occupied in lowly occupations—herding cows, doing such farmwork as he was able to do, chopping wood, carrying rock and mortar for builders, and working on the railway as a section hand. Meantime he sang and played the organ and studied music by himself. Rarely was he idle a moment in those days.

Evan Stephens was a lover of nature and a born poet. He wrote the words and music as well as sang his songs and hymns, whereas most musicians only compose music for songs; others write the words. He was also a most prolific writer and composer. In the *Latter-day Saint Hymns* there are eighty-six selections bearing his name as composer—about twenty more compositions by him than by anyone else. Moreover, his spirit was in perfect tune with the Gospel as restored through the Prophet Joseph Smith.

Once Brother Stephens was asked what he thought should be the characteristic of the best Mormon music. He immediately replied: "That which breathes optimism and not pessimism; music in which the sombre must not predominate, but be used only as a means of contrast to heighten the effect of the bright." Accordingly all his verse and all his music is cheerful, hopeful, forward-looking, buoyant, rather than depressing or gloomy. This is the spirit of the Gospel of Christ.

Evan Stephens was greatly loved by those who knew him personally, and through his songs and music by those who did not know him personally. His name will never die.

THE occasion out of which "True to the Faith" came into being is given thus by George D. Pyper in his book, *Stories of Latter-day Saint Hymns*:

"When Evan Stephens was conductor of the Tabernacle Choir, he was thrilled on one occasion by a sermon delivered by the late President Joseph F. Smith on the subject of the third and fourth generations. At the close of the service Professor Stephens strolled up City Creek canyon, pondering the inspired words of the President. Suddenly the muse came upon him and, seated on a rock which was standing firm under the pressure of the running water and happily symbolic of his theme, he wrote with a pencil the words of 'True to the Faith,' with the roughly-drawn staves of the music."

Of this song he said later, as reported by Superintendent Pyper: "It isn't words or music to dream over; it is that pulsating with the life and action of today. Yesterday was the dreamer's day. Today belongs to the active, wide-awake worker, and our religion is preeminently in harmony with today and its unparalleled activity. Our songs and music, to a degree at least, are here again in harmony with our religion, as they should be; and, true to its active, optimistic character, our young people sing, 'We will work out our salvation.'"

The hymn, which was first published in 1905, was inscribed: "To my 20,000 pupils of Zion," by Professor Stephens.

THE structure of "True to the Faith" is very simple. Beginning with a question which is an-

swered in the chorus, it proceeds to speak (1) of the opposition that will be met in "the pow'rs of darkness," (2) the necessity for each of us "working out our salvation" in harmony with the teachings of our practical religion, and (3) the need to be "found worthy of the kingdom of our Lord," so as to be redeemed.

It is, as its author and composer said, an extremely vigorous song; it is not a hymn in the true sense of the word. Words and music fit each other like a glove on a hand, and this is as it should be with a song or a hymn. An event in one's life is to hear a congregation of ten thousand young people sing this song in the great Tabernacle in Salt Lake City. This is particularly true since the music gives one the impression of a marching host—something, no doubt, that the composer intended. The singers are going somewhere with a firm and energetic tread, such as becomes a body of inspired youth.

ALWAYS, when one thinks of or hears or sings this invigorating song, one is apt to ask, "Precisely what are we to be true to?" And if we are told that we are to be true to "the faith that our fathers have cherished," we are likely to ask, "What are the essentials of that faith?"

The complete answer is to be found in the lessons we have had in this year's course of study thus far. Let us briefly review the ideas which we have considered.

1. We began with the idea of the Restoration of the Gospel through the Prophet Joseph Smith. This is the main idea underlying the song, "The Morning Breaks." What was

restored? The ancient Church, with all its principles and ordinances and powers. And this Church was restored by heavenly beings in our time and age.

2. One of the ideas restored concerned God, our Father, and our relationship to Him. This we studied in the hymn by Eliza R. Snow, "O My Father," from which we learned that we are the spiritual descendants of a heavenly Father and a heavenly Mother—ideas that are very meaningful to Latter-day Saints. The idea of God lies at the foundation of all revealed religion.

3. In the hymn "The Spirit of God Like a Fire Is Burning," we learned something about the great power by which we live and come to a knowledge of truth—the Holy Ghost. That it is, as we know, that teaches us about things of the spirit and that gives us power to stand up under the difficulties which we are bound to meet in this world. It helps us to be "true to the faith" of our parents.

4. Our fourth hymn was sacramental. It taught us the real importance of the Lord's Supper in the scheme of salvation. The Sacrament brings us into close relationship with our Savior, who redeems us from our personal sins as well as from the sin of Adam.

5. In our next hymn we learned the necessity and value of a prophet "to guide us in these latter-days." Through the "prophet, seer, and revelator" we are guided, as a people, and as a Church. The prophet receives "the mind and will" of the Lord in all matters pertaining to the Church.

6. In our daily life, as everybody

knows, there are many things that ruffle our tempers, and so, in the sixth poem, we learned how important it is that we control our feelings. Self-control is the only proper control, whether we are living in a democracy or under some other form of government. Life is a school. If we are to graduate with honor, we must learn to govern ourselves, especially through our feelings.

IT is these ideas that we are to be true to: the Mormon conception of God; the Mormon idea of Christ and his mission; the Mormon belief respecting the Sacrament; the Mormon doctrine regarding the prophet who leads the Church; and the Mormon belief of gradual human progress. We believe that, with certain true beliefs in mind, which the Restored Gospel brings us, we can, through proper guidance and self-control, reach perfection of character here and exaltation hereafter.

All this Evan Stephens had in

mind when he wrote and composed the song, "True to the Faith."

Questions

1. Suppose now you choose some ideas that you had before you joined the Church, or before you became aware of what the Church teaches, and compare them with the ideas which you have now. These should be (1) about our Father in heaven, (2) about Christ as the Redeemer and Savior, (3) about the Sacrament of the Lord's Supper, (4) about the Holy Spirit, (5) about the idea of eternal progress.

2. Who was Evan Stephens? Where and when was he born? How did he differ from most composers of music? Tell something about his character and his views of Mormon music.

3. Give the situation under which "True to the Faith" was composed. What is the main characteristic of this song, both the words and the music?

4. Put into as few words as possible what we should be true to, as learned from these lessons.

5. Consider yourself with respect to being true. In what do you find difficulty? How clear is your knowledge of the Gospel? In what ways can you become better acquainted with its teachings? In what ways can you become truer to these? To what extent are you "a light to the world"?



The Great Fig Tree

(Continued from page 50)

Sarah (*impulsively*): This is a good woman, Thomas.

Thomas (*confused, thinking hard, crosses back to center*): A good woman. . . . I can see that. . . . It's her cause I'm thinking about. . . . this Mormonism I've heard so much evil. . . . and yet. . . . (*Quoting as he turns away. Speaks very slowly.*) Do men gather grapes of thorns or figs of thistles?"

(*Talking as if to himself*) That family in Birmingham. . . . Now I think of it, they acquitted themselves like people of real faith. . . . In ancient times they persecuted and killed the Saints. . . . I am wondering. . . .

(*He looks upward*) I am wondering if I have not. . . . like one of old. . . . consented to the wounding, perhaps the death, of a servant of God.

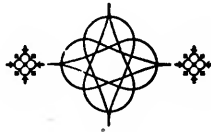
Fashions Of Yesterday

(Continued from page 35)

girls almost universally had their ears pierced in anticipation of this "need."

IN the "gay nineties" sleeves were worn large at the top and sloped to a tight forearm and cuff, popularly known as leg-o-mutton sleeves. Waists still maintained a pointed basque effect, but were not drawn

in so tightly at the waist. The straight front line remained fashionable and was accentuated by the dip front of the waist and by the smooth front line of the skirt with all fullness pushed to the back. The bustle disappeared, but skirts with their fullness in the back and the sweeping train continued. Skirts literally "swept" the ground.



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PIONEERS OF WOMEN

Elsie F. Parton

As passing years swept down the stream of life,
 Tradition fell before fast speeding time;
 Upon the far horizon broke a light
 With myriad rays of pattern and design.
 One wide, bright ray outshone all other beams,
 Its brilliance falling on a sacred door;
 A Prophet turned a key to open wide
 A region vast for women to explore.
 Across the threshold with intrepid feet
 They stepped into those wider, broader spheres,
 The shield of service hanging on their breasts—
 Undaunted breasts of women pioneers.
 They craved no hero's badge nor herald's shout;
 They hungered only for a well-stored mind,
 A wish that they might live their lives and dwell
 In peace and unison with all mankind.
 Throughout the years they journeyed two by two—
 On Mercy's road their tireless feet have trod
 And faltered not (although the way was steep)
 In rend'ring service to mankind and God.

Across the span of many vivid years
 A century of progress and reform
 Has risen as a monument to those
 Who gladly watched this wond'rous era dawn,
 From loved Nauvoo into the distant West
 Where Rocky Mountains raised their stately heads
 And colour splashed the rugged canyon's breast,
 Where beauty with the sego lily weds.
 The sun shall never set upon their sphere,
 For nations, kindreds, tongues, extol their worth.
 They stand as sentinels to guard their rights
 And spread compassion through a suff'ring earth.
 They aim to stand one hundred thousand strong;
 For every year a thousand hearts shall beat!
 No hate of race shall mar their festive day,
 No clarion call shall find them in retreat.
 One hundred years of faithful service theirs—
 One hundred glorious years have come and gone
 Since pioneers of women blazed the trail
 And left a valiant throng to carry on.

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James 5:16.



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100 YEARS

Onward, Relief Society! . . .

One hundred years of unswerving devotion lie behind you. The history of the Relief Society runs parallel to, and is closely allied with, the social and political progress made by women everywhere during that time.

You have proved your worth, you have won your spurs. What lies ahead?

Everyone is wondering, many with not too great assurance. But the Relief Society has proved in troublous times past, that sacrifice and hardship simply afford greater opportunity for the use of that capacity for service which is peculiarly its own.

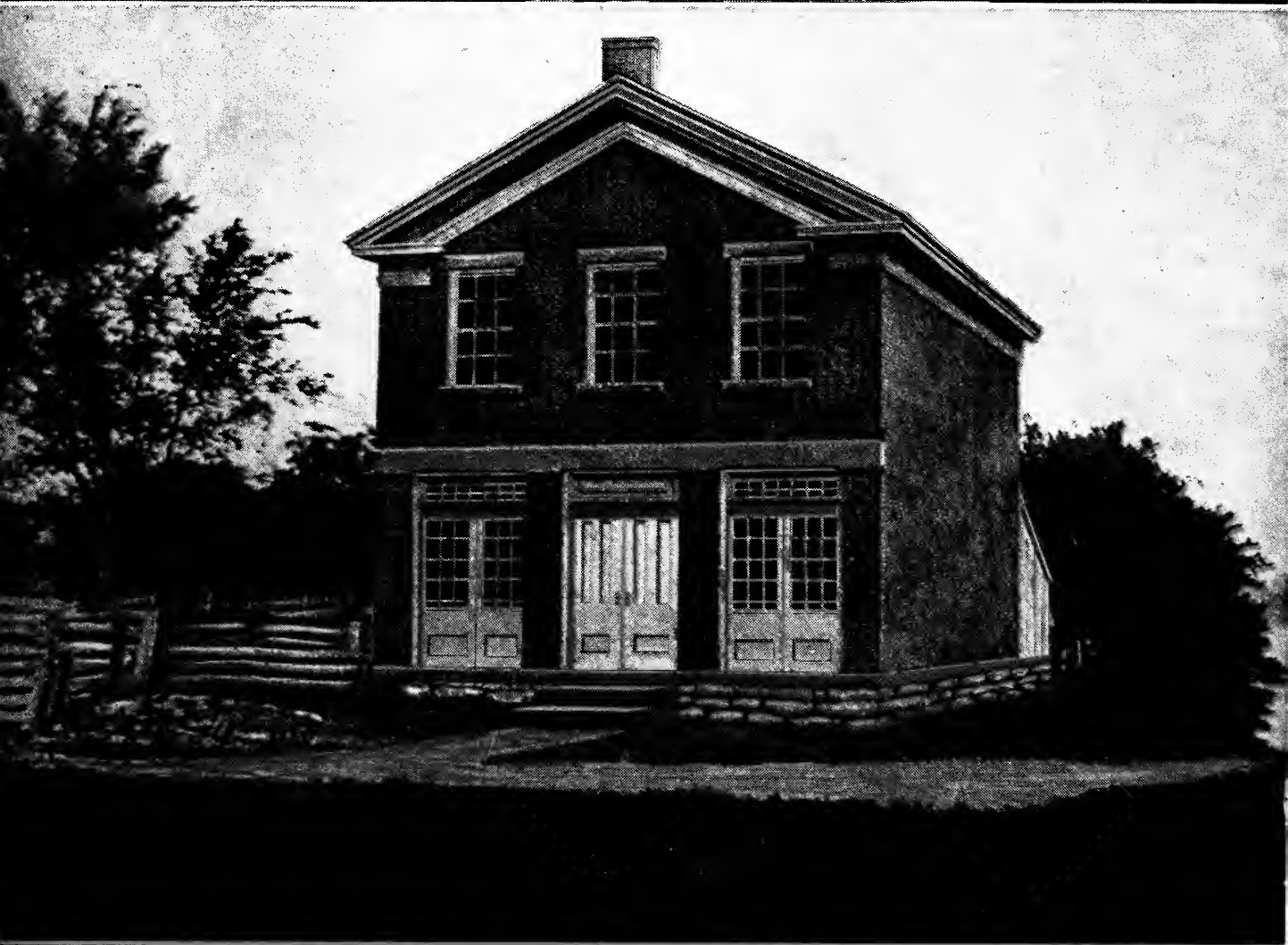
We salute you at the beginning of this anniversary year. We have enjoyed our associations with the General Board and many individual members of the Relief Society. Our aim is to continue to serve you well in our particular field.

THE DESERET NEWS PRESS

29 Richards Street

Salt Lake City, Utah

The RELIEF SOCIETY MAGAZINE



VOL. 29, NO. 2

LESSONS FOR MAY

FEBRUARY, 1942

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RELIEF SOCIETY

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The official centennial insignia has been beautifully reproduced in the Relief Society colors, blue and gold, on gummed seals the same size as the reproduction above. These are suitable for use on programs, booklets, letterheads, invitations, placecards, and for similar purposes in connection with centennial celebrations, or for other purposes during the centennial year. Price, 10c per 100, postpaid. Not available in lots of less than 100.

MARKERS FOR CENTENNIAL TREES

Cast bronze markers for Relief Society centennial memorial trees are now ready. These markers have been especially made for this purpose and bear the inscription "Relief Society Centennial Tree—1942" in raised letters. The markers are three inches in diameter and attached to a 12-inch pipe made to be imbedded in concrete so that they cannot be pried loose. Price \$2.25, postpaid.

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A SONG OF TRIUMPH, words and music by the late Beatrice F. Stevens, 2 pages, 5c per copy, postpaid.

IN THY FORM, words by Dr. Carlton Culmsee, music by Dr. Florence Jepperson Madsen, 7 pages, 10c per copy, postpaid.

These two songs are punched to fit the loose-leaf RELIEF SOCIETY SONG BOOK.

RELIEF SOCIETY SONG BOOK

The third edition of the RELIEF SOCIETY SONG BOOK has just come off the press. This book is exactly like the two former editions with the addition of three new songs—the two centennial songs listed above and a new hymn, "O Father, Keep Us We Pray." The price of the new book including the three new songs is \$1.00 postpaid.

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This is a substantial, well-made binder, into which a total of twelve single copies of the Relief Society Magazine may be inserted or removed at will. This binder is covered in blue Fabri-koid, with the title Relief Society Magazine stamped in gold. This binder is a great convenience to Relief Society officers, class leaders, and other subscribers desiring to keep a current year's issue of the Magazine together. Price 75c, postpaid.

All articles listed above are obtainable only from
General Board of Relief Society, 28 Bishop's Building, Salt Lake City.

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CENTENNIAL COMMEMORATIVE PLATE

This pottery plate, 10 $\frac{1}{2}$ inches in diameter, depicts the first Relief Society meeting held in Nauvoo, March 17, 1842. Brown is the predominating color of the design on this beautiful ivory plate, with costumes in a variety of colors. The plate is bordered with gold-colored wheat heads. The inscription on the back gives information as to the organization, scope, and purposes of Relief Society. Price \$1.50, postpaid.

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No. 1 Pin of blue baked French hard enamel and 24 carat gold-plated. Price \$1.10, postpaid.
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Both pins are identical as to design, size, and coloring. Although issued as a feature of the centennial year, this pin bears only the organization date, 1842, and will therefore be appropriate for use after the centennial. These prices include Federal excise tax.

OUR LEGACY

RELIEF SOCIETY CENTENNIAL ANTHOLOGY OF VERSE

This 329-page book contains poems selected from the writings of Latter-day Saint women from 1835 to 1942, including all the prize poems designated in the annual Eliza Roxey Snow Memorial Poem Contest. The relatives of those whose poems are included in this anthology will be especially interested. Price \$1.50, postpaid.

CENTENNIAL COMMEMORATIVE BOOK

A special centennial commemorative book will be issued by the General Board about May 1, 1942. This book, consisting of 96 pages, size 9x12 inches, will set forth in picture and story the history of Relief Society from its beginning to and including the general centennial observance. The book will be bound in a blue paper book cover with its title, "A Centenary of Relief Society," and the centennial insignia stamped in gold. The price of the book will be fifty cents per copy.

Members wishing to be sure of obtaining a copy may place advance orders for this book with their local Magazine representatives or with the office of the General Board, which will be filled in the order in which they are received. Orders cannot be accepted without the remittance of fifty cents per copy. A special gift card will be sent with all copies of the book designated as gifts. This valuable book will make an unusual and particularly appropriate Mother's Day gift.

All articles listed above are obtainable only from
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The Relief Society Magazine

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

Vol. 29

FEBRUARY, 1942

No. 2

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The Cover

JOSEPH SMITH STORE, NAUVOO, ILLINOIS Birthplace of Relief Society

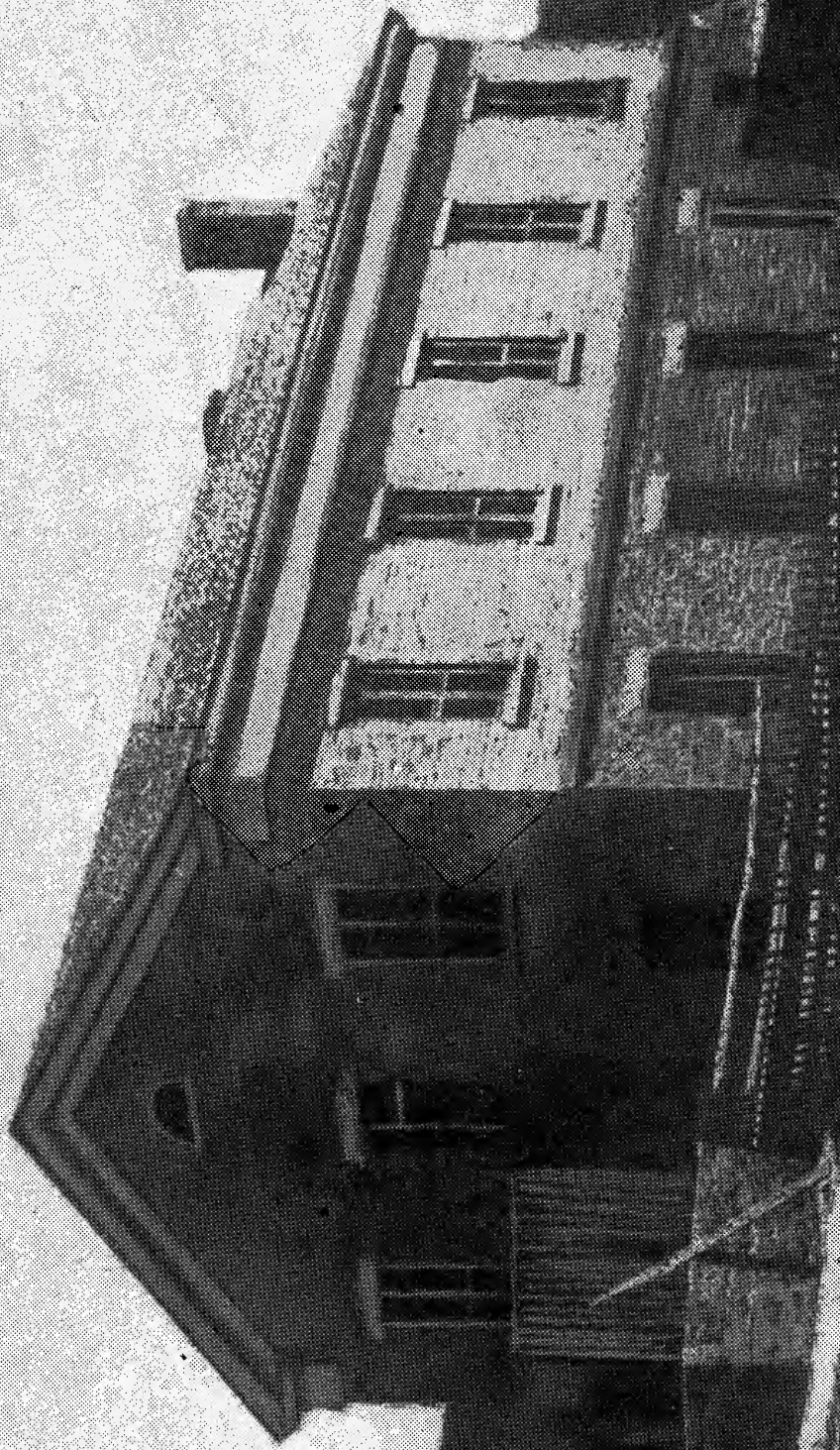
THE cover picture of this issue of the **Magazine** is the historic Joseph Smith store building of Nauvoo, Illinois. In the Lodge Room (also referred to as the Masonic Hall) over the Joseph Smith store, the Relief Society was organized March 17, 1842. This Lodge Room was no doubt the largest meeting room in Nauvoo at that time. It was here that the first meetings of the Society were held. However, by the tenth meeting, according to Eliza R. Snow, the Society had grown to such great numbers that there was no hall large enough to accommodate the membership, so the tenth meeting and all subsequent meetings held in 1842 were in the Grove. The Grove was the usual place for holding Sabbath meetings in the summer and was provided with a stand and a supply of seats for large assemblies.

Before the second meeting held in 1843, "in consequence of having no room sufficiently commodious for the whole Society it was recommended by the president that the Society be divided for the purpose of meeting according to the four city [Nauvoo] wards, and meet by rotation. . . . Accordingly, notice was given at the Grove on Sunday and the 2nd of July that the members residing in the first city ward would convene at the room occupied as a Masonic Hall on the Friday following (July 7) at 2 o'clock."

During the year 1843 there are records of fourteen meetings being held in rotation by the four wards of Nauvoo. Many of these meetings were held in private homes.

The last recorded meeting held in Nauvoo, March 16, 1844, took place in the Lodge Room over President Joseph Smith's store. Thus, the first and last meetings of the Society in Nauvoo took place in the Lodge Room of the Joseph Smith store building, making this structure of historical interest to Relief Society women.

Arrangements for this month's cover design are by Evan Jensen.



OLD SOCIAL HALL, SALT LAKE CITY

Before Completion of Front Steps

In 1853 a group of women met in the old Social Hall and formed a Society which was the forerunner of the ward Relief Society organizations in Utah.

The Relief Society Magazine

Vol. 29

FEBRUARY, 1942

No. 2

This Happened To Me

Rae B. Barker

Relief Society General Board Member

IN my teens, I used to turn over in my mind this query—of all possible places in the wide world, why was I so fortunate as to be born in “a land choice above all other lands,” America? And why, in the long succession of human life, was I privileged to live at this particular time, a time foreseen and foretold by early prophets, a time looked forward to with eager hope, the “fulness of times” during which great and wonderful things would take place? I feel deeply grateful that I am permitted to live here in these days rich with opportunities for women.

In 1842 a prophetic promise of great importance was given in direct and simple language to a handful of Latter-day Saint women earnestly desiring to do good. Their desire to unite for their mutual development and for the purpose of rendering greater service to others received divine approval and blessing. Our latter-day Prophet, through inspiration, saw more clearly than did any other person, women’s true place in the eternal scheme. The Relief Society movement was, therefore, established by the power of the priest-

hood of God so that women would be helped through knowledge and development to rise to that noble place.

From the day when that far-reaching promise was declared that “. . . knowledge and intelligence shall flow down,” and that “if you live up to your privileges the angels cannot be restrained from being your associates,” striking gains have been made in women’s status. Many forces have worked together toward that end. A desert transformed into a blossoming garden would present no greater change than the transformation of the 1842 world for women to that of 1942.

Occasionally, arousing myself out of a state of placid acceptance of these wonderful blessings, I attempt to evaluate my opportunities as compared to those of my great-grandmother.

She had a pump, a wood-burning stove, a wash board, a straw tick and a broom. I have unlimited hot and cold water, an electric range, an electric washer, a spring mattress and a vacuum cleaner, to say nothing of the many other modern conveniences.

She loved learning, but in her time education for women was vigorously opposed. My problem is not a lack of privileges, but rather one of selecting out of the present bombardment of educational opportunities those which are most worth while and essential.

As a citizen, she was denied the right to vote, with all that this implies. She could do nothing directly to support righteous government or to improve unwholesome conditions, such as the unjust discriminations against women and children. I have this franchise, but I am sometimes guilty of needing a reminder to use it.

She could not enter into business contracts, nor could she be the guardian of her own children. No such handicaps curtail my activities. The highly favorable conditions, that I too often take for granted, exceed her most extravagant dreams.

In England, great-grandmother heard the revealed truth. The light of its message changed her life immeasurably, and has influenced her children through succeeding generations. For the Gospel she willingly tore loose the roots that bound her to home and country, and in 1841 she came to America, the land of Zion. Because the Gospel came to me as an inheritance, I wonder if I recognize how much it has brought into my life.

Relief Society has played a part in both our lives. One hundred years ago (1842) she was among the comparatively few who had the rare privilege of membership in a new organization for women—The Female Relief Society of Nauvoo. At that time the Relief Society program for the spiritual and cultural devel-

opment of its members was only in embryo. Now, Relief Society has a comprehensive and well-organized program. Its courses have been planned to satisfy the entire needs of women, intellectual, religious, practical; and they are presented in the light of Gospel knowledge. These courses are mine for the taking.

From old records I have learned how dearly great-grandmother prized her place in Relief Society. She believed that the plan came from our Father, and that it would be a mighty instrument in enlarging women's sphere of usefulness. She sensed that the individual efforts of many women could be greatly magnified through the power of organization. But she could not possibly appreciate the tremendous potentialities of one hundred thousand women a century later.

MARCH 17, 1842, is a date to be remembered by all Latter-day Saint women because of its unusual significance. It marked the beginning of one of the most important movements for women ever inaugurated—a movement designed to lift women to the elevated position eternally planned for them. Every woman who added her little mite in launching this progressive program contributed wealth to the generations which would follow her. Each of us of these later generations has reaped the harvest of that pioneering effort. Those who fostered Relief Society through hazardous days and brought it triumphantly through a century of service have left us a rich inheritance. Guided by an inspired priesthood, made strong by the accumulated strength of many,

many thousands of truth-loving women, Relief Society today not only persists, but it is an increasingly active force for good.

March 17, 1942, is but a few days ahead. That day marks the close of one hundred wondrous years of spiritual growth for women through revealed light.

On the eve of our Relief Society centennial celebration I am deeply impressed by the unique experience that will be mine—mine and every other woman's who becomes a part of it. I will be one of many who will be assembled in villages, towns and cities to commemorate the completion of a significant milestone in the onward progress of a divinely guided program.

Each one will contribute something of value to this anticipated spiritual feast. Each one will feel the strength of group spirit. We will sing together, pray together, worship together, and rejoice together. The testimony that God lives will burn stronger within us. More than ever before we will ap-

preciate the plan of life that can make all men brothers. The powerful voice of the many in praise and thanksgiving will go up as one voice. The sincere petition for inner peace, for direction, for sustaining power to stand with courage to meet the days ahead will be answered in divine benediction on the efforts of this organization.

One hundred thousand valiant women will renew allegiance and devotion to a glorious cause. With faith to follow our inspired leaders and with unity of purpose we will welcome the approaching challenge of a new century for service.

The days of our centennial celebration will quickly pass. We who participate will feel as travelers on the observation platform of a speeding train: The present will slip into the past almost before there is time to appraise this important observance. But as we begin to visualize this scene in its true perspective, who of us will not say, "Did this memorable experience really happen to me?"

“**WHEREFORE**, do not spend money for that which is of no worth, nor your labor for that which cannot satisfy. . . .” (II Nephi 9:51)

IN these days of sorrow and trial it is well to remember the words of the Prophet Joseph Smith spoken to the Relief Society sisters: “All difficulties which might and would cross our way must be surmounted, though the soul be tried, the heart faint, and hands hang down.”

“**A** WORD fitly spoken is like apples of gold in pictures of silver.”
(Prov. 25:11)

In Retrospect

President Amy Brown Lyman

CHAPTER II

Childhood

THE Brown children were brought up in a strictly religious atmosphere and they were taught to observe the teachings and standards of the Church. Family prayers were observed daily, and monthly Fast Days were regularly kept. All earnings were carefully tithed and the Word of Wisdom was faithfully observed. We were always in attendance at Sunday School and Primary meetings, and we were expected to attend sacrament meeting on Sunday afternoon. This did not seem a hardship, however, since there was really little else to do.

The Sunday School class of which I was a member occupied two long benches which extended the full width of the Church. Our teacher had no guide or lesson outlines to follow. Classwork consisted largely of scripture reading by the teacher and the pupils. We read in turn as the *Bible* was passed along, and occasional comments were made by the teacher. Since a number of classes were held in the same room of the chapel, which was the only room available, it was always hard to follow the lesson. But we did get acquainted with the scriptures. It is unfortunate that there is not more scripture reading today. My mother was so familiar with the *Bible* that she could give quotations that applied to almost any situation, some-

thing appropriate for almost any occasion.

We sometimes used to think father was too straight-laced and old-fashioned because he did not always see things as we did; for example, he would not allow us to attend dances held in adjoining towns, and he would not permit us to go into the canyons on holidays or week ends with mixed groups without elder chaperones. This sometimes was very embarrassing to us, and really we felt as sorry for him as we did for ourselves.

Our home, a one and one-half story adobe house, was lighted with kerosene lamps and candles—lamps for downstairs and candles for upstairs. With a family of seven young children, mother thought it was not safe for us to carry oil lamps upstairs. The candles were molded by her own hands, and as we ascended the stairs each evening, a mark on the candle indicated how long we could study, or visit, or play before we retired. Lamps were quite a bother. They had to be filled, wicks had to be trimmed, and chimneys had to be cleaned every morning.

We had no running water in the home. All water for household use was drawn from a deep well and carried into the house. We were well supplied, however, with wash-basins, soap, and towels, and we were instructed how and when to

use them. In taking a bath we had to use a washtub, place it behind an improvised curtain, and curl up in it as best we could. Later we had a long, portable, tin bathtub. Our laundry was all washed on a board, including sheets, bedspreads, and men's shirts.

For heating and cooking we had old-fashioned stoves—one in the parlor, or best room, which was lighted only on Sundays and special occasions, another in my mother's bedroom, and the cookstove in the kitchen. A pipe ran up from the stove in the bedroom to a drum in the bedroom above, which was supposed to make a warm place for us to dress. We usually had but one fire at a time, and we were cold as soon as we moved away from the stove. We were thus either too cold or too hot—usually too cold during most of the winter. We had the same situation at school, and most of the children suffered from chills. Lack of overshoes or rubbers added to our discomfort.

We wore much more clothing than girls do today. Ours was all homemade, including our stockings. The underwear, of which we wore aplenty, was usually made of unbleached muslin which was hung out on the clothesline or laid on the grass and sprinkled often until it became soft and white. Our sheets and pillowcases were also made of the same material in a heavier grade. In the winter we wore at least two petticoats at a time—a heavy woolen one underneath with a thinner one on top. We wore warm, well-lined wool dresses. On our heads we wore knitted hoods or fascinators; on our hands, home-knitted woolen mittens. Sweaters were unknown in



AMY AND HER BROTHER, NOW
DR. JOHN Z. BROWN

those days. In the summer we wore calico, swiss, and lawn dresses with several stiffly-starched white petticoats. As children, we always wore aprons to school—little front aprons; and even at Brigham Young Academy the grownups wore aprons—dainty, white muslin ones trimmed with lace or embroidery. My first school dress when I entered the Brigham Young Academy was a pretty, gray linsey-woolsey trimmed with ball-shaped, cherry-red buttons; and my Sunday dress was a wine-colored wool cashmere. Both of these dresses were lined and well boned. Our bathing suits were made to well cover our bodies, and with them we wore long stockings.

Our bedsteads were wooden with slats laid across upon which were placed large, bulging, straw ticks

which were refilled with clean, fresh straw each autumn at threshing time. Upon the straw bed was placed a feather bed—a closely-woven tick filled with feathers plucked from our own fowls. Our floors were covered with homemade rag carpets woven on our own loom by mother, who was an expert weaver not only of carpets but of woolen cloth and bedspreads. We were able later to secure a "states carpet" (ingrain) for our best room. A thick layer of straw was placed under the carpets as padding. Like most other families, we were the proud possessors of a reed organ.

AS I look back I am surprised that we had such a well-balanced diet in those early days. It was, of course, limited largely to what we could produce. We had milk and butter, a variety of fruit and vegetables, and enough meat for our good. With a good root cellar, we had potatoes and other root vegetables practically all winter, and our cellar shelves were filled with preserves, dried and canned fruits. We planted lettuce and radishes in relays—as one patch was being exhausted, another was coming on. Our meat consisted of chicken and pork which we raised ourselves, and occasionally we had beef, which cost as little as ten or fifteen cents per pound. It seems to me that the hams cured by my mother were the best I have ever tasted. In the summer we had ice cream on special occasions. As children, we had very little money, and it was only occasionally that we could get a bit of "store candy," and then it would usually be only an egg's worth. I sometimes wonder how those storekeepers could tell how much candy

to give for one egg. Occasionally we were allowed to make molasses or honey candy.

Babies fared the worst of all in those early days. Feeding a baby on a regular schedule was not customary and probably not even advocated at that time. Often a busy mother nursed her baby or gave it other food whenever it cried. Babies usually slept with their mothers, and when they were restless and wakeful they were allowed to nurse. Bottle-fed babies nursed from bottles with flat bottoms, shaped like a duck. These were placed down in the bed to keep the milk warm, and to them were attached long rubber tubes, about the size of a lead pencil, which could not be well cleaned. Nipples were attached to these rubber tubes. Babies and children were not required to take milk if they did not like it; they were given other food instead. I remember one mother who said her nine-month old baby did not like milk, so she brought it up mostly on bread and molasses, which the baby seemed to relish. As soon as a baby could sit up in a high chair it was taken to the table, and it was fed a little of whatever it reached for. Pacifiers were made by tying small pieces of milk-soaked, sweetened bread in a white cloth. It is no wonder that babies suffered so much from stomach and intestinal trouble and that the infant death rate was high, especially among bottle-fed babies.

Our dinner table was set with a bright oilcloth, with a blue and white or red and white checkered cloth, or with a cloth made of unbleached muslin. Real linen was used only for very best. Our plates

were turned upside down over the knives and forks, and the teaspoons were placed in a tall, glass holder. A revolving caster with bottles for salt, pepper, mustard, and ketchup was placed in the center of the table.

We were a healthy family of children. Mother was our doctor, and she brought us up on Doctor Gunn's medical book, with which she was very familiar. She was well informed on all symptoms of disease, and she advised and treated the whole neighborhood. In the spring of the year we were given molasses and sulphur, and sassafras tea to "cleanse our blood." When there was diphtheria in town we wore asafetida bags about our necks, which made us smell like garlic. This gummy substance was supposed to be an effective preventive.

Diphtheria was the terror of my childhood. During one siege three of the five children in the family of our neighbor died—two died one day, and the third the next. They were passed out through a bedroom window in black, homemade coffins, and placed in the bed of a farm wagon to be taken to the cemetery, where brief funeral services were held. There were no hearses in those days. In another family five children out of eight were stricken with this terrible disease. The parents became so desperate and terrified that they set fire to their home; the home and everything in it was burned.

Scarlet fever was less common and less fatal, but it was also greatly dreaded. I knew children who because of it were left with serious kidney trouble, and others with deafness. The measles came around

quite regularly, and some mothers, when one child in the family was stricken, would take no pains to protect the others from exposure, because it was thought that everyone, sooner or later, would have measles; and since the disease was harder on grownups than children, it was thought to be a good thing to have it over with while young. Smallpox seemed to be the one disease which people knew how to combat. I very well remember our first epidemic of smallpox. We children were all vaccinated by mother, who secured a piece of scab from a sore on the arm of a relative in Lehi who had been successfully vaccinated. Thanks to Doctor Gunn, she dipped the needle in alcohol, and her vaccination worked successfully with all of us.

Another scourge of those days was puerperal fever (child-bed fever). When I was ten years old, my sister Laura and five other young mothers in Pleasant Grove lost their lives within two months' time, leaving six tiny babies. These women were all cared for by the same midwife who, though innocently, no doubt carried the germs from one patient to another. The maternal death rate in all America was high at that time, and maternal morbidity, or lack of full recovery, was common. After we had grown up, mother—whose partial invalidism was the result of lack of proper care and attention in childbirth—helped to secure a teacher and organize a class in obstetrics and nursing for the benefit of young women in our town. She insisted on her five daughters taking the course.

Without mother's consent or knowledge, I decided one day to

have my ears pierced. I went with some girls to the home of a Danish woman who made a specialty of ear-piercing. My ears swelled up and were so sore that I had to sleep on my back for some time. Whenever the cotton thread which was left in the ears was pulled to keep the hole open, pus would ooze out. My ears finally healed, however, and by selling peaches that I had dried, I earned enough to buy some circle earrings of which I was very proud.

As a young girl, I milked cows, fed pigs and chickens, set hens and took them off, hoed and watered the garden, pulled weeds, picked and dried fruit, gathered and dried ground cherries for the market, and did all sorts of housework.

FOR recreation we rode horses, went buggy riding, went on picnics, attended occasional dances and home-dramatic performances; in the summer we went bathing in Utah Lake and took trips into the nearby canyons. We attended candy pullings in winter and peach and apple cuttings in the fall. Upon invitation, we would gather at a home in the evening where huge boxes and baskets of fruit would be awaiting us. We would cut the fruit, and, by lantern or moonlight, spread it out on lumber scaffolds to dry, after which refreshments would be served. Apples were peeled with a peeler attached to the table. These affairs were always great fun, as they gave the boys and girls a chance to work together, and the boys would always "see us home." When an occasional lecturer or visiting Church official came to town our meetinghouse would be packed. Books were scarce.

Every cent father could spare was used for buying books from Dwyer's Book Store in Salt Lake City. Father loved history and biography as well as fiction. We had access to Dickens' writings and to Plutarch's lives. We read with great interest the little faith-promoting series, "Stories of Church Leaders," published by the *Juvenile Instructor* and the *Deseret News*.

Christmas was an outstanding event in our lives. No matter what our circumstances, mother always managed to have enough toys and sweets to thrill our hearts and satisfy our appetites, as well as new pieces of clothing, which always included new Christmas dresses for the girls. Stockings were not hung up in our home; instead, plates were placed upon the table which was covered with a fresh tablecloth. The gifts were piled upon the plates, and another tablecloth was placed over the top to cover everything. When we came down on Christmas morning the table looked like a mountain range with high peaks and low valleys.

One of my earliest recollections was the death of President Brigham Young. I was just five and one-half years old. A neighbor came rushing up our walk to bring the news. Several others dropped in, and there was very serious and, to me, alarming conversation. These women wondered what would become of the Church and the people with this famous leader gone.

I first attended school in the old United Order Hall. The school was held in the large room which occupied all of the top floor and which was reached by an outside stairway.

The ground floor and the cellar of this building were used as a tithing granary and storehouse, and it was in this building that for many years the Relief Society wheat of the ward was stored. I shall never forget my first day in school. The teacher was Mrs. Fanny Stewart, a tall, angular woman, intellectual and well-read, but very serious. Like the other beginners, I was afraid of her and of the older children as well.

It was a mixed school of several grades with seventy-five or eighty pupils. There were few textbooks, and equipment was very limited. At times the teacher was put to her wits' end to carry on a recitation with one group, keep other groups busy, and at the same time maintain order. This was indeed a very difficult task. The teacher was very conscientious, and she was determined to get good results in the matter of our intellectual development. She was more interested in seeing that we learned something than she was in finding out how we felt about what we learned. She succeeded in teaching us how to apply ourselves, and she made sure that our work was correct and well done. She certainly gave us a good start.

Mrs. Stewart was a widow, and she had the entire care of three young children. She used to bring her children, her mending, and her ironing to school, and at recess and noon she would mend or iron. She often allowed the older girls to iron during school hours. This they loved to do. The flatirons were heated on the large, oval stove which stood in the middle of the room.

We first learned the alphabet, and then we learned to read, spell, and

write. Our books consisted of the old Wilson readers, which were exceptionally good, and the famous blue-backed spelling books. Our number work was taken from the blackboard. We used slates entirely for writing, with slate pencils attached to the slate by a string tied through a hole in the slate frame. Lead pencils and paper for children were luxuries we had not dreamed of. Most of the older children had double slates which, of course, furnished more space. The girls usually had a little bottle of soapsuds and a wet rag or sponge for erasing or cleaning their slates. The boys, however, were not so particular. It was quite a task to keep slates clean and sweet smelling since saliva was often used when water was not handy or available. A large pail, with a dipper, placed in one end of the room, furnished us with drinking water—a far cry from our sanitary drinking fountains of today.

The next year the schools were better graded, and we were moved to the schoolhouse. Altogether, I had six teachers in the grades—three women and three men. They were all good and greatly loved teachers. I was especially fond of the three women, who made such fine impressions upon my mind that they have been an unceasing uplift to me all my life. In my third year, my older sister, Rose Brown (later Mrs. I. J. Hayes), was my teacher. She had just returned from the Brigham Young Academy, where she had graduated from the normal department under Karl G. Maeser. She was an efficient, up-to-date teacher, as gentle and kind and able in the schoolroom as she had always been

in our home where, being ten years my senior, she was to me a second mother. For kindness and evenness of disposition, I have never known her to be surpassed.

My teacher in the eighth grade was Augusta Winters, later Mrs. Heber J. Grant. It was our good fortune that she came back to Pleasant Grove that particular year to be the principal of the school and the teacher of the seventh and eighth grades. She was an excellent and most interesting teacher. Having attended both the Brigham Young Academy and the University of Utah, she was especially well prepared. She had also taught school in a number of other places, including Salt Lake City. She had traveled a great deal—to California and

even to far-away Maine. She used to tell us many interesting, new, and different things. She was not only well prepared as an instructor, but she was dramatic and humorous in her presentation of material; she constantly enlivened her teaching with interesting experiences, stories, and comments.

We admired and respected this excellent teacher for her fine traits of character, her intellectuality, her dignity and poise, and for her splendid ability as a teacher. We loved her for her attractive personality, for her kindness and sympathy, as well as for her beauty and charm. She was our heroine, and we all longed to be like her.

(To be continued)



HIGH DREAMS

Linnie Fisher Robinson

It may be on some rose-kissed dawn
That I shall stand upon a hill
And see my path go winding down
Amid cool trees and ways so still.

It may be I will know heart's ease
And satisfaction on that way,
Though now my road leads ever up
Past rocks and thorns in heat of day.

It may be, too, at that far time
I'll realize some dream come true;
It may be it will go with me
Into my twilight's deepening hue.

Yet, if I never reach the hill,
And if no hopes materialize,
That pattern of the dreams I dreamed
Will be a glory to my eyes.

Ann Parkinson Nibley

Belle S. Spafford

Relief Society General Board Member



ANN PARKINSON NIBLEY

IN introducing to the women of the Church Ann Parkinson Nibley, recently-appointed General Board member, I would like to have them see her as those of us who know her intimately see her — a woman of refinement, dignity, reserve, culture and charm, a woman's woman; yet, withal, a woman en-

dowed with unusual executive ability and leadership strength. Mrs. Nibley possesses the ability to see needs clearly, to win followers to her cause, to hold these followers through an understanding and an appreciation of them and through her ability to further her cause along well-planned lines.

These characteristics and strengths were not won in a day by Ann Nibley; they are the result of a rich heritage, years of training, and a lifetime of living according to high standards.

Ann Parkinson Nibley was born in Franklin, Idaho, January 30, 1886, the second in a family of eight children. Her father, George Chandler Parkinson, was one of the early settlers of Idaho, moving with his parents to Franklin, in 1860.

For thirty years, Brother Parkinson served as a member of the Oneida Stake Presidency, acting as president twenty-three years of that time. In 1897 he had the honor of becoming the first president of the Northwestern States Mission. He was an outstanding educator, business man and civic leader, thus making a distinct contribution to the growth of the state of Idaho.

Sister Nibley's mother, Lucy Doney Parkinson, was a woman of rare charm and refinement. She was a devoted wife and mother, as well as a wise counselor to her husband. As a homemaker she set an enviable example to be followed by all. Those who know Sister Nibley see reflected in her these characteristics. For many years Sister Parkinson was president of the Oneida Stake Primary Association, and for twelve years she was in the presidency of the Oneida Stake Relief Society, distinguishing herself for her outstanding welfare work.

The Parkinson home was headquarters for the General Authorities and other Church leaders on their visits to Oneida Stake. The welcome and generous hospitality thus provided by Brother and Sister Parkinson was a service of love and devotion to their religion which will

ever be remembered by those whose Church activities called them to this section of the country.

The Parkinson children were given liberal educational opportunities. Ann is a graduate of the Brigham Young University. She has also been a student at Columbia University and at the University of Chicago; this latter university she attended after her marriage, September 18, 1908, to Preston Nibley, son of the late Ellen Ricks and Charles W. Nibley, former Presiding Bishop of the Church. Sister Nibley is a talented musician, having been trained by such teachers as Anthony C. Lund, Arthur Shepherd, Spencer Clawson, and Eugene Heffley, noted piano teacher of New York. While a student of Eugene Heffley, she had the rare experience of appearing in a piano recital in Carnegie Hall under his direction.

TAUGHT from her youth to serve the Church, Sister Nibley has accepted calls with a spirit of humility and willingness. As a young woman she served as Oneida Stake Sunday School organist, and while attending Columbia University, New York, she was branch organist. When the first Relief Society was organized in University Ward, Salt Lake City, Sister Nibley was called to serve as counselor to Emma Teudt. While the ward chapel was in the course of construction, the beautiful Nibley home was generously offered and was frequently used as a meeting place for the Society.

One of Sister Nibley's most outstanding services to the Church was given in the Northwestern States Mission, where with Brother Nibley she presided over the mission which

her father had established in 1897. Brother Nibley entered the mission as its president January 20, 1937. Sister Nibley joined him April 17 of the same year. During the three years and nine months of their presidency, their leadership and organizing ability were evidenced, and the mission made rapid progress: The Seattle and Portland Stakes were created; 65 new Sunday Schools, 51 new Primaries, 43 new Relief Societies, and a number of new Mutual Improvement Associations were organized; several districts were organized with complete auxiliary boards. In July, 1938, President and Sister Nibley journeyed to Alaska, where they were privileged to organize at Fairbanks the first branch of the Church and the first Relief Society in that far northern territory. During their presidency, there were 2,000 baptisms in the mission, and 1,907 inactive members were restored to the active rolls of the Church. A new mission home was also acquired, and under Sister Nibley's artistic supervision it was reconditioned and made into a beautiful residence.

As president of the Relief Society of the mission, Sister Nibley, with her characteristic precision and attention to detail, informed herself on all rules, recommendations and policies of the Society. She acquainted the women with these, and conducted the work in harmony with them. As a result, progress was made in all phases of Relief Society work.

In recounting her services in the mission, one would be remiss not

to mention her interest in the missionaries and the personal attention she gave to each of them. She was not only concerned about their spiritual welfare, but she gave constant attention to their physical well-being, putting forth great effort to keep them happy and contented. The mission home was indeed a home to every missionary, and both President and Sister Nibley were greatly loved by the missionaries and also by the Saints.

Just as Sister Nibley successfully presided over the mission home, so has she successfully presided over her own home. She has been a companionable wife, a devoted mother, a meticulous housekeeper, an ideal homemaker. The Nibley's are the parents of four children—Eleanor Ann (now Mrs. E. S. Budge, Jr.), Lucy Deanne (now Mrs. William Murdock, Jr.), Preston Parkinson Nibley, now attending Stanford University, and Nancy Annette.

Ann Nibley's appointment as a member of the Relief Society General Board, December 17, 1941, brings to this organization a woman of experience and ability, a woman who is loved and admired wherever known for her graciousness, her modesty, her understanding and thoughtfulness, her deep sense of appreciation for the strengths of others, and for her readiness to recognize accomplishment and give credit. She approaches her new position with a sincere and becoming humility, accepting the arduous duties and responsibilities as a privilege and a blessing.



Prize-Winning Story
Relief Society Centennial Short Story Contest



MABEL HARMER

Inheritance

Mabel Harmer

Second Prize

MARGERY stood before the dresser attempting to see all of her floor-length dress in the mirror. She tilted it forward while she looked at the lower part of the skirt and then straightened it again while she surveyed the upper part, turning and swirling about to view every angle.

"It's just precious, mother," she

said at length, with a bright smile of approval. "You've done a grand job on it—you clever lady."

"I wish you could have a new one," sighed Lois, making no response to her daughter's compliment. "I hate having you go around in made-over clothes and. . ."

"Oh, but such pretty made-overs," interrupted Margery gaily.

"Not a soul in the world knows it but you and I."

"Perhaps," Lois grudgingly admitted. "Who is taking you to the dance?"

"Jerry Milburn, and he's simply wonderful." Margery pirouetted around making the full skirt stand out like an inverted hollyhock. "He's dark, tall, and not exactly handsome, but he dances divinely, has a sense of humor like Bob Hope's and a biege roadster that would bring a lump to your throat."

"Is it the Milburn family that owns the automobile agency?" asked Lois.

"None other," Margery answered, slipping the billowing rose dress over her dark curls. "Am I the bright little girl to pluck him right from the grasping hands of the whole Junior class?"

"He'll be calling for you here, I suppose?" asked Lois, more in the tone of stating an unwelcome fact than asking a question.

"Why surely. You wouldn't want me to meet him anywhere else?"

"Of course not, darling. Only I was just thinking. . . ."

Margery knew without being told what her mother was thinking. Ever since they had lost their home and business in Auburn and had moved to Springfield, Lois Rankin had been a changed woman. The rented house with its shabby furniture had hurt her until she would scarcely allow even a bill collector to step a foot into the house. She had scrupulously avoided making any social contacts because she didn't want to have to entertain in these shabby surroundings, and to the best of her ability she had attempted to have her children do the same

thing. Apparently twelve-year-old Ronnie had taken the matter very lightly and simply slipped into the habit of spending his evenings at his friends' homes instead of his own, but Margery and Tom seemed to think that she was taking it all too seriously.

"Just wait until we are ahead again and can have things nice," she would say whenever either of them suggested having friends in for an evening. "First impressions are so lasting, you know, and after all, this isn't our proper background."

She sat down to do a last bit of stitching on the dress and worked until she had to hurry to get dinner on in time. She was still rushing from stove to table when Tom came home from work.

Flinging his hat down he caught her around the waist as she was rushing past and said, "Hey there, lady, whither so fast? Don't I rate a welcoming kiss after a hard day's toil?"

"Of course," she said, kissing him hastily. "I was trying to make over a dress for Margery to wear to the dance Friday night, and I'm late with dinner."

For a moment she was sorry that she had emphasized the words "make over" but quickly decided that she needn't have worried for Tom merely went over to where Margery was studying and pinching her cheek playfully said, "It's a good thing she's so pretty when she has to wear old clothes."

Margery grinned up at him appreciatively and went back to her work, but the frown on Lois' face deepened. That's the worst of Tom, she thought. He thinks that this poverty is just all in the ordinary

course of human events. I just can't make him see that the children's lives are being ruined.

She had to admit, however, that Tom was really doing all he could to rebuild their fortunes, and that the crash had not been his fault; but it annoyed her that he took the situation so cheerfully when the lack of nice clothes and furniture was a constant nightmare to her.

They sat down to dinner, Ronnie sliding in at the last minute and mumbling an excuse to leave again while his mouth was still full of pie.

"Where's he off to again tonight?" asked Tom, as Ronnie disappeared through the front door in answer to a prolonged whistle outside.

"He said something about a Scout meeting," Lois answered vaguely. "Just the patrol, I believe."

"But why does he always have to be running off?" asked Tom impatiently. "It seems like I never see him, except at meal time. Why doesn't he bring his friends here?"

"He just doesn't want to, I guess," Lois answered briefly. She didn't quite like to admit that she had openly discouraged Ronnie from bringing his friends to the house. Later on, she told herself, I'll see that he has his friends here. He's too young to really care much about it now, anyway.

Tom interrupted her thoughts by saying, "How about going down town to a show? You need a change, and it's been a long time since we stepped out together."

A dollar for a show, thought Lois swiftly. No, they just couldn't afford it. A dollar would go a long way toward buying some new living room curtains. Aloud she said, "I'm

afraid not tonight, dear. I need to work some more on Margery's dress."

"Well, then, I think I'll go on down alone, if you don't mind," he said, "but I think that you ought to go too. All work and no play, you know, makes Jill a serious girl."

LOIS washed up the dishes and then sat stitching on the frock while Margery went back to her lessons. After a while the girl broke the silence by saying, "Oh, I forgot to tell you, mother, I've been invited to join the Sphinx Club."

"That's nice," Lois answered. "What kind of a club is it?"

"Oh, very informal. It's the crowd that Jerry goes around with, and they just go places together and have fun fests. Last week they had a waffle supper at Markham's, and Saturday night we're going down to Maizie Walter's and play table tennis in her rumpus room.

Lois felt a chill creeping over her. Maizie's rumpus room and a waffle supper at the Markham's! And what would they do when it was Margery's turn to entertain? She would practically die of embarrassment to have the young crowd come here after being entertained in the fine homes of the city.

She gathered up her courage and said in a pleading voice, "Would it matter a lot, darling, if you didn't join this club? A year from now things will be better for us, and we will have a nice home again, but I just can't bear to invite people to this shabby place."

Margery's face flushed, and distress filled her blue eyes. "Yes, it would, mother," she said in a tight voice, "it would matter a lot. I

can't expect to go out with Jerry if I'm not one of his crowd, and I want to go with him very much; but if you insist, I'll drop the club. I think you set too much store by fine furniture, though. I'll bet the crowd could have as much fun here as anywhere." She closed her book and went to bed, rushing past her mother to hide the tears that filled her eyes.

Half an hour later Ronnie came in, slamming the front door and bounding up the steps, his entrance having the effect of a small earthquake on the quiet house.

"Hush, dear," Lois cautioned, "and wipe the mud off your shoes. Where in the world have you been? You didn't pick up all that at a Scout meeting did you?"

"No, we didn't have patrol. I met Vince Jones, and he took me out to the airport on his bike. We had a swell time. We saw three planes come in." He threw his cap in the general direction of the sofa, and when it missed and hit the floor he was content to let it stay there.

"If there was no meeting you should have come back home. And who is this Vince Jones? I don't remember meeting him."

"Oh, he's just a boy around town that I met. He's a good sport. You'll see him sometime, maybe." With this comforting assurance Ronnie turned and went upstairs.

He's changing so much, thought Lois, and now he's running around with boys that I don't know anything about. Maybe I should have let him bring that Knowlton boy across the street over when he wanted to. Perhaps it's just that he's growing up, she comforted herself. Maybe I'd better speak to Tom

about it. By the time Tom came in, however, it was nearly eleven, and she was too tired to do anything more than go to bed.

"Sorry to be so late," Tom apologized. "I met one of the fellows from the office, and we bowled for a couple of hours. That's a great sport, you know; we ought to go in for something like that."

Tom's old social urge coming to the fore again, she thought sleepily. He had always liked to be with a crowd. She wondered what kind of people went to bowling alleys. She guessed it would be all right if he didn't get to spending too much time there.

SHE was paring apples the next day when she saw Sister Marshall and Sister Roberts, the Relief Society teachers, come up the walk. For once, she was genuinely glad to see someone come to her door, and she decided that possibly she was getting lonelier for acquaintances than she had realized.

She greeted them cordially and offered them chairs in the living room, reflecting that if they visited every house on the block they probably saw one or two even worse homes than this one.

After delivering their message, Sister Roberts said, "We are very anxious to have you join our group and come out to our meetings. This is our centennial year, you know, and we are planning many interesting features. It's a wonderful thing to know, isn't it, that our organization has been active now for one hundred years?"

"Yes," Lois answered. "I'd like to join you. I'm especially interested in the centennial celebration

because it happens that my grandmother was a member of the first organization."

"Why that's wonderful!" exclaimed Sister Marshall. "You are just the woman we are looking for to take a leading part in our pageant. We were so anxious to have a lineal descendant of one of the original members, if possible, and so far we didn't know of a single one in our ward. Have you your grandmother's journal that you could read at one of our meetings?"

"Yes, indeed," Lois replied. "I haven't read it for years, but I'll be glad to look it up."

"Thank you, my dear. We will be very happy to have you one of us," said Sister Marshall in parting.

As soon as they had gone Lois went to the bedroom and began looking through her cedar chest for the journal. She had never really read it very carefully, and she decided that if she was to be a leading lady on the strength of being a granddaughter of a pioneer, it might be well to know something more about that pioneer.

She searched for some entry about the first Relief Society meeting. Yes, here it was:

"March 17, 1842—I attended a meeting today in the Nauvoo Lodge room. There were eighteen women present, and also the Prophet Joseph Smith, John Taylor, and Willard Richards. At the Prophet's suggestion we are to organize into a relief society to assist in looking after the wants of the poor and to help in correcting the morals and strengthening the virtues of the community. Sister Emma Smith is to be our president. We are to donate flour, butter, calico, or anything we can spare

for the relief of the poor. I returned home to get supper for Ezra and the children. Our new home is all finished now, and we enjoy it very much. There isn't a finer home in this part of the state—at least, none that is more comfortable. By hard labor and the blessings of God we have done well since coming to this beautiful city."

There were more entries along the same line: two more babies in the years following, and the purchase of another farm outside of the city; for her home a beautiful Grandfather's clock to stand in the hall and a full set of fine china purchased for the handsome cupboard that Ezra had made himself. There was every evidence of a happy and prosperous family.

Then there were shadows and forebodings of trouble growing ever deeper until the reign of terror began that culminated in the death of the Prophet and his brother Hyrum. "I feel that it is the beginning of the end," she had written, "and that none of us will be allowed to remain very long in the beautiful city which we have labored so hard to build."

On the first of February, 1846, she had written: "The blow has fallen, and we must leave as soon as possible. Where we are going we do not know, except that it is to be to the West where there are no men to hunt and persecute us. Ezra is trying to sell our property, but everyone else is trying to sell his, and there is no one to buy. The mobsters will simply drive us out and then take everything. Ezra is trying to build a wagon for us, and he has taken down the fence for lumber.

"February 4—The word has come

that we must leave at once if we want to escape with our lives. Our wagon is not finished and does not even have tires, so we can carry only a light load. It would break my heart to leave all my treasures if I did not carry greater ones with me—my religion and my children.

“February 6—We have crossed the river and are camped on the Iowa side. The weather is below freezing, and we had to clear snow from the ground in order to make our beds. Nine babies were born in camp the first night, in wagon boxes and in tents. So far all have survived, although it is a wonder that any of us survive with such scant protection from the terrible cold. Brigham Young is wonderful. He seems to be everywhere at once, organizing, cheering up the downcast, and distributing food to the needy.”

Unmindful of time, Lois read on about the wretched journey through Iowa, of their fighting their way through rain, mud, and swollen streams. She read of their living week after week with never enough food to eat and with never a change of dry clothing. Sickness was a constant visitor at the camps, and the trail from Illinois to the Missouri River was marked with graves.

At length they reached a resting place on the banks of the Missouri River, and they prepared to settle down for the winter. Under date of September 8 had been written, “Ezra has built us a log cabin, and we are quite comfortable. He has chinked the walls with mud and built a mud fireplace at one end. There is only a dirt floor and there are no windows, but it will be better

than living in a dugout because those who do so will have to cook outdoors. We have filled our ticks with straw for beds and are using our wagon seats for tables. We have been very fortunate in trading with the Indians for buffalo robes which will help to keep us warm. Ezra has gone down into Missouri and traded what furniture we brought along for food. We are very grateful to be alive and safe from our enemies. With God’s blessing we shall get through this winter all right and find a new home in the Rockies next year.”

LOIS closed the worn book with a sigh and placed it carefully back in its box. Grandmother was wonderful, she thought. What stuff those pioneers must have been made of in order to go through so much adversity and come out with a prayer of thanksgiving. Had none of that fighting spirit come down to her that she should fold up at the first struggle with poverty? Surely there was some of that glorious inheritance for her and her children.

For the first time she saw clearly what a coward she had been, crawling into a shell because her home lacked some of the finery that others held. She was forcing Tom to spend his evenings in public bowling alleys because he couldn’t entertain friends at home. Lovely bright-eyed Margery was being kept out of fun, and even Ronnie was seeking questionable companions out on the street.

Thank goodness she had been awakened before it was too late. At least she hoped that she had. She went back into the living room and looked at it with new eyes. It could

be rather a homey looking place when the right people were in it. After all, there was a spirit to a room that bore the earmarks of having been lived in that the finest home couldn't always boast.

She went out into the kitchen, brought forth materials for making a cake, and was hard at it when Margery came home from school.

"Do I see the making of Sunshine Cake?" asked the girl, slipping an arm around her mother's waist. This is only Friday. Did somebody slip in an extra birthday?"

"No birthday—just cake," her mother replied. "Could you take time to run down to the store?"

"Of course. This is Friday, and there's nary a lesson. What would you like?"

"I'm out of mayonnaise, and I

thought I'd make some sandwiches if you would like to bring in some of your friends for a snack after the dance." Lois hoped that her voice sounded fairly casual.

"Why, mother, I'd love it," cried Margery. "Will you make some of those chopped egg and sardine sandwiches that you used to be famous for, and may I bring everybody?"

"Well, practically everybody," agreed Lois smiling. "There may be some limitations."

"Oh, I'll use good judgment," Margery promised, kissing her warmly.

She ran out of the house and down the steps, curls flying and eyes sparkling.

"And to think," said Lois to herself, "that I almost threw away my inheritance."

VALENTINES

Courtney Cottam

It is so hard to wander back to yesterdays
 With you, whose years are numbered by the score;
 I cannot picture your dear, frosty hair
 As gleaming golden in the morning sun,
 Nor realize the pulsing love you bore.
 Yet as I sit beside you in the dusk,
 Hearing you tell of the love your heart held close,
 I know that we are kin;
 For as you hold a crumbling flower,
 Remembering, I hold a fresh cut rose.

Letter by Ellen Douglass Parker

Written at Nauvoo, Illinois, June 12, 1842

Editor's Note: The following is a copy of a letter written by Ellen Douglass Parker, at Nauvoo, Illinois, June 12, 1842, to her father and mother who were living in England. Ellen Douglass Parker was a member of Relief Society at Nauvoo. The comment regarding the Society contained in this letter is of special interest at this time when the centennial is focusing attention upon the organization and growth of the Society. The original letter is the property of Mr. William R. Palmer, Cedar City, Utah, and is reproduced in the Magazine with his permission, sans editorial changes.

Nauvoo
June 12, 1842

Dear Father and Mother:

I now take up my pen for the third time to address you, hoping these lines will find you in good health as it leaves us all at present. I sent one letter from New Orleans with an Englishman, which I expect you will get soon. He was not setting off for England until the beginning of May. I also sent another with one of our brethren who was coming to England to warn them for another time to prepare for the coming of Jesus Christ, which we believe is drawing nigh, and I expect that you will get this the first. I sent the other about a month since and I am going to send this by Artmes Fielding. He has come over from England with some of the Saints and he is returning to Liverpool, so I send this letter by him so that you will have less to pay.

Dear father and mother, I am at a loss what I can say to you. I feel so thankful for what the Lord has done for me and my family, for truly all things have worked together for our good. You will see in our former letters how all things did work, for which I feel to praise my Heavenly Father, and I will now say some things about our situation. We rented a house at 5 shillings a month and we have firewood in at that and

a good garden above an half an acre. It lies on the side of a hill close before our door. Our house is not such a fine one, but there are many that are much worse and I prayed that we might have one to ourselves, for there is three or four families in one room and many have to pitch their tents in the woods or anywhere where they can, for it is impossible for all to get houses when they come in for they are coming in daily. Scores of houses have been built since we have come here and they still continue building, and it is eight weeks this night since we came in. We have got our garden plowed and planted and all our seeds have come up and look very well. We have planted corn, potatoes, beans, peas, onions, pumpkins, melons, cucumbers, and many other things too numerous to mention, and we have also got a pig. A man came one day and wanted one of our boys to go and clear him a piece of ground before he plowed it and he would give him a pig, so he went about one day and got it. In any land it would have cost 15 or 16 shillings at least. It was Ralph that got it. We also have got a flock of chickens. We have 13 and I have bought 4 besides, so you have account of all our property, and I think we are far better here than in old England. We wish all our fathers and mothers

and brothers and sisters and all our friends were here, for there is plenty of work and plenty of meat and we can afford to play a day or two any time when we please and not get into debt. Butter is 5 pence a pound, sugar is the same. We have not had much fresh meat but we have had plenty of good bacon and ham. I wish the people in England could get as much as we can. As to prices of other goods, I need not mention, because you have heard before. I sent you word in my last letter what we were all doing, but I will mention it again. George and Ralph are working at the Nauvoo house and Richard has been working at a farm house close by and Isabella at the same place. Richard is now going to work for another man and I expect he will receive for wages five dollars a month besides his board, but we have not exactly agreed till he sees how both sides likes. George is walling when he is at the Nauvoo house but they are now waiting for some wood work, so he is ditching till they want him again. They love their work at the Nauvoo house very well. I forgot to tell you what Richard was going to work at, but he is going to plow and break up prairie. It has been his work ever since we came here. James Smithes and his family are all in good health. Ann got another child on the 31 day of May. I have been over to see her and she is doing very well. I also mention Hanah Thornber and her family. Henry is in good health at present. Jane has been sick but she is mending very nicely. Hanah has been a little sick but she is beginning to mend. Ellen and her husband are well. Old

John and Ellen Parker are both in good health and spirits and are expecting their daughter Mary every day. Give their kind love to all inquiring friends. Jo Spencer, Jr., Eleson and Alice P. Cotam and Ann and Jo Bushton and William and Betty Moss are all in good health and spirits. Wm. Moss is building him a house not far from where we live.

There is now in this city a female charity society of which I am a member. We are in number eight or nine hundred. Jos. Smith wife is the head of our Society and we meet on a Thursday at ten o'clock,* where we receive instructions both temporally and spiritually. I must say something about the Prophet the Lord has raised up in these last days. I feel to rejoice that I have been permitted to hear his voice, for I know that this is the work of the Lord, and all the powers of earth or hell can not gainsay it. The time is not far hence when all will know that this is the work of the Lord and not of man. The time is near at hand when all the proud and they that do wickedly shall be as stubble, and the day that cometh shall burn them up, saith the Lord of Hosts. I pray that the Lord may remove all darkness from your minds so that you may see clearly the way which you should go, so that at last you may enter in through the gate into the city. Give our kind love to all inquiring friends and to all our brothers and sisters. Tell Jo Thorn-

(Continued on page 146)

*According to the Nauvoo Book of Records, some meetings were held at ten o'clock in the morning and some were held in the afternoon.

Excerpts From

The Woman's Exponent, 1872-1877

(Selected by Marianne C. Sharp)

"The following lines were found written on a scrap and lying on an open Bible in the room where, and at the time when, the Society was organized; which have been carefully preserved and transcribed as an appropriate frontispiece to the Female Relief Society Book of Records: 'O Lord, help our widows and fatherless children! So mote it be. Amen. With the sword and the word of truth, defend Thou them. So mote it be. Amen.'" (Volume I, No. 1, June 1, 1872)

Speaking of the Relief Society in Nauvoo: "The meetings were so large that the largest hall in the city was densely crowded, and it became necessary to adjourn to the Grove, the usual place in the summer for holding Sabbath meeting, which was provided with a suitable stand and a supply of seats for large assemblies. Each one wishing to join the Society was required to present a certificate of her good moral character, signed by two or more responsible persons. The meetings were opened and closed by singing and prayer, and systematic order was observed throughout. In each meeting reports were given by those whose duty it was to visit from house to house and inquire into the circumstances of the sick and destitute—donations were received and those subjects discussed which appertain to woman's duties, influence, responsibilities, etc., etc.—whatever has a tendency to benefit and elevate society at home and abroad. . . . Frequently President Joseph Smith, Bishop N. K. Whitney and brethren of the Twelve met with the sisters, and through the inspiration of the Spirit of God, imparted rich counsel and intelligence; instructing, not only in duties concerning the poor, but also in all the relations of life, as wives, mothers, daughters, sisters, and, as saints of the Most High, our duties to one another and our responsibilities as examples to the world, etc. . . . The first winter after the Society was organized was exceedingly cold and severe . . . and had it not been for the timely aid of the Female

Relief Society (many) would have suffered much, and probably some would have perished.

"About the last of July, 1842, when some of the officials of Missouri were taking measures to drag President Joseph Smith from Illinois by an illegal process, the Female Relief Society sent a petition to Thomas Carlin, Governor of Illinois, in behalf of Pres. Smith, claiming his protection as chief magistrate. The petition was signed by every member of the Society and presented by its president, Mrs. Emma Smith, accompanied by Mrs. Amanda Smith and Miss E. R. Snow. . . . Whatever the result, the Female Relief Society had made a noble effort, and it was compensated by knowing that the great, good man, Joseph Smith, appreciated it. . . ." —Eliza R. Snow (June 15, 1872)

Speaking of the Relief Society in 1872: "In having been driven from a city, we have become a Territory—should have been a State—and here, the Female Relief Society, more amply developed than in Nauvoo, has extended its branches to every ward and settlement from Bear Lake in the North to Santa Clara in the South, and yet, as seen in prospective, it has but little more than emerged from its embryo state in comparison to its great future."—Eliza R. Snow (June 15, 1872)

"We have a large class of Scandinavian sisters who devote some hours a week to the study of the English language, and are taught by Sister Julia Howe."—17th Ward, Salt Lake City, Relief Society Report (August 15, 1872, page 42)

"Eliza R. Snow said we should seek to increase our fund of knowledge and to polish the mind."—Female Relief Society Report of Brinton's Ward, Big Cottonwood (1872, page 66)

Miss Snow said, "Woman fills an important sphere; her duties are most significant; and for this reason she should be educated."—Payson Relief Society Report (1872, page 75)

"I would especially mention the time

of the Echo Canyon expedition; when among other things, we were called upon for lariats. Some of our faithful mothers worked day and night, carding and spinning cattle's hair for that purpose; they made and brought in twenty-two lariats."

—Spanish Fork Report (1873, page 170)

"I still think . . . that Home, with the Latter-day Saints is the Place of the Highest Happiness, Attainable on Earth."—Correspondence of Miss Snow from Vienna, Austria (Volume II, 1873, page 14)

"You might as well have been born in some other nation or dispensation, unless you can feel that you have a mission in Zion. . . .

"Let your first business be to perform your duties at home. But inasmuch as you are wise stewards, you will find time for social duties, because these are incumbent upon us as daughters and mothers in Zion. By seeking to perform every duty you will find that your capacity will increase, and you will be astonished at what you can accomplish."—Eliza R. Snow, Relief Society address, Ogden Tabernacle, August 14, 1873 (1873, page 63)

"It was requisite that every woman of good moral character belonging to the Church, should be a member of this organization; it was designed to extend woman's sphere and endow her with high and noble qualities. All should feel the responsibilities of being teachers, and seek to elevate the minds of all with whom they come in contact, teaching charity in its broadest sense; chastity, purity of thought, and economy. Every virtuous woman of the Church was called to be a member of these Societies, and being called, was under condemnation if she neglected to do so."—American Fork Relief Society Report of a talk by Eliza R. Snow. (1873, page 66)

"We have organized a school to teach the young girls plain and fancy needlework, knitting, crochet, embroidery, etc., articles made to be sold in the Relief Society's Co-operative Store; the profits derived therefrom to enlarge the Society's funds for the benefit of the sick and the needy."—Springville Relief Society Report (1874, page 186)

"Our Society house is a one story building, twenty-one by eighteen feet in size, and is well finished for a log building, logs being the best material we could obtain

in this place."—Kamas Relief Society Report (Volume III, July 12, 1874, page 34)

"Lehi Society made 90 yards of rag carpet for our Tabernacle." (1875, page 171)

"Realizing the importance of founding and carrying out Home Industries, the 14 Ward Relief Society has commenced a Cooperative Tailoring Establishment to fill orders for men's and boys' clothing, on short notice and at low prices. (Mrs. S. Paxman, Superintendent)." (1875, page 181)

"We received orders from sisters Smith and Barney (through our Bishop) to make some good strong durable clothing for the Indians and now have on hand quite a lot."—Goshen Relief Society (1876, page 167)

"Our sisters met and made clothing and bedding, etc., and gave more than one hundred dollars worth to the sisters and children who have gone to Arizona on missions."—11th Ward, Salt Lake City (1876, page 171)

"At the suggestion of Pres. Brigham Young, we would call the attention of the women of this Territory to the subject of saving grain."—From editorial "Sisters Be in Earnest." (October 15, 1876, page 76)

"It was also moved, seconded, and unanimously carried that the Relief Societies throughout the Church take a mission to raise silk and do all in their power to clothe themselves and their families."—General Conference at St. George. (April, 1877, page 172)

"Our Society made about 40 yards of carpet for the Temple."—Tokerville, Kane County (1877, page 178)

"A library has been started."—Spanish Fork Relief Society Report (1877, page 186)

"Petition of ladies of Beaver to Mayor and City Council against seven saloons in their city." (1877, page 151)

"A vote of thanks was tendered Mrs. Robinson (of Farmington) for having made the first piece of silk dress goods in Utah." (Volume VI, 1877, page 13)

"The Exponent forms a small part of Church literature; it is the voice of the women of the Church, and contains a part of the record of their labors." (1877, page 18)

“Lovest Thou Me More Than These?”

O. F. Ursenbach

Manager, Los Angeles Regional Storehouse

IN the great art museums of Europe, photographs are available of the famous paintings displayed. Before me at this writing is a photograph of a canvas by G. De Grayer, which I purchased in the Brussels Art Museum, in Belgium. In the center foreground of the picture are many large fish, and in the rear stand six fishermen. In the left foreground stands the Apostle Peter holding a large fish by the gills, and in the right foreground stands the resurrected Christ looking into Peter's face and pointing toward the fish on the ground before them.

Prior to the occasion pictured in this painting, the risen Lord had twice appeared—once to the women at the tomb, then to the apostles in the “upper room.”

The painting represents the third occasion when Jesus showed himself to his disciples after he had risen from the dead. The account of this appearance, as recorded in John 21: 1-17, tells us that on the sea of Tiberias a fishing party consisting of Peter, Thomas, Nathaniel, James, John and two other unidentified disciples—a group of seven—had fished all night without success. When the morning came, they saw standing on the shore a personage whom they did not know. His voice rang out to the fishermen: “Children, have ye any meat?” The fishermen answered negatively. Again came the voice: “Cast the net on

the right side of the ship and ye shall find.” This they did, and brought up a multitude of fishes. Then they recognized that the personage was the Lord. Then other disciples came in a little ship dragging a net laden with fishes. When they reached the land, they saw a fire of coals there, with fish laid upon it. They saw bread also. Then Jesus told them to bring the fish they had caught. And Peter went up and drew the fish to land. The unbroken net contained 153 “great fishes.”

Then Jesus commanded the fishermen to come and dine, and He served them the bread and fishes.

After the Lord had served the disciples he turned to Peter asking: “Simon Peter, son of Jonas, lovest thou me more than these?” Being assured of Peter's love, He continued: “Feed my lambs.” Twice again He asked the same question. Each time, following Peter's reassuring reply, the Master said: “Feed my sheep.”

The inference is frequently made that this commission referred only to spiritual food, but that it may have had a wider meaning is evidenced by the fact that the apostles, in the direct aftermath of the Ascension, inaugurated a welfare movement, under the law of consecration, for the temporal sustenance of the Saints. Acts 4:34-35 states: “Neither said any of them that ought of the things which they possessed was his

own; but they had all things in common. . . . Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold. And laid them down at the apostles' feet: and distribution was made to every man according as he had need." Joses of Cypres is mentioned as one who sold his land and gave all to the apostles. The story is also told of Annanias and his wife Sapphira who sold their possessions but selfishly retained a portion of the money. This brought Peter's stinging rebuke: "While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied to men, but unto God."

Suppose today the Master, considering our worldly possessions, should ask each individually: "Lovest thou me more than these?" Then, following our reassuring reply, suppose He should say: "Feed my sheep." To what extent would each comply?

Today the Lord does not require

that we give our all, but He has given us the law of tithing, which we, as a people, have only partially observed. We have also been charged to pay a fast offering. Many there are who have been blessed with affluence who console themselves with the thought that they have fully met the fast offering requirement when they have paid the amount suggested by the Church as the minimum per capita amount. These persons could easily contribute many times this amount.

Were the fast fund commensurate with the ability of Latter-day Saint people to pay, the welfare movement would be fully financed; moreover, the present heavy call upon the Presiding Bishopric for assistance from the tithing funds to help wards meet monthly deficits incurred through providing for underprivileged members, would be eliminated.

Church members should advisedly and prayerfully consider the following lines:

If everybody cared enough,
If everybody shared enough,
Everybody would have enough.

TWO OF ME

Eva Willes Wangsgaard

There always will be two of me,
Two birds of different feather.
One loves the earth, and one would be
Away beyond the heather,
Beyond the wind, beyond the sun—
I long to set her winging,
But that would rob the other one
Of all she knows of singing.

Little Habits That Grow Into Ruling Forces

Lella Marler Hoggan

HABITS are established ways of thinking, speaking, and acting. An old Chinese proverb runs: "Men do not grow good or bad suddenly." Little by little, day by day, we form the habits that hold us to a certain course of action. We are masters of our fate or slaves thereto according to the habits that rule our lives.

A hunter while riding in the mountains one day came upon a wolf's den in the rocks. The wolf puppies lay cuddled together warm and soft and cozy. The hunter gathered two of them up and carried them home to his children for pets. While the puppies appeared harmless, they soon became strong and vigorous. They began to growl and snap and bite at the children and were soon too dangerous to be kept in the home.

Habits are like that. Frequently those that at first appear harmless grow in strength until they become a menace.

There are habits that serve and uplift us, and there are habits that weaken us and carry us to our doom. Unrestrained, vicious habits will betray a man's best hopes and highest ideals; they will rob him of his health, his honor, and all that he holds dear.

But just as undesirable habits grow in strength from day to day, just as they enslave us and rob us of our peace of mind and joy of spirit, so also do desirable habits be-

come a power for good in the lives of all those who cultivate them.

The person who establishes good health habits is not inclined to do things that will injure his body or shorten his life.

Those who train themselves in gentle manners and cultured speech, find that self-control is not difficult of attainment.

To follow a moral code that is wholesome and uplifting protects one against harmful influences.

Having formed the habit of praying earnestly and often, one finds he has a key to spiritual guidance which he will not willingly give up for some cheap substitute.

There are eternal laws underlying all of life. Obedience to any law brings its reward. Whatever we think or say or do effects our lives to a greater or lesser degree.

When Rip Van Winkle dropped into dissolute ways he kept telling himself, "We won't count this time." But all the time Mother Nature was counting and recording the very thing he was trying to forget. She keeps an accurate record and collects from each of us what is coming to her, to the last, least portion.

Habits once formed are not easily overcome. It takes conscious and persistent effort on our part to change any established custom.

The Master gave us the true plan

of life and salvation. But truth serves and saves us only to the extent that we incorporate it into our lives. Why not cultivate habits that will help us to progress, rather than permit undesirable ones to creep into our lives and thwart our highest purposes?

Elbert Hubbard advised that we cultivate only those habits that we are willing should master us.

All of us, no doubt, have read the story in scripture of the foolish man who built his house upon the sand, and the wise man who built his house upon the rock. When the winds and the storm came and beat upon those houses, the one built

upon the sand fell to its destruction, but the one on the stone foundation stood firm through all the fury of the gale.

Our life structure is continually being subjected to similar tests. If we build up habits of strength and character we are laying the foundation stones for a house that will stand against all of the trials and temptations which may confront us. We shall not have to delude ourselves with the thought, "We won't count this time;" rather, we shall be glad to assure ourselves that this time and every time will count in establishing the wholesome habits that we are glad to have rule us.



ART OF LIVING

Gertrude Perry Stanton

I loved the works of master minds
 In music and in art;
 Reveled in poetry sublime—
 A farmer won my heart.
 What leisure has a farmer's wife
 Such tastes to gratify?
 I wrote my symphony in soup,
 My poetry in pie.
 I found great songsters with the birds,
 And sculpture in the hills,
 Most gorgeous paintings in the west,
 And rhythm in the rills.
 I lived an opera every day—
 Adventure, ecstasy;
 My children sang the solo parts,
 The chorus rang from me.
 My jellies showed the colors rare
 That painters love to use;
 I modeled in my bread and rolls—
 And thus I wooed my muse.

“Vegetables for Vitality for Victory”

James M. Kirkham

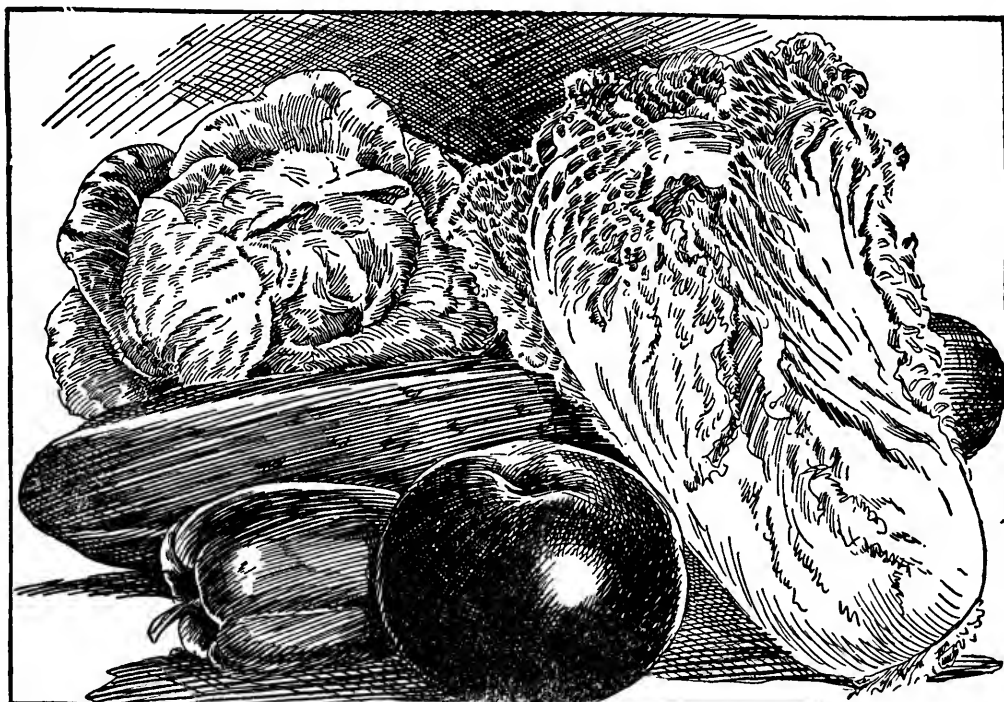
Secretary, Church Beautification Committee

THERE is one great objective before the United States right now, and that is victory. We are asked to direct all of our thoughts, resources, and energies toward winning the war.

The efforts of many civilians are required to equip and keep one man

distribution tie-ups which have afflicted every country engaged in war, then every family controlling a bit of fertile, productive soil must have a garden.

The disappearance of surpluses and an increase in the price of fresh vegetables are considered a certainty



A GOOD SELECTION OF VEGETABLES FOR SALADS. LETTUCE, CUCUMBER, PEPPER, TOMATO AND CELERY CABBAGE.

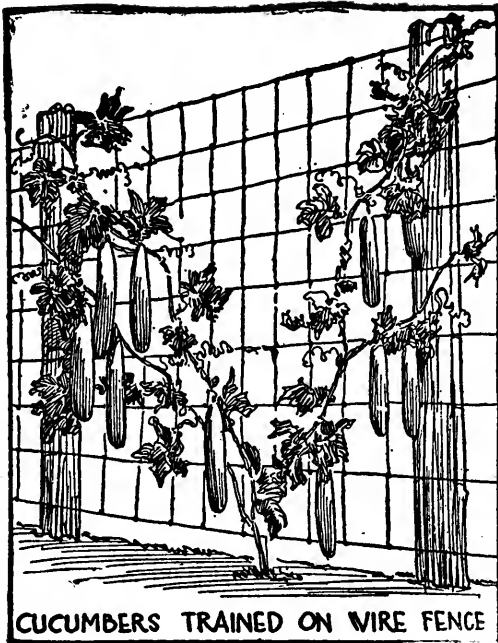
at the front for service in the modern fighting force. The fighters need food; the workers who help equip the fighters need food. One of the indispensable war production items is food.

War gardens, in which are produced vital, prospective foods for home use, have now become a national necessity. If the United States is to continue enjoying food in abundance, if it is to escape the production shortages and

by many authorities. As employment has increased, the demand for many food products has increased rapidly. This is another reason why increased production of food is necessary.

Reports tell us that many women of Britain have kept up their morale during the war by caring for small, back-yard gardens.

The protection and care of the health of people in this nation during this war is going to be one of the



CUCUMBERS TRAINED ON WIRE FENCE

major problems of the Government. The campaign to accomplish this has already started. We all recognize the health values to be found in fresh air, sunshine, and exercise. We also know the health values to be found in fresh vegetables. A well-kept vegetable garden is a source for all of these as well as a financial profit to the owner and a pleasure to the entire family.

The home vegetable garden should be a family interest, and all members of the family who are able to do so should take part in its care and cultivation. Agricultural leaders of the nation expect an increase of about one and one-third million home vegetable gardens this year.

It is a great satisfaction to have a supply of vegetables close at hand. Many vegetables rapidly deteriorate in quality after being gathered. Vegetables are at their best when fresh picked from one's own garden.

When a family produces its own vegetables, it usually eats more vegetables than if it had to depend upon

those purchased with money from a store. Eating more home-grown vegetables tends to improve the family's health. Vegetables and fruits furnish a large part of the essential minerals, salts, and vitamins necessary to the well-being of the human system. The health value of vegetables in the diet is of even greater importance than the economic values of home production. Home-grown vegetables also release more of the commercial vegetable production for other uses, such as helping to provide food for the fighting forces.

A good family food plan calls for two vegetables a day besides potatoes. One of these should be leafy or raw, such as lettuce, spinach, cabbage, or tomatoes. The other one should be a root vegetable, or corn, string beans, peas, or some other vegetable of this classification.

VEGETABLES may be grown in many corners and waste places that are now overrun by weeds. Where weeds will grow, it is quite certain that vegetables will also grow if given reasonable care. In selecting the place for a garden, however, we must remember that vegetables will not grow in poor soil, such as that found in many city back yards. It too often consists of rocks, cinders, or basement soil. Certain vegetables may be grown among flowers, in corners, or trailed on fences. Before planting, study should be given to the kind of vegetables and the varieties best adapted to the planting area. A garden should not be planted where the sun does not shine upon the land for at least five hours each bright day.

All garden space should be fully utilized throughout the growing season. Succession planting is the answer to this, and with careful planning, almost the entire gamut of garden edibles may be grown on a twenty-foot square in one season.

Do not follow root crops with root crops, or plants of one family with members of the same family. A few combinations that work out excellently are: late peas followed by celery; early peas followed by late cabbage; early lettuce by summer squash; spinach, lettuce, and radishes by bush lima beans; early beets by string beans; early string beans by fall beets; early carrots by endive or winter radishes; early onions by kale; peas by turnips or carrots. Tomatoes may be set between the rows of peas and thus get started while the peas are reaching maturity, then when the pea vines are removed, the tomato vines may develop to maturity. Peppers and eggplant may be planted after the earliest spinach and radishes.

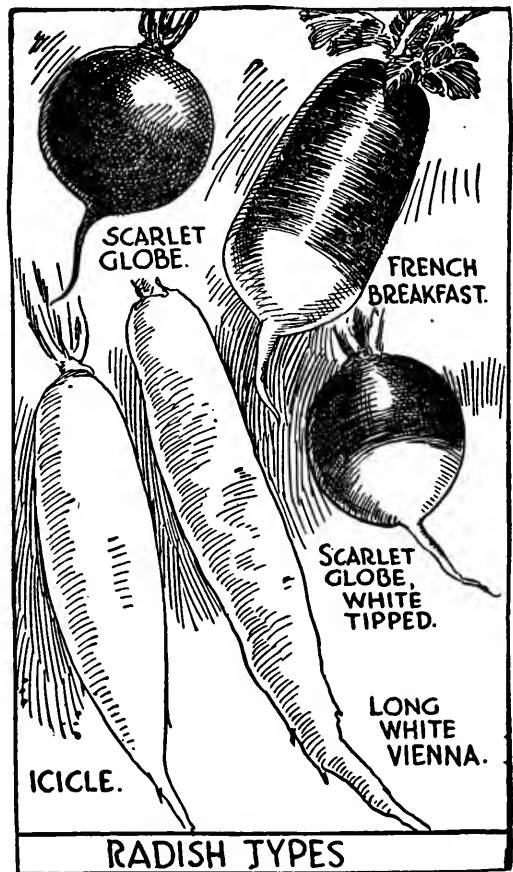
The plan for the small garden should be made early and carefully worked out before seed orders are placed. Order your favorite seed catalogue now, and place orders early enough to assure getting the choice or better seed. Seed catalogues are very helpful, as they give data about each vegetable that are necessary in making a successful garden.

Many seeds, such as tomatoes, cabbage, and brussel sprouts, should be planted early in flats or in seed boxes in order to make ready for early transplanting as soon as the frost is over. In many places, local greenhouses raise these plants to a

size suitable for transplanting and then sell them to home gardeners.

Much valuable information may be obtained from your state experiment station. A bulletin dealing with vegetable gardens will usually be sent upon request. These bulletins have planting charts giving the varieties to plant, the proper date of planting, the number of days required for maturing, the quantity of seed to plant in a given space, as well as the depth and distance apart that seeds should be planted.

Now that home vegetable gardens have been declared vital in our national war program, every person who has land suitable for use in the production of food should plan now to do his part in this emergency. Plant "vegetables for vitality for victory."



HAPPENINGS

Annie Wells Cannon

Behold a war-torn world!
Yet the seasons pass,
And beneath the winter snows and blasts
Lie snowdrops, violets, and tender grass.

THE wives and mothers of the nation who keep the home fires burning, while not so spectacular, are a very essential group. It is through their devotion and determination that the ideals and standards of the American home will be preserved, children cared for and taught correct principles, and the light of faith and hope kept shining to welcome in the dawn of a better day.

GLADYS SWARTHOUT, Metropolitan opera singer, was named by the poll of the radio editors and columnists the best classical radio singer for 1941. Lily Pons was second, and Margaret Speaks was third.

SHIRLEY TEMPLE, after an absence of two years from the screen, returns this year in the romantic drama *Kathleen*, under the direction of the Metro-Goldwyn-Mayer studios. She will make only two pictures, as she has to continue her school work. Her future depends largely on the success of this new production.

BERTHA A. KLEINMAN, poet of Utah and Arizona, has been designated as winner of the third prize in the National Thanksgiving Poetry Contest for 1941 for her poem, "Pledge the Flag and Steady On." Thirty-eight states were rep-

resented in the contest and there were over 2,500 entries. The judges were presidents and professors of eastern universities. The poem becomes the property of the National Foundation and will be given due publicity and recognition.

BERENICE DuRAE THORPE, Seattle housewife and teaching fellow at Washington University, won the 1941 Alfred A. Knopf Literary Fellowship fiction prize of \$1200 to be followed by book publication on a royalty basis, for her novel *Reunion at Strawberry Hill*.

NANCY M. BARKER, talented young teacher of the arts and modern languages at Weber College, died during the holiday season. Marianne M. Browning, popular matron and worker in Church and club circles also received the final call. Among other notable Utah women to pass away was Melissa Chipman Boley, 85, of American Fork, the oldest resident of her home town where she was a prominent figure in organization work.

DR. ANNIE STURGESS DANIELS of New York, known as "angel of the tenements," was feted by prominent members of the medical profession and others on her sixtieth year of philanthropical service among the unfortunate residents of the tenements.

**THE RELIEF SOCIETY OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS**

Motto—Charity Never Faileth

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RELIEF SOCIETY MAGAZINE

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EDITORIAL

Sources of Spiritual Refreshment

AS we look back over the history of the world we must recognize how clearly and definitely the Father has charted the course that leads to peace and happiness. Yet, in all generations men have chosen to disregard the wisdom of the Father and have walked in their own unrighteous ways. Having been given their free agency, they have set at naught His plan and counsel and have sought advancement and joy through the gratification of their own base desires. Time and time again His prophets have called men to repentance and predicted the destruction that surely follows such a course of action. Time after time men have seen the predictions of the prophets fulfilled, yet they refuse to be warned and continue to ply their wicked practices, bringing destruction to themselves and sorrow to those about them. Today the entire world is sorrowing and suffering. The acts of unrighteous men are casting their shadow over the righteous as well as the ungodly. The just are suffering with the unjust. This is always the case when wicked-

ness prevails. The war and bloodshed that encircle the globe today are destroying our cities, our young manhood, our hopes and our dreams. They are interrupting the normal course of life for millions of people, and leaving in their wake fear, anxiety, and heartache. So disturbed are people that each additional calamity, each unexpected pronouncement either creates hysteria or presses upon the heart and leaves us stricken, uncertain and doubtful of our own powers of adjustment.

Under circumstances such as exist today, Latter-day Saints must recognize the spiritual refreshment and wise direction afforded by the Church. The Church is led by men of God—prophets, seers and revelators. Inspiration in the Church is a reality. Those who stand at the head of the Church are in tune with the will of the Father for His children. If we will but place confidence in our leaders, if we will be attuned to their desires and act upon their counsel, we will not become hysterical, neither will we be spiritually defeated nor destroyed.

These days should find us often in the house of worship. It is inevitable that we gain composure and inward strength through Church attendance. Even though the surroundings may not be entirely to our liking, the sermon not appeal to us, and the music leave much to be desired, it is there that we commune with the Father, it is there that we partake of the Sacrament and renew our covenants with Him, it is there that we contemplate the eternal plan and see life in its true perspective. Those who attend Church in a true spirit of worship leave better fortified to cope with conditions, no matter how serious they may be.

These are days when time spent reading the scriptures pays big dividends in spiritual renewal. Five minutes a day spent with the scriptures would instill hope and build a faith that would be a power in meeting our trials. Who would not be comforted by reading of David's confidence in God's grace when he said, "The Lord is my shepherd, I shall not want"? (Psalms 23) Who would not have his confidence restored by the words to latter-day Israel, "Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail." (*Doctrine and Covenants* 6:34) Who could remain utterly

helpless and discouraged after reading such passages as: "God is our refuge and strength, a very present help in time of trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

Yes, in the scriptures there is comfort, encouragement, and hope. In them one finds that which uplifts, builds and strengthens.

Conditions in the world today are serious—sufficiently serious to demand our supreme effort in maintaining self-control and morale. Conditions are so abnormal as to tax our greatest powers of adjustment. While as individuals and as a people the Latter-day Saints may be righteous, they cannot avoid the suffering and the heartaches brought about by this globe-encircling war. But they can remain composed, they can calm the frenzy of others, they can still purposefully direct their lives and intelligently adjust to whatever comes if they place confidence in their leaders, if they study the word of God and do His bidding, if they commune with Him often, both in their homes and in the house of worship. These are the sources from which we may draw courage and strength to meet these precarious times.

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

"But his delight is in the law of the Lord; and in his law doth he meditate day and night.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." (Psalm I)

Notes TO THE FIELD

Discontinuance of Relief Society Stake Union Meetings and Conferences

ON January 17, 1942, the First Presidency published in the *Deseret News* the following notice to Church officers:

Having in mind the heavy tax burdens which it is announced are to be imposed in the coming year, as also the limitations which have been made upon automotive travel, and desiring to help the people as much as possible in meeting these problems by cutting down, to the lowest feasible limit, all expenditures incident to Church activities, we are asking the general boards of all the auxiliary organizations to discontinue all their institutes and conventions. For the same considerations, we request that all auxiliary stake union meetings be discontinued. The policy is to take effect immediately and will continue in force until further notice.

This action places increased responsibility upon the ward and branch auxiliary organizations to see that their work not only does not suffer, but is increased in intensity, improved in quality, and in general made more effective.

The general board will keep in close touch with stake and ward boards by mail, giving them guidance, counsel and help as circumstances may require.

The auxiliary organizations have done and are doing a great work, each in its own field; there is a greater work waiting to be done in the immediate future. The safety, welfare, and righteousness of the youth of Zion are gravely threatened; no effort must be spared to make them secure. The mothers of the Church have the sacred duty of guardianship of the sanctity of the home; they must not fail. The fathers of the Church must see that no corrupting influence gains access to the home. The little ones of the Church must be led forward in the paths of the Lord.

We congratulate the local boards and workers of the auxiliary organizations upon this new and greater opportunity for service and we invoke the blessings of the Lord upon them that they may meet their added responsibilities in a manner pleasing to Him. In their work it must be ever remembered that the ultimate end and purpose of the auxiliary organizations is to build righteousness in the hearts of the people, and to bring them to live in accordance with the doctrines and principles of the restored Gospel.

HEBER J. GRANT
J. REUBEN CLARK, JR.
DAVID O. MCKAY
The First Presidency

The General Board of Relief Society heartily endorses this wise and timely policy which the First Presidency has announced in the interest of the members of the Church at this time of national emergency. In conformity therewith, the General Board will issue no calls for Relief Society stake conferences or other stake-wide Relief Society gatherings, and requests that Relief Society union meetings in all stakes be discontinued until further notice.

Instructions are being sent by bulletin direct to stake, ward, and mission Relief Society officers with respect to necessary modifications in procedure under terms of this new Church policy.

General Centennial Celebration Postponed

THE Church-wide general celebration of the Relief Society centennial, which was to have been held in Salt Lake City at the time of the general conference in April, has been postponed for the present. Plans for this celebration included a Relief Society centennial pageant, a centennial concert by a chorus of Singing Mothers composed of delegations from the various stakes and missions, and an exhibit of Relief Society activities. All of these features have been postponed. This decision was made by the General Board for the same reasons as those stated by the First Presidency in requesting discontinuance of auxiliary stake conferences and union meetings.

April General Conference of Relief Society Not Scheduled

FOR the same reasons given with respect to to postponement of the general centennial celebration, the General Board has decided not to call a general conference of Relief Society in April of this year.

Local Relief Societies to Observe Centennial and to Plant Trees

WARD and branch Relief Societies throughout the Church are encouraged to proceed with plans for observance of the Relief Society centennial on or near March 17, 1942—the one hundredth anniversary. They will also proceed with the planting of Relief Society centennial trees on Church grounds. These are the two definite recommendations made by the General Board to be followed by local Relief Societies throughout the Church, as announced at the general conference of Relief Society October, 1941, and published in the *Magazine* for November, 1941, page 752. Attention is again directed to the recognition and support of the centennial by the General Boards of the Mutual Improvement Associations who have released to the Relief Society Tuesday evening, March 17, 1942, for local centennial programs. Those who desire to hold celebrations in the evening rather than the afternoon of this day may therefore feel free to make arrangements with their respective bishops and local M. I. A. officers for the use of this evening. Bronze markers for the centennial trees are now available at the offices of the General Board at \$2.25, postpaid, for any Relief Societies who may desire them.

Centennial Memorial Campanile (Bell Tower)

THE January issue of the *Relief Society Magazine* showed, on the cover, a picture of the proposed Relief Society centennial memorial campanile (bell tower), and the statement inside the cover indicated that substitute materials would be used temporarily for those parts of the memorial for which permanent materials might be unavailable due to the war situation. The General Board is pleased to report that under terms

of a time extension of Government regulations it will now be possible to erect the memorial of permanent materials.

The General Board announced at the general conference of Relief Society in October, 1941, and again in the *Relief Society Magazine* for January, 1942, page 39, that voluntary contributions are accepted for the erection of this permanent memorial in honor of all Relief Society women of the past and present. Contributions are being offered not only by Relief Society women themselves, but by husbands, fathers, and sons of Relief Society women who wish to make contributions in honor of their wives, daughters, or mothers, who have been or now are devoted Relief Society members and workers. All ward Relief Society presidents are requested to have announcement made both in Relief Society and other ward meetings of the opportunity for contributing to this unusual and beautiful Relief Society centennial memorial which is to house the historic Nauvoo Temple bell. There is at present no time limit for submittal of these contributions. Many people will doubtless wish to contribute before completion of the memorial, at present scheduled for April 1, but contributions will be accepted throughout the year.

As previously announced, contributions are to be handed to the ward Relief Society secretary-treasurer who will enter in a special section of the ward record book designated for that purpose the name of the giver, the date, and the amount of the contribution. This special record of donors to the campanile will be retained in the ward as a permanent record, and is to include the names of all who make contributions through the ward, whether or not they are members of the ward Relief Society.

Radio Broadcast, March 17, 1942

COMMEMORATING the Relief Society centennial, a radio broadcast will be given on the one hundredth anniversary date, Tuesday, March 17, 1942, over station KSL, from 8:00 to 8:30 a. m. This broadcast will initiate the festivities commemorating this important occasion which will be held by local Societies throughout the Church.

It is probable that the General Board will present other broadcasts later in the month of March and early in April in commemoration of the centennial. Inasmuch as exact dates for these broadcasts have not been set, it is suggested that Relief Society women watch the newspapers for announcement of date and time. Stake and ward presidents will be notified by mail of exact date and time of these subsequent broadcasts if arrangements can be completed in time for announcements to be made in Relief Society meetings.

Survey of Registered and Practical Nurses

THE General Board of Relief Society will conduct a survey of all registered and practical nurses in the various wards and branches of the Church during the month of February. Survey forms for this purpose are being distributed to ward and branch Relief Society presidents on which to list the names and other information relating to all registered and practical nurses residing in the various wards and branches of the Church. All

women in the various wards are urged to cooperate with their ward Relief Society presidents in the preparation of as accurate and complete a list of nurses as is possible. It is requested that all women who are either registered or practical nurses report their names to their ward or branch Relief Society presidents, and that all members of the Society assist their local Relief Society presidents by giving them the names of women living in the ward or branch whom they know to be either practical or registered nurses.

New Books

THE *Message of the Twelve Prophets* by Sidney B. Sperry, Ph.D., head of the department of Bible and Modern Scriptures, Brigham Young University, is a new book which merits careful reading. The book is a scholarly treatise on the Minor Prophets of the Old Testament. According to the preface, the book was written "to supply students with suitable reading materials concerning these great figures of ancient Israel, and to furnish the average intelligent reader with an interpretation and discussion of the Minor Prophets that shall lead to a finer appreciation of them, their works, and their importance for this generation." The author has interpreted these prophets in the light of the Gospel as revealed in this dispensation.

This book is an excellent contribution to Church literature and a good reference book for the home library. It may be purchased at the Deseret Book Company, 44 East South Temple Street, Salt Lake City, price \$2.

SECOND *War In Heaven* is the title of a new book by Professor N. L. Nelson, author of *Preaching and Public Speaking* and *The Scientific Aspects of Mormonism*. In the foreword to this new volume Professor Nelson states, "Bewilderment and fear are just now gripping the world. . . . We call it the second world war. In reality it is the first resumed with increased fury. . . . War books are appearing by the scores, all attempting to set forth the causes behind the raging conflict. They enlighten us only by bits, however, for the simple reason that their perspectives are too short. . . . What is needed to clarify our bewilderment . . . is one Mighty Perspective touching infinity in the Past, cutting a clear swath through the jungles of the Present, and then lighting up, also to the bounds of infinity, a faith-appealing way through the mists of the Future." Such a perspective Professor Nelson aims to contribute in his new book.

The book may be purchased from Prof. N. L. Nelson, Downey, Idaho, price \$1.50.

A SECOND edition of *Autumn Leaves*, a book of poems by Winnifred Morris Tibbs, is now off the press. Thirty-five new poems appear in this new edition, and all poems included in the book have been written since the eightieth birthday of the author. The poems reveal the wide range of interests of the author as well as her wholesome philosophy of life. This book may be purchased from Winnifred M. Tibbs, 1376 East Seventeenth South, Salt Lake City, price 50 cents.

The Merry-Go-Round

Alice Morrey Bailey

CHAPTER ELEVEN

THE ensuing week was a nightmare of confusion. There were endless conferences with Tory Meade and Judge Oldham. Finally, a hearing was set for Thursday—four days off.

"John," said Alyn one morning, "you remember I told you about calling Rufus Randolph about locating another house for us? You have the day off today, so let's go and see what he has found."

"It's a deal," said John, and they were off.

"Well, John and Alyn," said Rufus, greeting them heartily, "what's this I hear about you adopting a baby? Josephine was telling me that some child-placing agency called her for references. She gave you a good send-off, you can bet."

"Yes," said John, "it's true. We're going to adopt a baby, and we'll need a home."

"Well," said Rufus, "kids are great! Where have you people been keeping yourselves? Josephine has tried to call you, but no one ever answers the telephone."

"I've been working," said Alyn quickly.

"Working! Who? You? Where?"

"In a hat shop—selling." Alyn was surprised at herself making this admission, surprised that she didn't care in the least if Rufus knew, even though he would impart the news to Josephine, who would quickly pass it on to the crowd. John caught her eye and winked—a little signal of applause.

The house Rufus had selected for them was in a good neighborhood, a residential district, but Alyn's heart sank when she looked at the grounds—no lawns, no shrubs, just a long lot with a house in the middle of it and a single tree.

"That house has good lines," Rufus pointed out. "Alyn said you wanted a big yard. This place has been owned by a carpenter, a plumber, and a stonemason, in turns."

That accounted for the good lines and the rock wall that surrounded the place. Alyn hoped the plumbing was as good.

"Too bad a painter didn't get hold of it too," said Alyn. Then grudgingly she added, "I've always wanted a place with a rock wall, but of course we can't take this one. It looks terrible. What do you think of it, John?"

John's eyes were shining. "This could be made into the prettiest place on the block," he said. "A pond and a rock garden could be built there; a lawn could be planted, and shrubs banked against the rock wall. I've always wanted a place like this to putter around. . . ."

"Say, that's right. You did go in for landscaping or something, didn't you, John?" remarked Rufus.

"You want it, John?" asked Alyn, dismayed.

"Well, I can't say yet. Let's have a look at the inside."

"It's a peach inside!" said Rufus, and he was right.

The house was well planned. Alyn could visualize her furniture in it. With little added expense they could furnish the place completely—all except the nursery.

"John," said Alyn, when Rufus told them the window and floor measurements, "our rugs and draperies will fit! See this lovely, big bedroom; and the room adjoining it will be just right for Richard."

Swift visions of a little boy playing with blocks on the floor, sailing boats on the pond, came to mind; she pictured a little, dark head among the flowers.

"O John," she breathed, "let's take it."

"Would you still want it even though we don't get . . . ?"

"Even though we don't get Richard," said Alyn, but despair gripped her heart. "John, if we moved in before Thursday," she appealed, "we can tell them that our rent is less."

"Why don't you buy the place?" asked Rufus. "We can arrange with the bank for a loan. I've discussed such a proposition with the appraisers. The payments would be about thirty-seven dollars per month, including insurance." He sounded so offhand.

John and Alyn looked at each other, and a glance of agreement passed between them.

"We'll do it," said John, and Alyn caught her breath.

"And that," she laughed later, "is how one becomes a homeowner."

Moving was much harder than Alyn had anticipated. She scrubbed hard all day, and she and John worked far into the night, painting woodwork, polishing windows, cleaning after the paper hangers and

the men who laid the rugs. When the van brought their furniture, all that was left to do was to place it and hang the draperies.

"The outside can wait," said John, surveying the results. "A little enchanted forest in that corner of the back yard, with tiny trails where he can play Robinhood and Indian. . . ."

"The doting father," laughed Alyn. "John, this looks like heaven. I really like to clean and scour and scrub. I didn't think I would ever enjoy it."

"Well, let's have a hot bath and pile into bed," said John. "I want you rested and beautiful for court tomorrow."

"John, I'm afraid," said Alyn. "I can't face. . . ."

"Come on," said John, tipping her chin up with a finger. "Steady now! We've done our very best; and we'll keep on trying, but we mustn't be afraid. I like to think that somewhere Judith—and Theo, too, are pulling for us, and for their baby. We mustn't give up now, for her sake or for the sake of little Richard. Fear will lick us from the start."

Alyn knew John was right and forced a smile to her lips.

THE next morning, with belief in their hearts and heads held high, she and John appeared in court. Alyn wore the blue dress with the white collar and the deep pockets.

". . . because I wore it when I held him," she told John. "I thought I could never bear to put it on again, but it brings me nearer to him—and to Judith."

The court procedure was much less formal than Alyn had expected. People from the agency were there, as were Tory Meade and Judge Old-

ham, who were to speak for John and Alyn. The worker who had visited Alyn was nowhere in sight, but her handiwork was much in evidence through her report; Alyn especially noted the recurring use of such phrases as "the stability of the home," "operating upon a sensible budget," "a sound financial background for the child."

"As you know," the Judge said, "in deciding cases such as this, the court relies a great deal upon the experience, discretion, and recommendations of the agency to which the case has been referred. There are many important details that must be considered—details which the agency is better able to judge than is the law. Therefore, the law reposes confidence in the judgment of the agency. The agency is interested in the welfare of these little unfortunates as well as in the welfare of the prospective parents and of society. The court has respect for their judgment, and complete trust in their integrity."

The remarks seemed a rebuke. It was just as Alyn had thought—the whole difficulty about getting Richard lay at her door; no one else was to blame. As the report was read, evidence piled up against her, black and convincing, and everything it said was true. She had always lived up to the limit of her husband's income. She had saved nothing. The odious apartment, which she thoroughly hated now, had really cost them eighty-five dollars a month—out of an income of \$150. Underlying these cold facts her character stood out, selfish, unstable, and uncooperative.

John and Alyn had no blood claim to this little orphan. In the eyes

of the agency they had no right over any other possible parents, of whom there were many on the waiting list. Then their ages were a shade over the limit. The agency did have the child's welfare at heart; it had to look at the facts coldly and without emotion. Out of an ever-increasing depth of hopelessness Alyn glanced at John.

His face betrayed no emotion, but his brown eyes had an intense look that told Alyn his mind was racing like lightning, and she took hope. "Don't be afraid," John had said, and once more she drove fear out by main force. "God expects us to work as well as pray for what we want," she thought. "Well, we will do both."

Tory talked brilliantly in their behalf; Judge Oldham warmly praised them and their families. Then John was on his feet, moving toward the judge. His voice was low and measured, but there was an urgency, a conviction in it that filled the room.

"There are some facts that have been corrected since the investigation. Mrs. Fordyce and I have bought a new home, one more suitable to both a child and our budget."

John's voice went on describing the home, the garden he had visualized, the enchanted forest, the little room with the sunshine coming through the window. He placed Richard in this setting, cleverly, subtly, and made him grow—first a baby, then a little boy in a sun suit, next, a scout with his friends, and later a young man going to college. Surely, surely such a flow of words could not fail to move the court.

"I have no immediate hope of increasing my earnings, and I would not willingly give up the work that

I love in order to do so. Due to a change in my employment and a greatly decreased budget things have been very difficult for Mrs. Fordyce, but she has willingly and skillfully made adjustments. She has been a true helpmate to me, staying with me through adversity when many women of her social position would have resorted to divorce as the best way out. She has given up many luxuries and habits of life that she had been used to always. To ease the situation, she even took a position as a saleswoman—something that must have been intolerable to her—and made good at it, too.”

Alyn's eyes misted, thinking John's story was hardly the truth as she knew it, but knowing that John was telling the truth as he saw it, covering her deficiencies with a love that was as comforting and enveloping as a blanket. A lump came to her throat, emotion swept her. She felt a grateful pride in John. Tory was looking at him with respect, as were Judge Oldham and the people from the agency. How could she ever have felt apologetic for him? Now she felt only deep affection, sincere love, complete trust.

The Judge cleared his throat, looked doubtfully through the memoranda of the agency. The long moment was filled with suspense. Alyn clenched her hands until the nails bit deep into her palms. She shoved them deep into her pockets to still her agitation. There the right hand encountered a stiff paper, and she drew it out wonderingly.

Judith's envelope—the one she had given her just before the birth of Richard. Alyn, in the excitement that had followed, had entirely

forgotten about it. Judith had said she would ask for it afterward. . . . Alyn turned it over slowly. “To John and Alyn,” it said in Judith's familiar handwriting. With shaking fingers she tore it open.

“Dear John and Alyn,” she read. “I am waiting for you to come for me, to take me to the hospital. Perhaps I will laugh at this later, but I have an overwhelming feeling that I am not going to come through this experience. I suppose every mother feels so, but in the event of my death, if the baby lives I want you two to have it. Your home life is what Theo and I had planned for us. I hope there will be no necessity for you to ever read this, but. . . .”

“I am not afraid of anything that may happen—to me,” Judith had said on the way to the hospital that tragic night—after she had written this letter.

The Judge cleared his throat again and picked up the papers. Alyn, looking at him, knew in that swift instant that in spite of everything—even John's eloquent plea—he was going to refuse them. She half rose from her seat.

“John,” she said, and as he leaned over, she thrust the letter into his hand, explaining its presence in swift words. “Give it to the Judge. Judith gave us the baby!”

The Judge read the letter ponderously, glancing at John and Alyn, questioning John as to its source.

“Why wasn't this presented before?” When John told him the circumstances his countenance brightened. “Well, that puts a different light on the case. It was evidently the mother's wish that you have the baby, and now I see no reason why you shouldn't have it, considering your statement of fitness.” Then to Alyn's surprise, the

agency officials nodded agreement. "The court will expect complete verification of the handwriting, of course," the Judge concluded.

John took Alyn unashamedly into his arms. "It will be a simple matter, your Honor, to prove the handwriting, with the specimens we can find at her late employer's office. These will be submitted to you for such investigation as the court pleases to make."

AT last the day came when they got the baby from the hospital. At last they were on their way home with him.

"John, doesn't he look ridiculous in this replendent hood? All his clothes simply drown him, and I thought they were so small. I wonder if I will ever be able to handle him like that nurse did. I wish you could have seen her, John. I feel afraid to hold him too tightly for fear of crushing him; yet if I don't, I'll drop him. O John, I'm afraid!"

"Come now," said John stoutly. "Many a real mother has felt the same. The days will pass, and you will soon be used to handling him. He will seem just like your own. He will be our own."

It was not until later, after they had safely tucked the baby into bed, with many fears and much excitement, that Alyn suddenly remembered something.

"O John, there was a letter for you this morning—nothing of importance, an advertisement from an orchard company back east, I think. I'll get it for you."

But John didn't think it was an advertisement, a fact that was apparent from his interest. "It's from the company that Mr. Moyle repre-

sented. I wonder. . . ." He opened the letter nervously, Alyn watching as he read it. When he had finished, he handed it silently to her, watching her eyes for a response.

"Dear Sir," it ran, "We have been informed by our representative, Mr. Moyle, that you have an apricot mutation that produces highly superior fruit. The size and quality, the fine grain, the juiciness and flavor, plus the earlier ripening date, are a combination of qualities that we have hoped for. We are prepared to make you a substantial offer on a contract, providing you can bud the mutation successfully. We urge that you exercise the utmost care and knowledge in handling it, for such a mutation is a rare find."

"John! You may go down in history! Think of it. Your little limb of apricots might create a whole new species. How thrilling!"

"Then there's the money, too, Alyn. Don't forget that."

"Yes, the money," said Alyn, wrinkling her brow. "You'll have to watch me closely if it's very much, and don't let it spoil me."

"There should be several thousands—maybe more."

"Thousands? O John! But I thought you objected. . . ."

"To making money? Not at all, if one likes the means whereby it's made. It will take a lot of money for our family, now," said John easily. "Richard may decide to be a doctor, or a lawyer like his father, or an engineer, any one of which would take a lot of money. It won't be any time until he'll be grown. Look at him—nine pounds already."

JOHN was right. The days that followed, which might easily have been monotonous, were dream-filled days of accomplishment, punctured with occasional groundless fears:

Was something radically wrong when Richard breathed thus? Was he ill or dying when he slept so long? Was he growing too fast? Too slowly? Alyn learned to adjust herself and to handle him. She learned to understand his crying—the lusty cry of anger, the insistent one of hunger, the little sing-song cry with which he put himself to sleep.

It was simply no time at all until Richard was walking, forming his first clumsy sentences: "Daddy go work," he would say. Propelling his kiddie car with little fat legs, he would call to his mother, "Move, Mudder, here comes toot-toot." His hair was black and stood in curls above his round baby features, his bright, blue eyes sparkled. Strangers invariably enthused over his likeness to Alyn, but Alyn knew it was Judith he would one day resemble, and the thought gave her pleasure.

On Richard's third birthday, August 9, they had planned a picnic in the park, and Alyn had the lunch packed when John got home.

"I saw Bea this morning when I was shopping," she told John as they rode along.

Richard had been pedaling solemnly along by her side on his tricycle when Bea drew her car to the curb.

"Alyn, how marvelous you look, and what a darling baby!"

"I'm not a baby," Richard informed her frigidly. "I'm big like my daddy."

Alyn stifled a smile, and Bea chattered on: "How do you do it, Alyn? I never saw you looking so young. For myself I feel like a rag, a bone, and a hank of hair. I have to give a luncheon today, too—for the wives

of Wif's office force. Wif has had a big deal on and has worked everyone to the bone. Whenever men get to feeling imposed upon, invite their wives to lunch, is Wif's old standby, and it always works. You know how it is. Josephine is giving a dinner tonight, and tomorrow. . . . All I do is rush around like a fireman in Hades."

Alyn shuddered as she told John about it.

"Well, son," said John, "here we are. Shall we see the monkeys first, or the seals?"

"The merry-go-round," shouted Richard. "I want to ride the merry-go-round."

"Let him," said Alyn, "and pray that he comes out with a whole stomach."

"Whee-e-e," whooped Richard in high glee as the machine started.

They watched him with some trepidation, watched the smile disappear from his face and a look of nausea come over it.

"Get him off, John," said Alyn. "We oughtn't to have let him."

The machine stopped.

"How'd you come out, son," said John, standing him on his feet, slapping him on the back. "Did you like it?"

"I like it some," said Richard judiciously. "Only it makes me silly in my stomach, and I think I'm going far, but then I'm right back where I started from."

John's eyes met Alyn's in one long, parental look of astonishment.

"Well," said Alyn at last, "there are merry-go-rounds—and merry-go-rounds."

THE END

Notes FROM THE FIELD

Vera White Pohlman, General Secretary-Treasurer

Wherever the name does not readily indicate the geographical location of the stake or mission, the location of its headquarters is designated in parentheses.

Regulations governing the submittal of material for "Notes from the Field" appear in the Magazine for April, 1940, page 275.

ANNIVERSARY PROGRAMS AND CENTENNIAL PLANS

Smithfield Stake (Smithfield, Utah)

COMMEMORATING the ninety-ninth anniversary of Relief Society on March 17, 1941, the Smithfield Third Ward, of which Elvina J. Ranzenberger is president, presented a program honoring the general presidents of Relief Society and the ward presidents of Relief Society in Smithfield from the time of the first organization there. This program was typical of many which will doubtless be presented in other wards on March 17, 1942, in commemoration of the one hundredth anniversary. Readers briefly told the history and development of the Relief Society. As comments were made on the life and accomplishments of each of the general presidents of Relief Society, a woman representing each of these presidents appeared and was seated on the rostrum. Then came the account of the organization of the first Relief Society in Smithfield on May 7, 1868, and an account of the Relief Society work carried forward in Smithfield from then until the present time. As in the case of the general presidents, each of the Smithfield Relief Society presidents

was represented by a woman who appeared on the rostrum as her appointment as president was announced. At the close of the program all members of the stake board including Mrs. Annie M. Farr, stake Relief Society president, were asked to take places reserved for them on the stand. The readings were interspersed with appropriate songs by the chorus of Relief Society Singing Mothers.

The background for this presentation was the ward membership arch against a white drape. At the close of the entertainment, each person present was given a card showing a picture of the membership arch. This arch is seven feet high and three feet wide, with the lowest step representative of the organization of Relief Society in 1842, the second step the first organization in Smithfield in 1868, and the third step the organization of Smithfield Third Ward in 1926. Inasmuch as Smithfield is known as the rose city, the ward appropriately decorated the arch with rosebuds—one for every member who had ever belonged to the Third Ward Relief Society.



North Weber Stake Relief Society Board in gowns of one hundred years ago. The president, Nellie W. Neal, is seated, center, with her counselors.

North Weber Stake (Ogden, Utah)

THE North Weber Stake Relief Society, of which Nellie W. Neal is president, has sent the following report of ways in which interest and publicity are being obtained with respect to the coming centennial: "Enthusiastic about the Relief Society centennial, North Weber stake board members are united in an effort to make it a success. Cooperation of all the stake leaders was cemented one evening early in the 1941-42 season when the Relief Society board appeared at the regular board meeting, all wearing costumes of one hundred years ago. This little surprise act worked far better than was expected. President Wilmer Maw of the stake presidency, who was directing the open-

ing exercises, arose and pretended to read a letter from the Relief Society board offering excuses for their strange garb. He asked the group what forfeit they would like to mete out to the culprits. Someone requested that they march, another suggested that an explanation of their misdemeanor and a plea be entered before sentence be imposed. Still another asked for the Relief Society theme song. Altogether a lovely time was had, and now everyone seems to be boosting for Relief Society. President Thomas M. Irvine is helping out too.

"The board arranges to diffuse a breath of atmosphere at every meeting with an old song, reminiscences of pioneer life, the display of a century-old shawl, tidy, or vase, or an

old-fashioned bouquet. Newspapermen are cooperating nicely, and the board plans to soon ask the merchants for a few window displays.

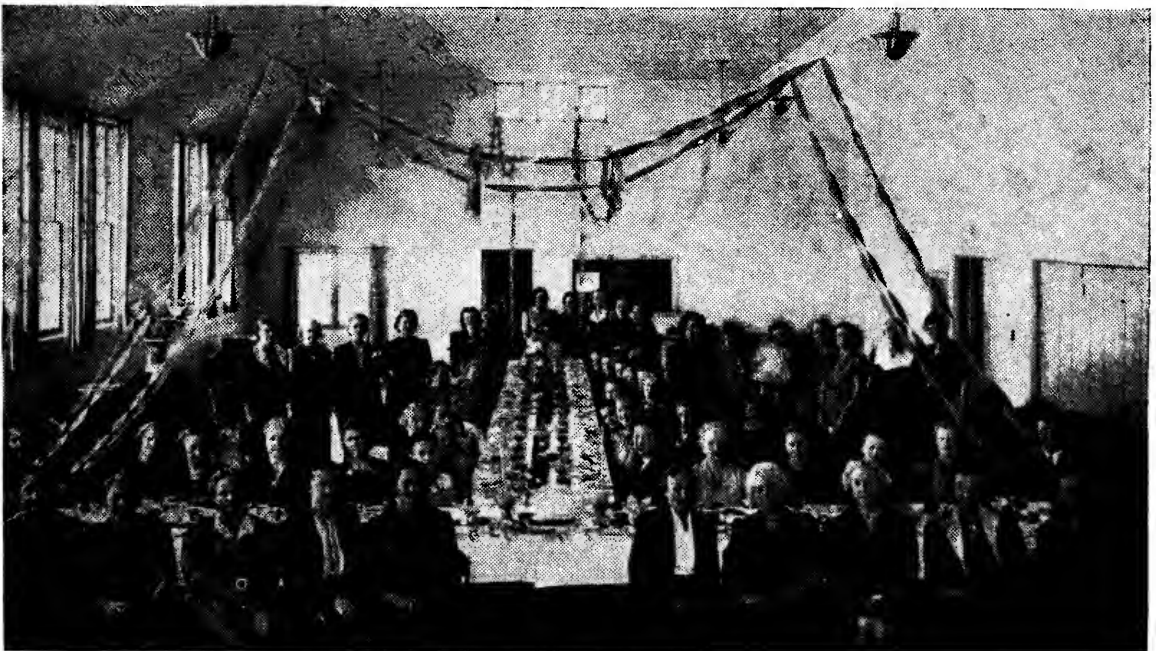
"The accompanying photograph was taken at a social given in Pioneer Relic Hall (formerly Relief Society Hall) which is unique in that it was the first hall built especially for Relief Society work. Weber Stake Relief Society was organized by Brigham Young, and when this stake was later divided the hall was given to the Ogden Chapter of the Daughters of Utah Pioneers to be used as a relic hall. The present officers of this organization were most gracious in lending us the hall for our party. President Dora Brown Peterson attended our party and gave a most interesting story of the hall and some of its relics. Her counselor, Gladys Simpson, sang some lovely old-time ballads. Her sweet personality and her old-fashioned gown

won the audience completely. The hostesses (North Weber Stake Relief Society board members) announced the meeting only as a tour through the relic hall and surprised their 300 guests with the program and with the refreshments of molasses candy, sugar cookies, and popcorn served from heirloom trays and bowls, and also by appearing in the costumes as pictured. The social followed the regular union meeting in October."

Long Beach Stake
(Long Beach, California)

PEARL C. MINER, stake president, submitted the accompanying picture of the Compton Ward Relief Society with Ruth Cooper as president. This picture was taken on the occasion of the luncheon and program commemorating the ninety-ninth anniversary of Relief Society. Places were marked for seventy-seven

COMPTON WARD RELIEF SOCIETY, LONG BEACH STAKE
(Commemorating ninety-ninth anniversary of Relief Society.)





MOUNT OGDEN STAKE

(Refreshment alcove decorated to represent pioneer home)

guests. Past presidents of the organization were honored and presented with corsages. During the preceding two years this Society nearly doubled its membership.

Mount Ogden Stake (Ogden, Utah)

THE following account of a pre-centennial party was submitted by Maurine C. Nielsen, literature leader of Mount Ogden Stake, with the thought that some of the ideas might be helpful to Relief Societies planning centennial celebrations: "On Tuesday, June 3, 1941, the Mount Ogden Stake Relief Society Board held an unusual and charming old-fashioned reception for all Relief Society women of the stake. The outstanding feature of the reception was a display of articles made by the various wards on work-and-business days for the Church welfare program, consisting of made-

over clothing, layettes, woven rugs, and quilts. The display, partially shown in the accompanying picture, showed the great amount of work that had been accomplished.

"A short program was given at which music was furnished by the Relief Society Singing Mothers, who wore old-fashioned costumes and sang old-fashioned songs. Following the music, biographies of outstanding Relief Society women were given by members dressed to impersonate them. The first biography given was that of Jane S. Richards, first president of Weber Stake Relief Society, which was organized under President Brigham Young as the first stake so designated in the Church. Then came the story of Almira C. Rich, first president of the Mount Ogden Stake Relief Society, and of Ethel B. Andrew, second president of Mount Ogden Stake and now a

member of the General Board of Relief Society, both of whom were present.

“President Ella P. Farr then presented the work done by the women of the stake, and it was accepted by A. Walter Stevenson of the Mount Ogden Stake presidency, for the Church welfare program.

“Old-fashioned refreshments were served in an alcove decorated to represent a home of pioneer days, as shown in the accompanying picture. The table, covered with a red checkered cloth, was centered with a bouquet of old-fashioned flowers. Quaint dishes, from cupboards of long ago, were used in the serving. About the room were rag carpets, chintz curtains, spinning wheels, old churns, cradles, pictures, albums, clocks, and many other articles reminiscent of pioneer homes. The refreshments consisted of lemonade, ginger snaps, molasses cookies, old-fashioned candy, and popcorn.”

Box Elder Stake
(Brigham City, Utah)

THE following report was submitted by Renie H. Littlewood, stake Relief Society secretary: “During the annual Peach Days celebration held at Brigham City, September 5 and 6, 1941, the Box Elder Stake Relief Society, of which Grace V. Price is president, again sponsored a flower show and handicraft exhibit. Inasmuch as this is Relief Society centennial year, special emphasis was placed on pioneer and antique flower and handicraft displays, and these proved to be of unusual interest. It was interesting to note from the visitors’ book, which contained 1,900 signatures even though everyone who visited the display did not sign, that the exhibit was attended by visitors from nineteen states, extending as far east as Florida, and that two visitors gave a foreign country as their address.

MOUNT OGDEN STAKE

(Exhibit of work done for the Church welfare program)



The General Board was represented by Alice B. Castleton, who reported that the pioneer flower and handicraft exhibits were most interesting from the standpoint of our coming centennial celebration in 1942."

Deseret Stake (Delta, Utah)

AS early as May 1, 1941, the Deseret Stake Relief Society, of which Mrs. Vera S. Hilton is president, reported that plans were already well under way for its centennial celebration in March. The secretary, Anna Stuki, reported as follows: "A capable woman has been chosen in each ward to work with the stake committee in putting over the centennial programs in the various wards and also in the stake. These ward representatives had charge of the annual day programs in their wards in 1941, when the theme of the programs was 'Looking Forward to '42.' Clever invitations, posters, and table decorations were used to create a feeling of anticipation for the centennial celebration.

"Much interest has also been aroused among the sisters by contests, conducted this year by the stake board, in poetry, short story, song, and painting, with the stipulation that the subject matter must be of Relief Society or pioneer nature. We not only plan on publishing as many of the contributions as possible, but we also hope to obtain some fine material that may be used in our centennial programs."

Weiser Stake (Weiser, Idaho)

THE Weiser Stake Relief Society has published an attractive booklet of poems by women of the stake as a feature of the Relief Society centennial. This little volume is

bound in a blue cover paper with the title "Friendly Verse," and the occasion "Relief Society Centennial 1842-1942," printed in gold. The book contains forty-eight poems by women of the stake, including the six poems awarded prizes in a stake contest. The frontispiece comprises pictures of the Weiser Stake Relief Society presidency, and is embellished by the Relief Society centennial seal in blue and gold. Both Edith H. Brown, Relief Society president of Weiser Stake, and her first counselor, Erma B. Chadwick, are represented by poems in the collection.

Swiss Mission

A LETTER dated November 2, 1941, from R. Simond, Swiss district president, includes the following statement: "We hope, if political conditions will permit, to organize something for the 17 of March, 1942, for the hundredth year of the foundation of the Relief Society."

British Mission

A LETTER dated December 18, 1941, from Marie W. Anastasiou, president of the British Mission Relief Society, contains the following excerpts relating to plans for observance of the Relief Society centennial: "With reference to planting centennial trees, we feel sure that this will be possible in each case where we have our own Church property and grounds to use for this purpose. It has been suggested that we plant English Oak trees, and we hope to obtain suitable markers.

"We may be able to hold most of the centennial meetings on March 17, but in some cases it will be neces-

sary to postpone the celebrations until Saturday and Sunday, March 21 and 22, because most of the brethren and sisters are engaged in war work, and will not be able to take the time off. However, we feel sure that our celebrations will be inspirational and commemorative."

Australian Mission

VIOLET COOK, mission Magazine representative, under the direction of June C. Orme, president, in a letter reporting an excellent record in Magazine subscriptions for 1941, commented: "I do hope the sisters living in faraway missions will get some little memento of the centenary. We feel quite lonely when we think of the wonderful time you will be having over there, such as the glorious singing and music, and listening to the sev-

eral speakers. I can only say God bless you all, and may you have such a feast of the Lord's work that we faraway sisters will enjoy the same feast through the pages of our *Relief Society Magazine*."

Bureau of Information (Palmyra, New York)

ELDER JOHN D. GILES, in charge of the Church Bureau of Information at the Hill Cumorah, Palmyra, New York, plans to plant a Relief Society centennial tree—a native maple—at Hill Cumorah, in cooperation with the local Relief Society there. The General Board commends Elder Giles for his interest in joining with Relief Societies throughout the Church in planting Relief Society centennial trees on Church property during 1942.

TO MY FATHER

Beatrice Rordame Parsons

Because you loved a garden growing free,
And taught me, in the wisdom of your years, to see
God's hand within each small, familiar bud,
That lovely things can clamber out of mud,
My garden is to me a hallowed place,
Bright blooms, green shrubs, the lace
Of vines against a trellis white
To keep the memory of your love still bright.

Because you loved each star,
And taught me that those twinkling lights afar
Had not been scattered by a careless hand,
But each one placed, as is the pattern of the land,
I love the dark'ning night when planets start
So clear and bright against their canopy of blue.
For then, toward God's most wondrous sky
I lift my heart, and think of you.



Theology and Testimony

Articles of Faith, By James E. Talmage

Lesson 8

CHAPTER 8, THE HOLY GHOST

Article 4—"We believe that the first principles and ordinances of the Gospel are: . . . fourth, Laying on of hands for the gift of the Holy Ghost."

(Tuesday, May 5, 1942)

I. Lesson Aim

To teach the nature, position, and power of the Holy Ghost as related to the Godhead, the Gospel, and man.

II. Divisions of the Subject Matter

A. The promise of the Holy Ghost foretold. (*Articles of Faith*, pp. 157-159)

B. Personality, powers and functions of the Holy Ghost. (*Articles of Faith*, pp. 159-163, 488)

C. The bestowal of the gift of the Holy Ghost. (*Articles of Faith*, pp. 163-167, 487-488)

D. The spiritual gifts resulting from the Holy Ghost. (*Articles of Faith*, pp. 167-168)

III. Teaching Suggestions

A. Preparation and Presentation.

The subject matter of this lesson is, in general, common knowledge with most

members of the Church. There are a few points, however, such as the distinction between the Holy Ghost and the gift of the Holy Ghost, the functions of the Holy Ghost in the lives of confirmed Church members, and the relationship of the Holy Ghost to the other members of the Godhead that need clarification. This can be done through group discussion if the teacher is able to lead the discussion by use of pertinent questions.

The following questions and other self-formulated ones should assist in lead-in the socialized discussion:

1. By whom and to whom was the coming of the Holy Ghost foretold in ancient times?
2. What is the relationship

- of the Holy Ghost to the other members of the Godhead?
3. Who are eligible for the baptism of the Holy Ghost?
 4. Why is the Holy Ghost referred to as "The Comforter"?
 5. What is the function of the Holy Ghost in our individual lives?
 6. What is the difference between receiving the Holy Ghost and receiving the gift of the Holy Ghost?
 7. Why is the laying on of hands an essential part of the Gospel ordinance of receiving the gift of the Holy Ghost?
 8. What are the spiritual gifts that result from the reception of the Holy Ghost?

The discussion of these and other self-formulated questions should lead the class members to an appreciation

of the part that the Holy Ghost has played in their own lives as a guide, a comforter, and an inspirer. As it is pointed out that the Holy Ghost is a revealer of truth and a testifier of the Father, the Son, and the Gospel plan, the spirit of testimony-bearing will be promoted. Every Church member probably has felt the influence of the Holy Ghost at recurring intervals throughout his life, so that the testimony meeting should offer an opportunity to discuss personal experiences without having to draw upon the experiences of others.

References

- Talmage, *Articles of Faith*, Chapter 8, pp. 157-170, 487-488.
 Smith, *Gospel Doctrine*, pp. 73-74.
Teachings of the Prophet Joseph Smith, pp. 142, 156, 198-199, 242, 328.
 Talmage, *Vitality of Mormonism*, pp. 42-45.

Note: God, our eternal Father, is a personage of spirit clothed with an eternal body of flesh and bones. Jesus Christ is his son, and has flesh and bones and a spirit combined. He is the creator and the redeemer of all things. He governs all things under direction of the Father, whom he obeys perfectly. He strives with men to persuade them to repent and to accept the Gospel. The light of truth, or spirit of Christ, is the power in the sun, moon, stars, and all things, and it quickens the understanding of all men, and is the light and the life of all things.

The Holy Ghost is a personage of spirit with neither flesh nor bones. He is called and ordained of the Father to bear witness of the Father and the Son, and he is a perfect witness of all things. He is the personage whom the Father named the Holy Spirit, although all three of these spirits are holy. Unlike the spirit of Christ, he will not fall upon any who are not contrite. The gift of the Holy Ghost is bestowed by the laying on of hands after baptism, and all who receive it are given authority to have the guidance of the Holy Ghost whenever contriteness justifies. These three personages are separate, distinct, and independent, but they cooperate in perfectness. They constitute the Godhead which is a perfect presidency. Each has separate callings in the priestly order of heaven, and all three work harmoniously to accomplish the Father's will, which is to bring to pass the salvation of men through Jesus Christ.

Visiting Teachers

Messages To The Home

Lesson 8

Obeying The Commandments Of God As An Expression Of Faith

(Tuesday, May 5, 1942)

IN the Sermon on the Mount, Jesus said, "Seek ye first the Kingdom of God." Later he gave this challenge: "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." (Matthew 6:33 and John 7:17) Our own Prophet said this: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (*Doctrine and Covenants*, 130:20, 21)

To "seek first the Kingdom of God" we must have faith in Him. To prove the doctrines of Christ, we must try them. If we wish a blessing from the Lord, we must have faith in the law upon which it is predicated and then obey that law, and the blessings will follow. There is a relationship between faith, obedience, and blessings.

According to the Prophet Lehi, the purpose of life is that we may have joy. But the highest joy can be obtained only through obedience to the commandments, or laws, of God. This is true, because these commandments are for the well-being of man. No one who exercises faith in them and obeys them will

be unhappy. The test of faith in the commandments is obedience, and the result of obedience is well-being and happiness.

Spiritual laws aim at producing an attitude of mind which results in action. Jesus warned his disciples anciently that "whosoever is angry with his brother shall be in danger of His judgment." Anger has a three-fold effect on the personality: first, there is a physical effect—it injures one in his body; second, there is a mental effect—one's judgment is blurred; third, there is a spiritual reaction—one's relations with God are disturbed. The same thing may be said of fear. Obedience to the law regarding anger brings calmness of spirit and therefore joy. The way, then, to bring about the will of God on earth as it is in heaven, is to obey His commandments.

Sometimes we are inclined to obey only the commandments which are easy for us. Thus, we prefer to observe the Word of Wisdom rather than to pay tithing—or the reverse. Or we may choose to obey that part of the Word of Wisdom which appeals to us individually; for example, we may obey the part regarding hot drinks, tobacco, and strong drinks and forget what is said about meat. In only partially keeping the commandments we are

not "seeking first the Kingdom of God."

Faith in God, then, leads (1) to a knowledge of His laws, (2) to obedience to those laws, and (3) to joy, peace, and an absence of fear. "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in." (Revelations 3:20)

Discussion

1. What is the relationship between faith, obedience, and blessings?
2. How may we know whether any particular doctrine taught by Jesus is true?
3. Why is it not right for us to choose to obey only certain commandments?
4. What particular point would you select for use in introducing this subject in the home?



Work-and-Business

Better Buymanship

Lesson 8

Care Of Clothing

(Tuesday, May 12, 1942)

TODAY when personal appearance means so much to one's reputation and success, a person can scarcely afford to tolerate a missing fastener, a soiled spot, or a run-down heel. Many people have been denied success and friendships because of carelessness and slovenliness in dress and because of wastefulness due to the improper care of clothing. It is not only to a person's advantage socially to properly care for his wearing apparel, but it is also to his advantage economically.

To use good judgment in the selection of clothing is very important, but if this same clothing is not properly cared for, it will not give satisfaction either as to appearance or durability. Whether an article of clothing adds to or detracts from one's personal appearance is a matter which extends from the time the garment is purchased until it can no longer be worn, and to a marked extent this depends upon the care

the garment receives. It is the detailed and systematic care given to clothing—which after all is a matter of habit formation—that differentiates the well-groomed person from the untidy or careless one.

To establish good habits in the care of clothing, it is necessary for one to have suitable places for storage, and the proper equipment with which to care for clothes. "A place for everything, and everything in its place" is a good slogan to follow. To buy suitable equipment and ready-made clothes-storage boxes or chests is expensive, but the ingenious person can do much herself to provide these at little cost. Simple, inexpensive and very satisfactory equipment may be made at home. Orange crates may be secured from the grocery store and made into wardrobes or storage boxes. Hangers may be padded and covered; round boxes and cans may be padded on top and covered to make hat stands.

Covers for shoes that are seldom worn may be made from men's old stockings.

It is not only important to have suitable equipment, but it is also important that this equipment be conveniently located for use; for example, brushes that are hung in the closet are handy and are more apt to be used for brushing coats, dresses, and hats than they would be if not so conveniently placed. Shoe-cleaning equipment that is near the place where shoes are stored is used much more often than it would be if placed in another room.

After the proper equipment has been provided and conveniently placed, then habits which are time-savers must be formed. Children should be taught correct habits from childhood. Having provided hangers for them, hooks should be placed low enough for children to reach so that they can properly hang up their own clothing. Very small children can learn to polish their shoes, sew on buttons, and do numerous other similar tasks.

It is easy to put off caring for one's clothes. However, everyone realizes that regular inspection rather than intensive occasional care lightens upkeep and lengthens wear. Clothing should receive daily, weekly, and seasonal care, which includes brushing, hanging correctly, mending, cleaning, and pressing. The proper time to inspect clothes for needed repairs is immediately after wearing them. Dust, soil, and lint when allowed to remain on a garment seep into and mar the material as well as spoil the appearance of the garment. If a garment cannot be cared for immediately upon removing it, it should be placed aside and cared

for before being put with garments that are ready for wear.

Simple precautions in putting garments on and taking them off increase wear. Wearing apparel while damp from perspiration or other moisture should not be placed in unventilated closets or boxes, and all clothing should be aired often. Hosiery and undergarments should be laundered after each wearing since perspiration has a disintegrating effect upon the fibers from which they are made.

Many people fail to realize that the wearer herself is frequently responsible for the deterioration of her garments. She may not only have purchased a poor fabric, but she may have careless habits with regard to caring for her clothes, such as allowing them to become too soiled before being cleaned. Then, too, she may wear her clothing too tight or too close to the skin.

When applying make-up or combing the hair, some protection should be placed around the shoulders to prevent the dress from becoming unnecessarily soiled. Dress shields prevent odors or stains from accumulating under the sleeve. The cleaning bill will be lowered if one uses aprons, smocks, or washable dresses when working in the kitchen or when doing other work which may soil clothing.

Clothing should be repaired when it first begins to show wear or while the hole is still small. This prolongs wear, and the mend is often unnoticeable. Articles that need repairing, regardless of how small the break, should be repaired before being worn again.

Correct pressing does much to improve the appearance of the gar-

ment. Spots should be removed as soon as possible after they are noticed. Cleaning methods must be adapted to the materials being cleaned. Dry-cleaning at home is dangerous.

In spite of the fact that many moth-proofed fabrics are on the market, it is still necessary to take measures to prevent moths from destroying woolen materials when stored.

A knowledge of how to properly care for clothing requires continuous reading and an intelligent understanding of the factors involved, but the time spent in gaining this knowledge is worth while. The person who carefully cares for her clothing is repaid in personal satisfaction, better social relations, and increased value from the money expended for clothes.

Suggested Activities

1. Bring all types of hangers to meeting. Discuss the advantages and disadvantages of each. Show how elastic placed on the end of coat hangers will prevent a garment from slipping off. Show how skirt hangers may be devised; how hangers may be covered.
2. Bring various types of bags that may be used to keep clothes free from dust.
3. Show easily devised pressing equipment and demonstrate methods of pressing various materials.
4. Show improvised mending kits and shoe-cleaning kits.
5. Bring clothes that illustrate the type which needs much care and the type which needs very little care.
6. Illustrate how storage space may be made at little cost.
7. Show mends that attract very little attention and tell why.
8. If possible, show garments that have been carefully cared for and those that have not.

Literature

Humor In Life And Literature

Lesson 8

The Importance Of A Sense Of Humor

(Tuesday, May 19, 1942)

A sense of humor is almost a philosophy of life. . . . The man with a sense of humor has maintained into manhood the splendid discovery of the child that "the world is full of a number of things." The man with a sense of humor may claim to see life whole, even though he cannot guarantee to see it steadily.

* * *

A sense of humor is the ability to see yourself when you are not looking in the mirror.—Nephi Jensen

Lesson Topics

- Review of last lesson
- Why a sense of humor is important
- Can humor be taught?
- Summary of the course

Review of Last Lesson

The previous lesson was on humor about and for children. The kinds of humor children like were discussed—pictures, pantomimes, unusual uses of words, jingles, stories

with humorous situations and characters.

The enjoyment by adults of humor written about children, and often that written for children, was briefly discussed and mention was made of such stories as *Ferdinand*, *The Bull*, and *The Abbe Children*.

The unconscious humor of children was considered and illustrations were given of whimsical sayings and unintended jokes of children which amuse older persons. Humor as a bond between parents and children was the final topic of the lesson. The discussion pointed out that the sharing of experiences is a cement that binds people together. Children like to share with their mothers the things which make them happy. If mothers will take the trouble to know what their children laugh at, to laugh with them, they will have an invaluable means of helping their children to remain clean and wholesome, for what people laugh at is a significant character indicator.

The Importance of a Sense of Humor

Joe Cook, a professional humorist, says, "Try to tell anyone that he hasn't a sense of humor and you are in for a fight. You won't even tell it to your best friend."

He further stresses the fact that everyone recognizes the importance of a sense of humor and prides himself on having one. "You'll hear people who haven't laughed since the village mortgage forecloser got caught in the stock market boast about their sense of humor, when you know perfectly well that they wouldn't know a joke if one dropped in their soup. But question their

sense of humor, and you might as well move to another town."

Despite the fact that every one values a sense of humor and thinks he has one, it, like humor itself, is difficult to define. "There's no yardstick for measuring humor or a sense of humor. They are the most disputed commodities in the world."

A person with a sense of humor has a richer personality than one who lacks it. He sees all sides of a question. He has too many interests to be self-interested. He never takes himself too seriously. He finds it easy to adjust to others, so he has more friends than the person who is so self-centered that he can see only his own point of view.

A sense of humor enables any person to get more out of life. No matter what his work is, he has need of it. A politician has great need of it; so does a lawyer, a doctor, a teacher—certainly a teacher who has the young in his care. Most of all, however, mothers—who, like teachers, must be models for the young and who must also be able to understand the viewpoints of others—need it. Ability to understand the viewpoints of others is the chief element in a sense of humor.

As a weapon to fight prejudice, ignorance, or any cause, a sense of humor cannot be overestimated.

A writer on humor who made the same discovery as did Joe Cook—that it is very rare to find a person willing to admit that he has no sense of humor—says that like a want of sympathy, a want of humor seems to be reckoned a crime. He calls the esteemed quality of a sense of humor the sixth sense. He feels that it is the absence of humor which

sometimes makes us feel solitary among the realness of nature. We cannot discover humor in trees or lakes or hills; therefore, that certain ache of solitude which everyone has experienced when amid the loveliest scenes of nature is probably caused "by the non-fulfillment of the great human need for laughter." He would agree with Marshall P. Wilder, compiler of the ten volumes of *Wit and Humor of America*, who says: "But we cannot have too much or even enough of anything so good or so necessary as the literature that makes us laugh."

A sense of humor is the ability to see humor and appreciate it. It is also, then, the ability to see truth, for humor has been repeatedly called truth—truth in a novel, dramatic and, therefore, arresting form. S. Macnaughton wrote many years ago: "Humor is truth—truth often exaggerated, as in caricature; truth often concealed by a lie; but its prevailing element is truth."

In proof of the closeness existing between humor and truth, one need only listen to people when they perceive the humor in a joke. They often exclaim: "That is so funny—and how true!" Humor, like art, carries the vision directly to reality.

Another claim that Mr. Macnaughton makes for humor is that it shows mankind at its best. He says: "Seriousness has become artificial, and literalness (humor's worst foe), by accepting truisms, seems altogether to have missed truth. Humor is a hopeful fellow in the midst of it all. He is eminently social and courageous. All he asks for is a little good company in which to flourish. When he finds us sitting in the dark, he reminds us that matches are only

potential fire and require to be struck on a box. Rub lightly, for humor is never clumsy-fisted, and the torch thus kindled may not be a very big one, but even a little light may help poor humanity to a more cheerful frame of mind, and especially on gray days."

Although the above was written nearly thirty years ago, it might have been written in justification of what this course aims to do—help us to a more cheerful frame of mind because the present days are gray.

One might write indefinitely in reviewing various authorities on the importance of humor. Dr. Linus W. Kline in an article published in the *Popular Science Monthly* in 1908 declared that "No stimulus perhaps more mercifully and effectively breaks the surface tension of consciousness, thereby conditioning the mind for a stronger forward movement, than that of humor." He discusses the various functions of humor. One of these that we have already emphasized is the function of humor in giving relief from mental tension. Dr. Kline says that the psychical function is "to delicately cut the surfaces of known consciousness and disarrange its structure to the end that it may begin again on a new and strengthened base. It permits our mental forces to reform under cover, as it were, while the battle is still on. Then, too, it clarifies the field and reveals the strategic points, or, to change the figure, it pulls off the mask and exposes the real man. In fact, humor is an instrument to aid in the approach to the realities of life—real realities."

This writer shows that the physiological function of humor is fully

as important as the psychical. He says that humor is beneficial to the entire physical being. It relieves the anemia of the brain. It helps to prolong in the individual the possibility of spiritual development. "It stands guard at the dividing line between the free and the mechanized mind and keeps the individual young; it projects the best of youth into adult life. . . . It keeps the race from hardening into instinctive and hereditary forms of action."

Can Humor be Taught?

Since humor is so important, and since it is unfortunately not true that everyone has a sense of humor, despite what each one thinks of himself to the contrary, the question arises, can humor be taught?

Stephen Leacock, one of the outstanding humorists of our day and a teacher of long experience, thinks it can and should be taught. This theory was mentioned in the first lesson. In one of his latest books, *Humor, Its Theory and Technique*, Mr. Leacock suggests various courses which might be given in a university on this subject, and he indicates how they might be conducted. There are others, too, who would have humor taught. A few years ago William McAndrew, a former superintendent of schools in Chicago, expressed the same point of view. He advanced the idea that courses in the appreciation of humor should be given in all of the educational institutions of the country. Some criticisms of his stand was expressed in magazines and newspapers. One writer said there was grave danger in taking humor seriously. He further stated: "The more things people are taught, the less

they seem able to learn for themselves. Let us continue to have faith that people will see a joke for themselves."

But if humor is an art, why can it not be taught as the other arts are—at least an appreciation of it? Let us return a moment to Joe Cook, quoted earlier in the lesson. He says, "Beyond a certain point people must be educated to what is amusing. They need practice."

Homer Croy, a popular humorous writer, implies that a sense of humor should and can be developed when he says, "People are queer. It's easy to make them laugh after you have pried the first laugh loose. Human beings go around with their faces frozen and set; they don't know how to laugh, and it takes a jolt to get that first laugh, but once that is broken, the laugh comes fairly easy." Mr. Wilder says that laughter is one of the best medicines in the world, and though some people would make you force it down them with a spoon, there is no doubt that it is a splendid tonic and awakens the appetite for happiness.

Anyone might undertake a course of self-training in the subject. One learns to appreciate good music by hearing it and by studying its technique. One can learn art appreciation by looking at masterpieces of art and by learning the fundamental principles of good art. Why will not the same hold true of humor? By reading humor, by becoming observant of the incongruities upon which it is based, by learning to distinguish the various types of humor, surely great progress could be made. Perhaps this brief set of lessons may serve as a beginning in the appreciation of humor in literature and life

among Relief Society class members; perhaps they may serve as an impetus to them to continue the study of humor for the cultural benefits and the happiness it brings.

Summary of the Course

The eight lessons included in this course have attempted to give an introduction to the subject of humor, to discuss its various types and the mediums through which they are presented, and to introduce some of the great humorous writers and a few of the great humorous characters in literature. Furthermore, they have aimed to emphasize the need for humor in the lives of children as well as adults, and to suggest means whereby an appreciation of humor may be developed. A number of brief excerpts from humorous

literature have been given. Teaching helps have been suggested, and supplementary readings have been given for the purpose of stimulating a study of the subject.

Study Helps

1. Discuss the value of a sense of humor to one. Illustrate by relating incidents.
2. Do you think humor can be taught to children? To adults? Give reasons for your opinion and if possible give examples. (This question might be discussed in the form of a debate.)
3. If the course has pleased or benefited you, tell in what way. What have you liked most?
4. What can you do to make the benefits you have received continue to function in your life?
5. Have on display notebooks or scrapbooks that have been kept by individuals or by the group.

Social Science

Foundations Of Successful Marriage

Lesson 7

The Future Of Marriage And Family Life

(Tuesday, May 26, 1942)

Lesson Aim: To better appreciate the value of the family as a social institution, to understand some of the challenges which face it today, to visualize the future, and to come to a realization of what must be done if this future is to be a bright one.

DURING the last four years we have explored the highways and the byways of marriage, and in so doing we have reached a better appreciation of its values and a better understanding of its problems. The adventure has been a thrilling and challenging one. We have moved bravely and yet cautiously; honestly and yet reverently. We have at-

tempted to examine and analyze the intricacies of family life much as the chemist would analyze the elements of a compound or the physicist would analyze the inner workings of an electrical system. And while the problems have been too complicated for final and absolute answers to be possible, we have, nevertheless, learned much. For example,

we have learned that the most supreme joys which life holds for man may be obtained in successful family life, and that the roots of this success reach deep into childhood and then spread throughout life. But although we have journeyed far, we have a long way yet to go. Marriage will never be made happy by just thinking and talking about it; family life will never be made successful by Relief Society study courses alone. The road ahead is the road of action. But before deciding what shall be our course in shaping the future of the family, let us look once more, and a little more fully perhaps, at what is already taking place.

The Family, in Transition

Social life is dynamic. At no time in human history has society been at a standstill; and since the family is an intrinsic part of broader society, it too has always been in a state of flux. But the tempo of social change has been greatly accelerated in recent years; inventions have been piling up, and new customs have been substituted for the old in rather rapid succession. The family has been no exception to all of this; it too has been sucked into the whirl of social change and is even now awaiting the outcome. The family, as never before, is in a state of transition.

Evidence of this is not at all difficult to find. Social change is often disturbing and disorganizing; and with the family we see abundant evidence of such disorganization in the unhappy and broken homes about us. Marriage failure would be far less common if we were living in a different age; problems of court-

ship and marriage would be far less frequent if the tempo of social life could be slowed down. We cannot live in a different age, but we can control and direct social change to some extent; and therein lies a hope.

It may be well to summarize some of the major changes that have been, and are, taking place in the family institution: (1) In the first place, the family has been losing many of the major functions it formerly performed; the educational function has been taken over largely by schools; the religious function has been almost completely given over to the churches; the recreational function has been usurped by commercialized agencies; the governmental or protective function has been passed on to the state for the most part; the economic function has partially remained, as far as consumption is concerned, but production has left the family unit; and, with the rapidly decreasing birth rate, the biological or reproductive function of the family has suffered a decline. The early family was strong because it had so many useful functions to perform, but with the loss of these there often isn't much left to hold the modern family together. There are those who say that the affectional function is about all there is for the present-day family to stand upon; and in a great many cases that is certainly true. The family has been materially weakened by the loss of so many of its functions. (2) In the second place, urbanization has played a part in the disorganization of family life. The trend of population from the country to the city has tended to undermine and destroy many of the

finer things about the home. Life in the city is complex, and its tempo is rapid; apartment dwellings are crowded and uncomfortable; people's nerves are irritated by the noise, crowding, and speed around them; children are often in the way and are not wanted. When we compare urban families with those in rural areas we find that those in the city are smaller and are more often broken up by desertion, separation, or divorce. Urban life is not as conducive to successful marriage as is the simple and peaceful life of the country. (3) A third factor affecting the stability of the family is the change that has been going on regarding the social relationships between men and women. The growing equality between them is disorganizing to say the least. We are not arguing that women should not be equal with men. On the contrary, we believe that they should be. But what we are saying is that the process of emancipation makes necessary new social adjustments, and that many of these adjustments haven't as yet been made. The end result will likely be very much worth while, but in the meantime we must endure a certain amount of confusion, conflict, and struggle for adjustment. In gaining their freedom, women have too often taken on the vices of men before they have the virtues; too often they have grown selfish and independent and irresponsible; too often women in recent years have tried to imitate men and compete with them in man's traditional sphere of influence rather than raising the sphere of women to an equal, though complementary, level.

These are only a few of the social

changes which have profoundly effected the family, and all of these various factors of social change dovetail. The important thing to keep in mind is that the family is in transition, and that transition often means trouble.

Some Attempts to Save

Marriage clinics are a relatively new development in this country. Until quite recently we were giving expensive specialized training for the various trades and professions, but forgetting the greatest profession of all—marriage; we had thousands of garages where our broken cars could be repaired, but no place to take broken marriages for help. Marriage clinics arose to meet this need. The first was the Institute of Family Relations organized by Doctor Paul Popenoe in Los Angeles during 1930. The movement soon spread, and at the present time there are thirty or more clinics operating in various cities throughout the country. They usually function as to both pre-marital preparation and post-marital adjustment; their work is that of diagnosis and treatment; their method is that of case study, education, and counseling. The work of these clinics has been quite satisfactory up to date. They are too few in number, and their programs are likely too limited to meet the need entirely, but they have nevertheless been successful in saving many marriages from failure and in giving many others a good start.

Besides these clinics, specialized to deal with marriage problems, a great many other individuals and organizations have taken an active interest in marriage problems. Schools have recently been adding the sub-

ject of Courtship and Marriage to their curriculum. At the present time there are literally hundreds of such courses in the universities of America. Religious organizations have been outlining courses in this field for discussion groups. Social workers have been more and more turning their attention to counseling in family case work. Lawyers have, recently become interested in Courts of Domestic Relations, where the emphasis is on reconciliation of marital difficulties rather than on divorce. Doctors likewise have become interested in the social and psychological aspects of marriage problems, and they are giving advice more freely. All of these are sane approaches to what needs to be done. The problems of marriage and family life are becoming quite generally recognized, and many people are taking up the challenge in a manner that is both praiseworthy and full of hope.

The Job Ahead

There is much yet to be done, however. The future of marriage and family life will depend more upon the way in which we tackle the job ahead than upon the social changes of the past. Change is inevitable, but the direction of change can be determined by man. We cannot stop the great social forces which shape the destinies of men, but we can steer them into channels that are beneficial. This is our challenge and our job.

The first thing in the task before us is to recognize that the family is the primary institution of all institutions to which man belongs. No society ever has been, or likely ever can be, without it. It is the first

group into which the infant is initiated; it is the group in which the major part of one's life is spent; it is the last group to which man says his farewells upon departing from this life. The family provides for the most intimate, the most influential, and the most satisfying of human relationships. It is here that ambition is kindled, ideals are implanted, character is formed. Fundamental values of family life center around: (1) the personality needs of husband and wife; and (2) the procreation, care, and training of children. These values can be fully realized in no other way than through successful family life. The first step in the task before us is to realize that there are values in the family worth preserving, that successful marriage is worth fighting for.

The second step is to come to an understanding of the problems in the field and the principles to be applied in their solution. The Relief Society has attempted to give this understanding through its lesson series of the last four years. We have seen the changes going on in the family and the challenges which face it today; we have observed a great amount of marriage failure and have tried to analyze some of the reasons for this; we have come to realize that the foundations for successful marriage are related to every age and to every phase of life, and we have attempted to set down a few rules to be applied in the attainment of successful marriage and family life. Among these rules or principles are the following: (1) Pay attention to the heritage of the home. Foundations for marriage are laid long before the actual ceremony takes place; the roots for happiness

in marriage lie deep within the childhood experiences of the home. (2) Step through courtship rather carefully. The conduct and the decisions of the courting period are of extreme importance to the success or failure of marriage later on. (3) Begin well in the marriage adventure. The choice of a partner, the time and the nature of the ceremony, proper adjustments at the beginning, learning the art of mutual enrichment, all are essential to maturing and enduring love. (4) Face the problems of married life courageously, honestly, and responsibly. The attitude which makes us more interested in responsibilities and jobs than in rights and privileges is the attitude which will make marriage, or anything else, succeed. (5) Handle the economic affairs of the home in such a way that each is able to contribute as well as share in the benefits. Money matters mean a lot to marital happiness, but where each does his part, where family members are willing to live within their means, where the control of the family purse is somewhat democratic, and where spending and planning are wisely indulged in, the family cannot go far wrong. These are only a few of the things that should be kept in mind for happiness in family life. The summary is necessarily brief, but it will likely help us crystallize our understanding of the problems and principles of successful marriage.

The third and last step is to actually do something about the job ahead. We have come to better appreciate the family as a social institution, and we have learned much about the problems which face it, but unless we are willing to go be-

yond good intentions and verbal expressions, all that we have done thus far will largely come to naught. Latter-day Saints are fortunate in their rich and beautiful religious heritage, a heritage that stresses the seriousness and the sacredness of family life and that stimulates effort and achievement for causes that are great. Successful family life is a great cause; marriage is both a sacred responsibility and a golden opportunity. Relief Society women can do a great deal to improve the happiness of the home, both for themselves and for others about them. And the future of the family will depend to no small extent upon the way they accept this challenge.

Problems and Projects

1. Do we live at a faster pace today than formerly? Give evidences of the increasing tempo of social life. Why does rapid change make problems of marriage and the family more difficult? What major functions has the family lost and what effect has this had upon its stability? How has urbanization affected the family? How has the emancipation of woman affected the family?

2. What are marriage clinics, and what do they aim to do? What other agencies and professions are now becoming interested in the field of marriage preparation and preservation? Do you think these are sound approaches to the problem? Why?

3. We have talked considerably about the foundations for successful marriage; now what is the job ahead? What are the three steps outlined in the lesson for handling this job? Why does successful marriage depend upon action as well as attitude and understanding?

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Mission Lessons Latter-day Saint Hymns

(For optional use of missions in lieu of Literature)

Lesson 8

(Tuesday, May 19, 1942)

SOFTLY BEAMS THE SACRED DAWNING

Softly beams the sacred dawning
Of the great Millennial morn,
And to Saints gives welcome warning
That the day is hastening on.

Spendid rising o'er the mountains,
Glowing with celestial cheer,
Streaming from eternal fountains,
Rays of living light appear.

Swiftly flee the clouds of darkness,
Speedily the mists retire;
Nature's universal blackness
Is consumed by heav'nly fire.

Yea, the fair sabbatic era,
When the world will be at rest,
Rapidly is drawing nearer;
Then all Israel will be blest.

Odors sweet the air perfuming,
Verdure of the purest green;
In primeval beauty beaming,
Will our native earth be seen.

At the resurrection morning,
We shall all appear as one;
O what robes of bright adorning,
Will the righteous then put on!

None have seen the untold treasures
Which the Father hath in store,
Teeming with surpassing pleasures,
Even life forevermore.

Mourn no longer, Saints beloved,
Brave the dangers, no retreat;
Neither let your hearts be moved,
Scorn the trials you may meet.

—John Jaques.

THIS poem was written by an English convert to Mormonism. He was born in Market Bosworth, Leicestershire, England, on January 7, 1827. Throughout his seventy-three years of life he was a lover of truth, and wrote and spoke about it. His poem, "O Say, What Is Truth?" is a popular hymn among Latter-day Saints. It was this passion for truth that led him to become a member of the Church in 1845, when he was eighteen years of age.

Once, when he was a young man in England, he was accosted on the street by a youth, who asked him for money enough to buy a meal. Jaques refused the request. The next morning he read in the paper of the death of an unknown man, whose body lay in the morgue. Something told him that this man was the one to whom he had refused to give sixpence for food. On visiting the morgue he found that this was the case. Thereafter while in England John Jaques kept in his vest pocket a few six-penny pieces, and later in America a few dimes, to give to anyone who said he was hungry. This story he told the author of this lesson in explanation of the ever-present dimes in his pocket.

In 1856 he immigrated to America. He crossed the plains in one of the famous handcart companies, reaching the Rockies in a furious

snowstorm. His eldest daughter was among those who perished on the way to Salt Lake Valley.

In 1869, Elder Jaques returned to his native land to fulfil a mission for the Church, remaining there for two years. It was at Stratford-on-Avon that, one evening in a deep reverie, he composed the hymn just referred to. On his return from his mission he entered the newspaper field, working first for the *Ogden Standard* and then for the *Deseret News*. His last years were spent in the Historian's Office, as assistant. Thus his life was devoted to writing in one form or another, for which he was well fitted by nature and experience.

IN *Latter-day Saint Hymns*, there are five selections by John Jaques. They are: "Come All Ye Saints," "O Say, What Is Truth?," "Our Father, in the Sacred Name of Jesus Christ," "Silver, Gold, and Precious Stones," and "Softly Beams the Sacred Dawning." The last of these hymns was chosen by the Church Music Committee for congregational use throughout the Church during the year 1941. Since this hymn speaks of the millennium, the culmination of the life of this earth in its present state, it forms a fitting close to this series of lessons on our hymns and their authors.

The progress of thought in this

beautiful hymn is easy and natural: First, dawn is approaching, the dawning of a new day. It will be remembered that the dawn of a new day is mentioned in the first hymn studied in this course, "The Morning Breaks." While the dawn referred to in this hymn is the dawn of the Gospel era, in the hymn, "Softly Beams the Sacred Dawning," the dawn referred to is the dawn of the era when Christ will reign personally upon the earth. This latter hymn also warns us that the day is hasting on—the day of strife and bloodshed and wickedness.

In the second stanza we have a continuation of the picture of dawn—splendid, rising o'er the mountains, glowing and streaming in living rays from eternal fountains, to illumine the approaching day. And then, in consequence, there is a dispersion of darkness; nature's universal blackness is consumed by heavenly fire. All this is, of course, figurative: the dawn is not a literal dawn, but is analogous to the spiritual flood of light which will dispel error and sin preparatory to the ushering in of the new day of Christ.

The fourth and the fifth stanzas continue the picture from two aspects: first, this era will be sabbatical—that is, it will be the seventh thousand-year period in the history of the earth, and therefore it will be one of rest and worship; second, the earth will be beautiful—the air will be perfumed, and the verdure will be of the purest green.

The last three stanzas introduce us to other aspects of this spiritual morning: Presently there will be a resurrection from the dead, in which our spirits will again take up our material bodies, and we shall be

dressed in robes of bright adorning, if we shall have lived according to the principles of the Gospel. This resurrection is a treasure which God has had in store for his faithful Saints. Paul speaks of this in the famous passage, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I Corinthians 2:9) And then, in view of this surpassing pleasure, this living in the millennium, we need no longer mourn, but rather we should brave the dangers, with no retreat.

There are, therefore, two parts to this poem—one material, picturesque; the other spiritual. The material is symbolical of the spiritual.

THIS hymn, then, completes the cycle both of our course and of the history of the mortal earth. All the poems which we have considered here are not only religious, but theological in their material and spirit. They give us a complete picture of the earth's life from the point of view of revealed religion. Let us briefly review our poems again from another angle, for the purpose of seeing just how they deal with this history.

First, there is our pre-earth state, where we are with our heavenly Father and Mother. Second, we come down to earth which was made for us, a few at a time, and here our spirits take a body of flesh and blood. Third, we are taught the plan of life and salvation, the everlasting covenant, which we made with the Father. This includes the essential principles and ordinances that are necessary to our salvation—that is, our return to Father and Mother

in heaven. The heart of this plan, this everlasting covenant, is the birth, the suffering, the death, and the resurrection of Jesus Christ, a member of the Godhead, whose sacrifice for us we remember in the Sacrament of the Lord's Supper. Fourth, since man is so tempted through the flesh, so yielding, so forgetful of the spiritual, the everlasting covenant has had to be revealed to him over and over again in the progress of the centuries. But now, in this age of the world, it has been revealed for the last time, by way of preparation for the millennial period of earth. Fifth, the medium through which God has made these various revelations to man, has been the prophets and seers, of whom Joseph Smith and his successors are among the greatest. Sixth, one of the marks of a good citizen of the kingdom of God is the ability to control one's thoughts, feelings, and behavior to the extent of keeping oneself in line with the mind and will of God. Seventh, especially is it essential to instill into our youth the spirit and teachings of the Master, so that the torch of spiritual life shall continue to be held up in the forefront of this battle of life. Eighth, if this is done, we shall enter upon our better life—our immortality even—of the millennium.

This summarizes the teachings of the eight hymns considered in this course.

OF this last era in this world's history, the millennium, the prophets and the poets have told us a great deal. For example, there is that beautiful passage from Tennyson:

Till the war-drum throb'd no longer, and
the battle-flags were furled
In the Parliament of man, the Federation
of the world.

There the common sense of most shall
hold a fretful realm in awe,
And the kindly earth shall slumber, lapped
in universal law.

This same poet also speaks of one increasing purpose running through the ages, as there really is when we consider the matter from the viewpoint of the everlasting covenant.

The prophet Isaiah, too, looked forward to the time when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah 11:6, 9)

"For I will reveal myself from heaven with power and great glory, with all the hosts thereof," said our Lord to Joseph Smith, "and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand." (*Doctrine and Covenants*, 29:11) Before then the Gospel must be preached to every creature.

The poem by Elder Jaques is in harmony with all this.

Questions

1. Memorize as much as you can of the poem. What is it about? Give the substance of what is here quoted from Tennyson and Isaiah and Joseph Smith.
2. Who was John Jaques? When and where was he born? Why did he always carry bits of money in his pocket? What sort of person would do this? Read the

five hymns he wrote. What personal qualities do they reveal?

3. What is the meaning of the millennium to you? What sort of life merits

the living in this period of a thousand years? Can you uproot qualities in you that do not go with life there? Are you doing your best to do this?

Letter by Ellen Douglass Parker

(Continued from page 98)

ber that Henry will write soon and we will send some particular word in his letter. I could like you to send me a letter the first opportunity and let me know how you are going on and how my sister Mary is and all her family is. Direct Nauvoo, Hancock County, Illinois, North America. Tell all the Saints that

come here to bring all their necessary things with them, such as pots and pans and tubs and all your necessary things. Tell John Thornber to bring plenty of print and check, light print and a little patren and fustan or anything he pleases.

So we remain your affectionate son and daughter,

George and Ellen Douglass.

SONGS OF THE PIONEERS

Leslie Derbyshire

The Pioneers sang the stirring songs
That my grateful soul reveres;
Sing me the songs that these great men brought,
The songs they sang as they toiled and fought,
The songs of the Pioneers.

Than this, there's no more thrilling melody in all the world:
"The Morning Breaks, The Shadows Flee, Lo! Zion's Standard is Unfurled."

When rumor and falsehood and cruel guile
Cast their sharp and poisonous spears,
When angry words are quick to start,
Sing me the songs that will calm my heart,
The songs of the Pioneers.

Though torn with strife and passion I shall swiftly be made whole
By "School Thy Feelings, O My Brother, Train Thy Warm, Impulsive Soul."

In the days to come when my faltering soul
The long, hard journey fears;
When the dark shadows reach my door,
Sing me the songs that I hunger for,
The songs of the Pioneers.

Though dark my heart, 'twill swell with faith to hear,
"Come, Come, Ye Saints, No Toil nor Labor Fear."

Sing me the songs that stir my soul
As my journey's end appears;
When the ebbing days flow swift and fleet,
Sing me the songs that will make them sweet,
The songs of the Pioneers.

For these songs will help me greet Thee with a calm and tranquil grace,
"O My Father, Thou That Dwellest in the High and Glorious Place."

What, No Candy?

From the files of the Utah Writers' Project, WPA.

DURING the first years following the pioneer occupation of Utah's valleys, persons possessing a "sweet tooth" must have suffered perpetually, but not from toothache caused by sweets, for there was practically no sugar or sweetening to be had at any price.

In those days, people were more concerned with getting themselves and their families to the new land than with transporting adequate supplies of sugar across the plains. Overland freight costs were prohibitive after the Mormons located in Utah, and sugar in general could be purchased only as a medicine for babies—at prices approximately a dollar a pound.

Tackling this problems, human ingenuity came to the rescue of the housewife by providing a substitute, which though primitive, nevertheless served the general purpose of sweetening.

The first substance produced was a form of corn molasses, made from pressing the juice from corn stalks with a series of wooden rollers. Typical of this type of mill was one constructed at Centerville by Joel Parrish. Honey was, of course, the best substitute, and bee culture was applauded. In certain localities, a form of sugar was made by boiling the sap of trees and plants; a type of gum formed on the leaves of certain trees was also found to produce sugar by boiling and evaporation.

In the early fifties, Chinese cane was transplanted in Utah, and with the introduction of iron rollers sugar

mills turned out a greatly improved product. It was many years later, however, before a combination of overland freighting and local sugar beet industry completely met the demands for sweet stuffs in the territory.

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"Without the assistance of that Divine Being who ever attended him (Washington), I cannot succeed. With that assistance I cannot fail. Trusting in Him who can go with me, and remain with you and be everywhere for good, let us confidently hope that all will yet be well."—Farewell Address at Springfield, Illinois, February 12, 1861.

"And having thus chosen our course, without guile and with pure purpose, let us renew our trust in God, and go forward without fear and with manly hearts."—Message to Congress, July 4, 1861.

"With malice toward none, with charity for all, with firmness in the right as God gives us to see the right let us strive on to finish the work we are in."—Second Inaugural Address, March 4, 1865.

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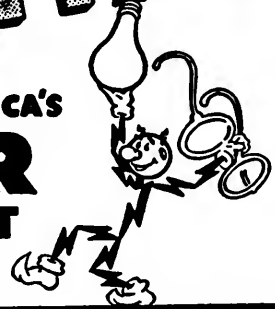
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RELIEF SOCIETY MAGAZINE



First Relief Society Meeting
Nauvoo, March 17, 1842

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The official centennial insignia has been beautifully reproduced in the Relief Society colors, blue and gold, on gummed seals the same size as the reproduction above. These are suitable for use on programs, booklets, letterheads, invitations, placecards, and for similar purposes in connection with centennial celebrations, or for other purposes during the centennial year. Price, 10c per 100, postpaid. Not available in lots of less than 100.

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RELIEF SOCIETY SONG BOOK

The third edition of the RELIEF SOCIETY SONG BOOK has just come off the press. This book is exactly like the two former editions with the addition of three new songs—the two centennial songs listed above and a new hymn, "O Father, Keep Us We Pray." The price of the new book including the three new songs is \$1.00, postpaid.

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This is a substantial, well-made binder, into which a total of twelve single copies of the Relief Society Magazine may be inserted or removed at will. This binder is covered in blue Fabrikoid, with the title "Relief Society Magazine" stamped in gold. This binder is a great convenience to Relief Society officers, class leaders, and other subscribers desiring to keep a current year's issue of the Magazine together. Price 75c, postpaid.

All articles listed above are obtainable only from
General Board of Relief Society, 28 Bishop's Building, Salt Lake City.

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This pottery plate, 10½ inches in diameter, depicts the first Relief Society meeting held in Nauvoo, March 17, 1842. Brown is the predominating color of the design on this beautiful ivory plate, with costumes in a variety of colors. The plate is bordered with gold-colored wheat heads. The inscription on the back gives information as to the organization, scope, and purposes of Relief Society. Price \$1.50, postpaid.

OFFICIAL RELIEF SOCIETY PIN

No. 1 Pin of blue baked French hard enamel and 24 carat gold-plated. Price \$1.10, postpaid.

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Both pins are identical as to design, size, and coloring. Although issued as a feature of the centennial year, this pin bears only the organization date, 1842, and will therefore be appropriate for use after the centennial. These prices include Federal excise tax.

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This 329-page book contains poems selected from the writings of Latter-day Saint women from 1835 to 1942, including all the prize poems designated in the annual Eliza Roxey Snow Memorial Poem Contest. The relatives of those whose poems are included in this anthology will be especially interested. Price \$1.50, postpaid.

CENTENNIAL COMMEMORATIVE BOOK

A special centennial commemorative book will be issued by the General Board about May 1, 1942. This book, consisting of 96 pages, size 9x12 inches, will set forth in picture and story the history of Relief Society from its beginning to and including the general centennial observance. The book will be bound in a blue paper book cover with its title, "A Centenary of Relief Society," and the centennial insignia stamped in gold. The price of the book will be fifty cents per copy.

Members wishing to be sure of obtaining a copy may place advance orders for this book with their local Magazine representatives or with the office of the General Board, which will be filled in the order in which they are received. Orders cannot be accepted without the remittance of fifty cents per copy. A special gift card will be sent with all copies of the book designated as gifts. This valuable book will make an unusual and particularly appropriate Mother's Day gift.

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The Relief Society Magazine

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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Vol. 29

MARCH, 1942

No. 3

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The Female Relief Society Of Nauvoo

What Is It?

(Published in the "Millennial Star," October 1842)

It is an institution form'd to bless
The poor, the widow, and the fatherless;
To clothe the naked, and the hungry feed,
And in the holy paths of virtue lead.

To seek out sorrow, grief, and mute despair,
And light the lamp of hope eternal there;
To try the strength of consolation's art,
By breathing comfort to the mourning heart.

To chase the clouds that shade the aspect where
Distress presides, and wake up pleasures there;
With open heart extend the friendly hand,
To hail the stranger from a distant land.

To stamp a vetoing impress on each move
That virtue's present dictates disapprove;
To put the tattler's coinage scandal down,
And make corruption feel its with'ring frown.

To give instruction where instruction's voice
Will guard the feet and make the heart rejoice;
To turn the wayward from their recklessness,
And lead them in the ways of happiness.

It is an order fitted and design'd
To meet the wants of body and of mind;
To seek the wretched in their lone abode,
Supply their wants, and raise their hearts to God.

—Eliza R. Snow.

The Cover

THE Relief Society souvenir centennial plate is reproduced on the cover of this issue of the Magazine. The design of the plate is a copy of an old etching of the organization meeting of the Society, showing Joseph Smith, John Taylor, and Willard Richards, and the eighteen charter members. Cover arrangements are by Evan Jensen.

Pictures of the First Presidency and Council of Seventy are published through courtesy of Deseret News; the Council of the Twelve through courtesy of Salt Lake Tribune.



PROPHET JOSEPH SMITH
Organizer of Relief Society, March 17, 1842, at Nauvoo, Illinois

The Relief Society Magazine

Vol. 29

MARCH, 1942

No. 3

“I Now Declare This Society Organized”

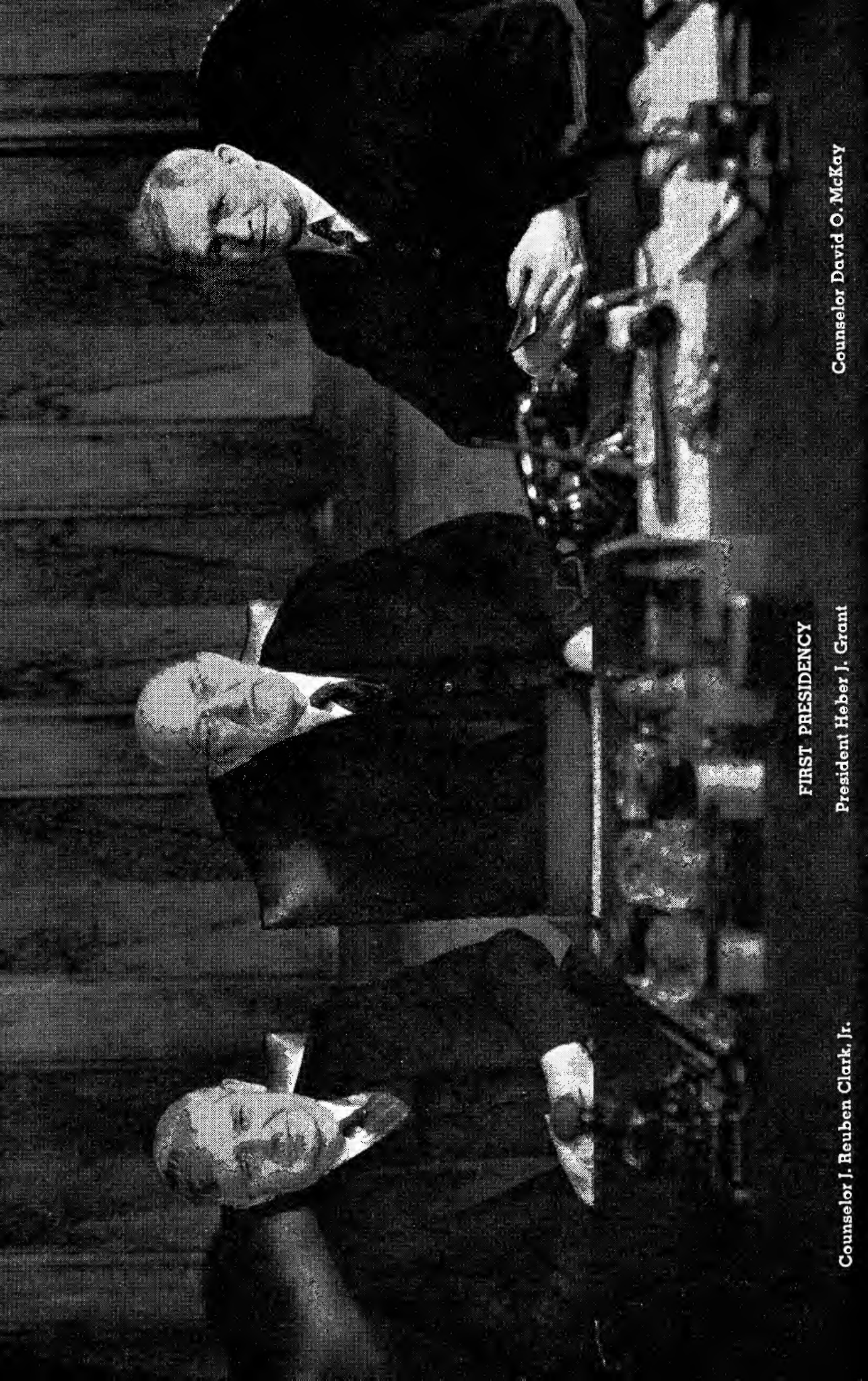
—Joseph Smith

MARCH 17, 1842, in the Lodge Room over the Joseph Smith store the Prophet Joseph Smith uttered words that initiated a new day for Latter-day Saint women when he said: “I now declare this Society organized with president and counselors according to parliamentary usages.”

Addressing the eighteen women assembled on that memorable occasion, Elder John Taylor said that he “rejoiced to see this institution organized according to the law of Heaven . . . and to see all things moving forward in such a glorious manner.” He prayed that “the blessings of Heaven might rest on this institution henceforth.”

Throughout the past one hundred years, tens of thousands of women have rejoiced that this Society was organized. They have seen it move forward in a glorious manner, blessed of Heaven.

Today it stands on the threshold of its second hundredth year with a membership of over 113,000 women grateful for the heritage of the past and eager to lend their strength to a great and glorious future.



Counselor J. Reuben Clark, Jr.

FIRST PRESIDENCY
President Heber J. Grant

Counselor David O. McKay

Message

From The First Presidency

TO the members of the Women's Relief Society of the Church, we send our greetings and blessings.

We thank and praise our Heavenly Father for the century of great achievement which has given glory to your life.

The Prophet Joseph himself established your Society for "the relief of the poor, the destitute, the widow and the orphan, and for the exercise of benevolent purposes," for "it is natural for females to have feelings of charity and benevolence." He promised that "knowledge and intelligence shall flow down from this time henceforth," knowledge that might "extend to all the world." He admonished that you were "not only to relieve the poor, but to save souls."

For one hundred years you have walked along the paths the Prophet laid out for you. Your service of unselfish devotion, your loyalty to the priesthood, your love for the unfortunate, and your ministrations to the downtrodden, have made prophecies fulfilled of the advice, counsel, and exhortations of the Prophet; for you have nursed those who were sick, cared for those who were called home, comforted those who mourned; you have fed those who were hungry, clothed those who were naked, warmed those who suffered from cold. You have sustained those whose souls were weary; you have enheartened those whose hearts were heavy.

The prayers of thanks and gratitude voiced by the poor whom you have succored have ascended to the Lord as sweet incense from a holy altar. The Lord has smiled down upon you and blessed you. He has accepted your labors as service to His Cause and for His eternal glory.

May the Lord will that in the century which is to follow, your sisters who come after you may go along the paths you have trod. May they place on still higher planes the devoted service you were organized to carry on. May the Lord bless them even as He has so abundantly blessed you. May the graces of rare womanhood and glorious motherhood which have adorned you radiate from them undimmed. May they too fight the good fight and keep the faith, that eternal glory and exaltation shall be theirs. May they likewise, in the very highest and truest sense, live the admonition of James, showing to the world that "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep themselves unspotted from the world."

May the Lord protect, preserve, and bless you always that His people may be strengthened and rejoiced to their salvation and exaltation.

HEBER J. GRANT
J. REUBEN CLARK, JR.
DAVID O. MCKAY



QUORUM OF THE TWELVE APOSTLES

Front row, left to right: Rudger Clawson, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman.

Back row, left to right: Harold B. Lee, Sylvester Q. Cannon, Albert E. Bowen, Charles A. Callis, Joseph F. Merrill, John A. Widtsoe.

To The Members Of The Relief Society

Greetings From The Council Of The Twelve

By President Rudger Clawson

THE Council of the Twelve Apostles congratulates you on the centennial anniversary of the organization of the Relief Society.

After one hundred years of faithful service the Society stands firmly and indispensably established as an integral part of the machinery of the Church. The Church is so organized by divine wisdom that every member is expected to find some useful duty to be performed, not only for his or her personal salvation, but also for the good and benefit of the Church and our fellow men.

The Lord has placed upon the men the responsibility of Priesthood, with all its ramifications and requirements. It is the duty of the Priesthood to direct the organizations of the Church, their spiritual development, and the work of proselyting among the nations of the earth, that the righteous may be gathered out. To the women, responsibilities are given, suited to their more refined, sympathetic and charitable natures, which find expression more nearly in and through the activities of the Relief Society in caring for the poor, the needy, the sick and those who are in distress and called upon to mourn. This sympathetic and helpful labor our sisters are better qualified to impart.

While this wonderful charitable organization, in the lead of the auxiliary work of the Church, did not

come into existence until March 17, 1842, yet its need and importance were foreshadowed almost from the organization of the Church. In the summer of 1830, the Lord directed a revelation to Emma Smith, through the Prophet Joseph Smith, appointing her to certain duties, but these duties were not fully made manifest or exercised until the Relief Society was organized in 1842. At that organization the Prophet said that the expression "elect lady" had received its fulfillment and it meant responsibility to perform a certain work, and that work was given to this Society.

Clothed with the mantle of mercy the Society has taught its members to be charitable, kind, and considerate of others. Not as the world dispenses charity have they labored, but in the unselfish love which builds up and strengthens not only the physical but the spiritual in their fellows. The mission of the Relief Society has always been the labor for the relief of suffering in this unselfish, uplifting influence which the world cannot comprehend.

As the Church continues to grow, the Relief Society has an ever-widening field as an auxiliary of the Church. May the Lord continue to bless it and prosper it abundantly in the glorious field which is so essential to the welfare and progress of the Church.

FIRST COUNCIL OF SEVENTY

Left to right: John H. Taylor, Samuel O. Bennion, Rufus K. Hardy, Richard L. Evans, Levi Edgar Young, Antoine R. Ivins.
Inset: Oscar A. Kirkham.



Message To The Relief Society

From The First Council Of Seventy

By Elder Levi Edgar Young

WHEN we think of what the Relief Society of the Church of Jesus Christ of Latter-day Saints stands for, we recall two lovely sayings; one from the Prophet Micah, and the other from Pope's Universal Prayer. Micah, in speaking to the people of Jerusalem and Samaria, rebukes the princes and prophets of the House of Israel who have loved war instead of peace. The ancient sage then speaks of peace in the last days and defines what the Lord requires of the people who follow Him. In words sparkling with deep feeling, he says:

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.

The other thought is from Alexander Pope's Universal Prayer:

Teach me to feel another's woe,
To hide the fault I see.
That mercy I to others show,
That mercy show to me.

A life given up to such thoughts as expressed by Micah and the poet Pope is a triumphant life, for it fulfills some absolute purpose in things that lie in the troubled fevers of the world. The members of the Relief Society of the Church go among the

people who suffer in their feelings; who need the blessings of human helpfulness; who crave for some loving word in time of death; who hunger for some blessing in days of sorrow. They are messengers of happiness to the oppressed and the needy. They love mercy. They show mercy. It is their action of love and charity that brings the most subtle and tingling sense of happiness that can be felt by any human being. It is a conduct of life built up by faith and a feeling of joy which comes from service to mankind.

No day is too cold, nor night too dark for them to go into homes far away to help in times of sickness and death. Always ready to bless the afflicted by carrying help, always bringing sunshine into homes where little children are crying, the Relief Society sisters, blessed as they are, give a silent happiness to the stricken heart and bid all who mourn to look to God.

The First Council of the Seventy takes pleasure in this tribute to the Relief Society of the Church of Jesus Christ of Latter-day Saints, and hopes that in the one hundred years to come they may continue their dreams of service and fulfill the high purpose of their creation.





PRESIDING BISHOPRIC

Left to right: Joseph L. Worthlin, LeGrand Richards, Marvin O. Ashton.

Message To The Relief Society

From The Presiding Bishopric

“To do justly and to love mercy and to walk humbly with thy God.” (Micah)

“**T**O do justly and to love mercy and to walk humbly with thy God” (Micah 6:8) is the epitome of pure and undefiled religion, for in it are manifest the true principles of life and eternity.

To do justly is the equivalent of living a righteous life; and true righteousness exemplifies part of the second great commandment, “Love thy neighbor as thyself.” To love mercy motivates one to deeds of kindness and helpfulness to his fellows; and to walk humbly with thy God portrays faith, obedience, prayerfulness, and love of God.

The motherhood of the restored Church of the Lord Jesus Christ is represented in a divinely inspired organization known as the Relief Society, the very title of which indicates its mission of service, helpfulness, and love for those in distress. The motto of this great women’s organization could well be: “To do justly and to love mercy and to walk humbly with thy God.”

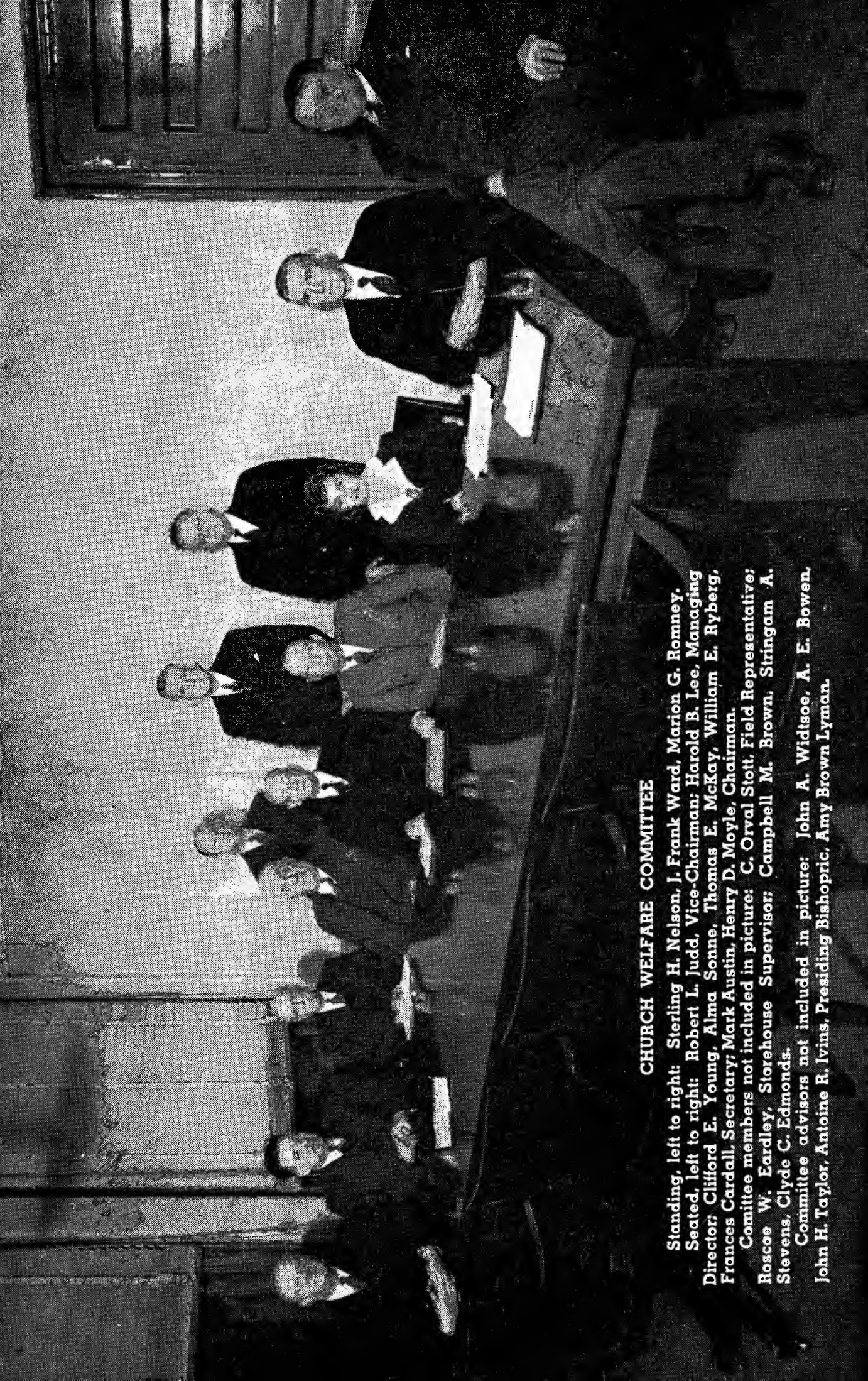
In the Meridian of Time, the Priesthood of Aaron was restored; the restoration of the Melchizedek Priesthood followed, and all of the keys for the salvation, happiness, and exaltation of mankind were again placed on the earth. The Priesthood, a perfect order and system of government, affords an opportunity of service for every man in the Church, be he young or old. But the Lord did not intend that the privilege of service would be

committed to the male membership of the Church alone, but that women should render a service peculiar to their instinct of motherly love; consequently, the Prophet Joseph Smith was inspired to call the women of the Church together and organize the Relief Society.

The composite powers of the Priesthood of the Lord Jesus Christ and the softening touch of the love of Latter-day Saint mothers has done much to alleviate pain, sorrow, and woe. There is not another united effort similar to it in the world; and over the 100 years since the Relief Society has assisted the Priesthood of the Lord, its great work of love, kindness, devotion, and helpfulness to those in the vale of poverty, sorrow, and sickness stands out as a shining example to the world.

In this day of economic stress, this great organization of mothers renders an invaluable service under the direction of the bishops of the Church, the Relief Society being the most important aid available to the bishops in administering to the needs of those in distress; and every wise and prudent bishop, fully realizing that Relief Society mothers are home managers in their own right, calls upon them to visit homes where the powers of death, sickness, and want have manifested themselves, knowing that an accurate, complete report will be rendered, which makes it possible to give assistance intelligently and according to actual need.

(Continued on page 220)



CHURCH WELFARE COMMITTEE

Standing, left to right: Sterling H. Nelson, J. Frank Ward, Marion G. Romney.
Seated, left to right: Robert L. Judd, Vice-Chairman; Harold B. Lee, Managing Director; Clifford E. Young, Alma Sonne, Thomas E. McKay, William E. Ryberg, Frances Cardall, Secretary; Mark Austin, Henry D. Moyle, Chairman.
Committee members not included in picture: C. Orval Stott, Field Representative; Roscoe W. Eardley, Storehouse Supervisor; Campbell M. Brown, Stringam A. Stevens, Clyde C. Edmonds.
Committee advisors not included in picture: John A. Widtsoe, A. E. Bowen, John H. Taylor, Antoine R. Ivins, Presiding Bishopric, Amy Brown Lyman.

To The Relief Society Organization

From The General Church Welfare Committee

By Henry D. Moyle, Chairman

IN the official announcement of the Church-wide Welfare Plan made by the First Presidency at the April, 1936, General Conference, three definite responsibilities were placed upon the Relief Society in these words:

1. Upon ward teachers, personal welfare committees of Priesthood quorums, and the Relief Society must rest the prime responsibility of discovering and appraising the wants of the needy.
2. The Relief Society should cooperate in the work (of accumulating sufficient food and clothes for the needy) by directing and assisting needy sisters in drying and preserving fruits and vegetables, providing clothing, bedding, etc.
3. It will be the business and the responsibility of bishops and their ward organizations and Priesthood quorums and Relief Societies to see that full relief collections are made.

(Official statement of First Presidency, April 1936)

If the complete story of the activities of the Relief Society during the past six years in the development of the Church Welfare Plan under that assignment from the First Presidency were to be told, it would be epoch-making.

It would tell of their courageous efforts to stimulate welfare activities throughout the Church, to supply vision and foresight to leaders who faltered, and to prod the slothful to righteous effort. It would relate of kindly visits to the homes of the needy, of the encouragement given to the weary and discouraged, of counsel and instruction given the improvident, and of lonely vigils

with the sick and the distressed. It would speak of the hours of ceaseless toil to supplement the work of the unemployed that there might be "meat" in the Lord's storehouses to protect the unfortunate against a day of want and privation.

The unselfish service of the ward and stake presidents of the great Relief Society organization has been as tender as that of a mother to her family and is paralleled only by the fatherly solicitude of the bishops of the Church. Their example has inspired the entire membership with a selfless devotion to this cause of love and mercy that seeks to "wipe out all feeling of diffidence, embarrassment, or shame on the part of those receiving relief." Never have they lost sight of the thought that the "spiritual welfare of those on relief must receive especial care and be earnestly and prayerfully fostered."

In no small part due to the excellence of their teamwork with the Priesthood quorum leaders and ward bishops, a new day has dawned in the Church preparatory for the day when the world will come to our doors and say, "Show us your way that we might walk in your path."

In the early formative years of this Plan, the General Committee was associated almost daily with Sister Louise Y. Robison and her counselors, Sister Amy Brown Lyman and Sister Kate M. Barker, and General Secretary-Treasurer Julia A. F. Lund. Their untiring efforts and

(Continued on page 221)

The Promise Of The Gospel In Helping Us To Meet Present-Day Crises

President David O. McKay

ON one of the most solemn occasions of his entire ministry, Jesus said to his chosen Twelve: "These things I have spoken unto you, *that in me ye might have peace*. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." These significant words contain both a promise and a statement of fact. The promise: If men will hearken to His "words" they shall find peace. The fact: In the world there is tribulation. There is also an implication that each is dependent upon the attitude and actions of men themselves.

No one will deny that the world today is full of tribulation. A look at the map of the continents discloses the fact that Destruction rides the waves of every ocean, and not a land but is or may be threatened with deadly bombardment. In the pathway of barbarous war, stealthily stalks the spectre of starvation, and lurking menacingly close, ready to add to the scourge of misery and death, are the ghastly destroyers, Disease and Pestilence. Sad though it is, in this world-wide holocaust the innocent must suffer even more poignantly than those whose guilt merits the disaster and death they have fostered.

Tribulation means distress or suffering caused by oppression, persecution, affliction, etc., and these are

the result of injustice and cruelty on the part of those who at present would not only subjugate but exterminate all who refuse to subscribe to their dictation or to a particular way of life.

The real source of all this lies in the hearts of men where are born and fostered the vices that breed suspicion, hatred, avarice, greed, enmity, dishonesty, treachery, blasphemy, a denial of the existence of God and of an orderly universe.

The result is that tribulation is rampant! The spirit of the anti-Christ is abroad! The achievements of science in power, speed, and mechanism misapplied by gangsters and renegades are being utilized not for the progress and happiness, but for the oppression and subjugation of the peoples of the globe. Dictatorship is on a rampage while Liberty and Freedom seek for protection and effective means of defense!

Whenever honor, virtue, and integrity are disregarded, seeds of sorrow and suffering are sown. In World War I, Belgium was invaded because of the violation of a sacred treaty considered by the perpetrators merely as "a scrap of paper." As a consequence, among other tragedies, beneath the ruins of Fort Loncin lie buried three hundred and fifty loyal soldiers who preferred death to dishonor. In the present war, a

broken promise preceded the invasion and subjugation of Czechoslovakia. As a result of treachery and jealousy over three thousand officers and men were massacred at Pearl Harbor—and so we might multiply illustrations, showing how tribulation and anguish of soul come from dishonor, deceit, ambition, suspicion, hatred, etc.

Isn't it about time that man, the boasted crown of creation, began to use just a little of the God-given reason he possesses, and to seek earnestly and conscientiously for the "things" that will bring peace?

The Gospel not only promises peace and contentment, but names the conditions upon which peace and contentment are predicated. These conditions apply to the nation as well as to the individual.

A Promise Regarding the Land of America

The Lord has promised that "This land (America) shall be a land of liberty," provided iniquity shall not abound.

"If they shall keep his commandments they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their inheritance; and they shall dwell safely forever."

It is interesting to note that on December 23, 1941, a member of the House of Representatives in the Congress of the United States (Mr. Smith of Washington), made the following significant comment on the necessity of the nations to live more nearly in accordance with righteous principles:

"The peoples and Nations of the earth, including ourselves and our own beloved country, have disre-

garded and violated the basic laws of the Universe, which are spiritual and moral. In his second inaugural address, one of the most sublime utterances of modern times, which we in this solemn hour would do wisely to read, Abraham Lincoln enunciated the eternal verity that Nations as well as individuals are subject to the just judgments of Almighty God for their conduct and deeds.

"This terrible war of Armageddon which engulfs the world has come upon the children of men as the inevitable effect and natural result of sin, selfishness, prejudice, greed, ignorance, idolatry, and the worship of mammon. Men collectively have failed to heed the rules of life and the laws of Nations as revealed by God the Father in the Christian Bible.

"Mr. Speaker, for many years it has been evident to thinking men and women that we are sowing the wind and would ultimately reap the whirlwind. Social injustice, industrial cruelty, racial prejudice, national selfishness, national arrogance, national pride, have brought upon all mankind the punishment and penalty which must inevitably follow as the final effect of wrongdoing and unrighteousness. The governments of the earth have failed miserably to properly appraise and evaluate the dignity and worth of human personality and the human soul. No Nation, not even our own, has practiced the virtues of true democracy—Christian democracy. Democracy is not merely a political system—not only majority rule by popular elections and governments by parliaments and congresses. Democracy is far more than that. Democracy is individual liberty—equality of op-

portunity and justice for the individual. The Christian Bible truly reveals the certain method and perfect plan whereby such democracy—the Kingdom of God—shall be attained and become a reality upon earth for all mankind.

“My colleagues, the Nations and peoples of earth must go back to God the Father, no matter how hard, how long, or how bloody the road. The conflict in which we are now and will be engaged during the coming years shall determine the destiny and type of government for mankind for the next thousand years. By our courageous faith, by our patient sacrifice, and by our loyal obedience to God we shall build a permanent new-world social order, founded upon the enduring and eternal principles of Christian truth and justice. This will be the grand climax of mankind’s age-long endeavor and imminent struggle to conquer the chaos of evil forces and achieve and establish the divine order of the ages—peace, plenty, and prosperity for all Nations and all mankind.”

Notwithstanding her many shortcomings, her weaknesses and sins, and the blunders of those who guide her destiny, in the main the United States has been as unselfish in her international dealings and as willing to help the downtrodden and oppressed, as any nation in all history. While God will inevitably punish her transgressions, He will as inevitably reward her virtues; so, in these days of tribulation, comfort and hope can be found in the promise of the Gospel that this nation is secure so long as it abides by the principles of righteousness and peace; and that “there shall be none to take away the land of their inheritance.”

Promise and Conditions for the Individual

Conditions that will bring peace and comfort to the individual are as easily found and named as are the evils and vices that bring tribulation, and if cherished in proportion to their worth are as easily practiced. A few of the fundamentals of these Jesus referred to when he said: “These things I have spoken unto you that in me you might have peace.” Summarized they are (1) acceptance of Christ as the Way, the Truth, and the Life; (2) a love of God manifested in deeds; and (3) a love for one another. In other words, as the Savior said on another occasion: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, . . . and thy neighbour as thyself.”

But skeptics and pessimists say that these principles are too general, too idealistic, that mankind is too near the beasts of creation, struggling to eke out an existence, even to attempt to apply them in daily life. In reply we say, men and women have practiced them and have been happy, and have made the world better in so doing. A group did it in Jesus’ day, and they have influenced millions of lives since. There have been millions since their day, some heralded on the pages of history and others of whom the world has never heard who, through love of God, truth, and of fellow men, have “never yielded to the pressure of circumstances,” and who, though they faced persecution and even death, could say in their hearts as the Prophet Joseph Smith declared as he turned into the path that led to his martyrdom: “If my life is of no value

to my friends, it is of no value to me." Such moral heroes ever strive and, to a great extent, succeed in adding to their "faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

It is gratifying to know that there are hundreds of thousands of men and women today who are turning their hearts yearningly toward the Way, the Truth, and the Life. The world needs millions more whose influence will counteract the evil spread by the multi-millions who love the world, the flesh, and the anti-Christ.

The Spiritual Life the True Life of Man

After all, the spiritual life is the true life of man. It is what distinguishes him from the beasts of the forests. It lifts him above the physical, yet he is still susceptible to all the natural contributions that life can give him that are needful for his happiness or contributive to his advancement. Though "in the world, he is not of the world."

Jesus taught that men and women fail to live truly, and really amount to nothing unless they have spirituality. The spiritual force underlies everything, and without it nothing worth while can be accomplished. "Spiritual needs can be met only by spiritual means. All government, laws, methods, and organizations are of no value unless men and women

are filled with truth, righteousness, and mercy. Material things have no power to raise the sunken spirit. Gravitation, electricity, and steam are great forces, but they are all powerless to change the motives of men and women. The wealth of a Rockefeller cannot heal a broken heart, and the wisdom of all our universities cannot turn into the paths of righteousness a wayward soul. Men can be born again only through religion."

The Gospel, Glad Tidings of Great Joy, is the true guide to mankind; and that man or woman is happiest and most content who lives nearest to its teachings, which are the antithesis of hatred, persecution, tyranny, domination, injustice — things which foster tribulation, destruction, and death throughout the world. "The fruits of the spirit are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Hope Even in Death

Finally, a belief in the Gospel robs death of its terror, and gives assurance of eternal life for each individual. It is true that from the moment of birth we turn toward death; and

Come he slow or come he fast,
It is but death that comes at last.

Yet, the promise of the Gospel is that "He that believeth in Christ, though he were dead, yet shall he live."

What the sun in the heavenly blue is to the earth struggling to get free from winter's grip, so is the Gospel to sorrowing souls yearning for something higher and better than mankind has yet found in this war-ridden world.

Relief Society General Presidents

Personal Reminiscences

Annie Wells Cannon

AS the centennial of Relief Society approaches, I am looking backward recalling faces and figures of the great women lead-



EMMA HALE SMITH

General President of Relief Society 1842-44

ers of the organization. Hundreds of them I have known, but outstanding among them are the "elect" women designated *president*.

Truly grateful am I that I have intimately known them all, with one exception—Emma Hale Smith. Acquaintance with these women has been a rare experience that has enriched my life immeasurably.

When I was a young girl, a choice group of "the leading sisters" occasionally met in a social way in the homes of each other. They would relate incidents and experiences of the early days in the Church, bear their testimonies and sing praises to

the Lord. Why I was permitted to be present on these occasions I know not, save that in later years I might testify of the things I learned. There were present women from Nauvoo, some of them charter members of the Relief Society. They often spoke of "Sister Emma," and from them I have in mind a picture of her like an etching.

EMMA HALE SMITH was a tall, graceful, dark-eyed woman with an oval face and an abundance of dark hair. She was high-spirited and animated. The early years of her married life brought many disappointments and sorrows which she met with courage. When at long last she had seeming security in her Nauvoo home, she was gracious in hospitality, generous, and sympathetic. Under her leadership the Relief Society was well launched and started on its way to advancement. Again came persecution, her tragic widowhood, and the exodus from Illinois in which she elected not to join. To others fell the task to carry on.

ELIZA ROXEY SNOW was held by the women of the Church as an oracle. She was a distinct Hebraic type, refined, intellectual, and sublimely spiritual. Her presence demanded attention and respect, a silent, undemonstrative admiration. She had dark, piercing eyes, dark hair which she wore smoothly parted under a cap of black lace and velvet rib-

bon. Her attire was always neat and of somber colors, and she was most precise in speech and manner. The picture seems austere, but she was

laughingly yielded to their persuasions. She had a rather ascetic life, officiating daily in the House of the Lord, writing prose and poetry,



ELIZA R. SNOW

General President of Relief Society 1866-87

really very human, and her greatest desire was the welfare and advancement of the women of the Church, to whom her word was law. Only twice do I remember when her counsel went unheeded. Once was in the days of retrenchment and reform when she designed a uniform called "The Deseret Costume," advising its adoption. The older sisters were not enthusiastic, and the younger ones rebelled. After all, she was just about one hundred years ahead of the times, for the slacks and blouses worn today are very similar in style. Another occasion was on one of her birthdays when her friends gave her a long, black silk cape with a crimson velvet lining. She insisted that it be changed for one with a less brilliant lining, but they put it around her and seated her like a queen; she



ZINA D. H. YOUNG

General President of Relief Society
1888-1901

studying and reading, and communing in prayer—a worthy example to Latter-day Saint women.

ZINA D. HUNTINGTON YOUNG, known throughout the Church as "Dear Aunt Zina," was greatly loved for her broad charity—charity in accordance with the admonition of Paul. To her, Relief Society owes its watchword, "Charity Never Faileth."

It is sweet to recall her kindly ways, her motherly solicitude, her beautiful madonna-like face, her soft voice and serene dignity. She was a good neighbor and an unfailing friend. She had an understanding heart, and those who heeded her wise counsel did not make mistakes. I recall many circumstances which were tragic enough to cause anger or

despair in those concerned, when Aunt Zina would grasp the situation in her calm, placid manner and create a peaceful atmosphere; her influence was like oil on the troubled waters. Her gifts were many.' She was an eloquent speaker; she could stir one to tears or wonder when she related stories of her experiences. She had the gift of tongues and the interpretation thereof. On the occasions referred to when the sisters met in their home socials, I have heard Elizabeth Ann Whitney sing in this gift and Aunt Zina give the interpretation; both were aged women whose voices generally were not good, but on these occasions their voices were like the voices of young women, and the words of blessing were in beautiful verse.

BATHSHEBA W. SMITH was a queenly woman, large of stature and of commanding presence. She was the last survivor of that choice group of eighteen charter members of Relief Society, and she often testified of the Prophet Joseph's teaching on the blessed occasion of the organization of the Society. One of Aunt Bathsheba's characteristics was a sympathetic understanding of young people. She had had a romantic girlhood and even in her eighties still enjoyed reading an old-fashioned love story. I recall with a smile an occasion when she visited one of our Retrenchment meetings. Some of the sisters were advising the girls "not to follow the wicked fashions of the world, and to discard their frills and furbelows." Some of the girls spoke and promised to cut the ruffles from their skirts. Then Aunt Bathsheba stood up in all her dignity and said, "I was married at

eighteen, and my husband, Brother George A. Smith, said to me, 'Don't think you are an old lady because you are married, and that you have



BATHSHEBA W. SMITH

General President of Relief Society 1901-10

to give up your girlish ways. Carry your starch bag in your reticule to keep the shine off your face, and be as beautiful as you can.'” (These were the days before make-up.) I believe there were not many discarded ruffles, and the girls all loved her.

EMMELINE B. WOODWARD WELLS was delicately exquisite in face and figure, keen of mind, refined, intelligent, loyal, and tender; yet with it all she was the most courageous and valiant woman I have ever known. For nearly forty years she was secretary of the Relief Society, during which time her life was like a golden thread weaving together the activities, struggles and achievements of the Society into a beautiful tapestry. *The Exponent*, the wheat, the silk, the Deseret Hos-

pital, the Woman's Store, these and the lives of the Latter-day Saint women, all were her concern. She loved the society of children and

industrious student and a leader among her playmates. At an early age she evidenced the qualities necessary for her later activities. She,



EMMELINE B. WELLS

General President of Relief Society 1910-21



CLARISSA S. WILLIAMS

General President of Relief Society 1921-28

young people, and her beautiful testimony of her first meeting with the Prophet Joseph Smith and the scene in the Grove when the mantle of the Prophet fell upon Brigham Young has been borne to thousands from the pulpit and by the fireside. She had passed her eightieth birthday when she was called by President Joseph F. Smith to the general presidency of the Relief Society, which office she held for eleven years. She was the last of that Nauvoo group, a silver link in the chain binding the old and the new.

CLARISSA SMITH WILLIAMS was the first of Utah's native daughters chosen for this office of General President of Relief Society, an office which she graced with unusual poise and efficiency.

As a young girl she was a bright,

like a number of other young girls, was called into the Relief Society by President Brigham Young to learn to braid straw that we might be able to make our own hats. Clarissa was one who accomplished that end, most of us never did, but we all admired her dexterity immensely. When visitors came to our school in the Social Hall, we knew she would be the one called to show off the progress of our work. She could melt us to tears with her rendition of "The Bridge of Sighs" or "The Snow, The Snow, The Beautiful Snow." All these things were a preparation for success in her later years. She was a pleasing speaker, having a clear voice, and she was wise in her counsel and advice to the sisters. Her home life was charming. It was always delightful to visit there, for she was a gracious and

hospitable hostess. In Relief Society work she had a wonderful background, having held every position

superintended the work in the gauze rooms; and she is lovely when in her white apparel she officiates among



LOUISE Y. ROBISON

General President of Relief Society 1928-39

from ward teacher to General President.

LOUISE YATES ROBISON presided for eleven years with queenly grace and dignity. She too came up from the ranks, having worked in the Church auxiliaries from childhood. In her young married life she was active in ward and stake Relief Society work, so she came to her position as General President well qualified to carry on. It is a notable fact that in all the hundred years of the organization there has ever been marked advancement, never any retrogression. Sister Robison is tall and graceful with a beautiful, animated countenance. Courteous in manner, she wins admiration wherever she appears. She is extremely neat in appearance and in her work—her loveliness will be remembered when in her Red Cross costume she



AMY BROWN LYMAN

General President of Relief Society 1940—

the sisters in the temple. She is held in loving admiration by all her co-workers throughout the Church.

AMY BROWN LYMAN is a beautiful woman with a charming personality. She possesses many gifts, not the least of which is that of making friends. She has a brilliant mind and is an expert in those things which she engages to attain. Had she chosen her own career as a young girl, one would have thought she would have chosen it along dramatic or artistic lines, but fate directed otherwise and led her into the field of social work, where she fitted perfectly into the Relief Society pattern. In an entertaining way she keeps large audiences or smaller groups in rapt attention while she relates experiences, describes adventures, or gives instruc-

(Continued on page 221)

The Rise Of The Women's Auxiliaries

Clarissa A. Beesley

Member of the Y. W. M. I. A. General Board

AT the commencement of any great movement there are found inspired souls who dream dreams of mighty accomplishments. Their faith and courage never falter; step by step they go forward. We can well believe that in the early days of the Church, men, and women too, had visions of the Zion that was to be. Those who had heard the Prophet Joseph predict that the Saints should become a mighty people in the midst of the Rocky Mountains must have caught his spirit and in hope looked forward to that day.

The Prophet knew that women, as well as men, would play an important part in building the structure on the foundation he had laid, and therefore we are not surprised that, under the inspiration of the Lord, he organized the Relief Society on that memorable March 17, 1842. We can imagine that with prophetic eye he looked through the years, beholding the hosts of noble women performing their mission of mercy, bringing comfort and peace to thousands, teaching and guiding the mothers of Israel, becoming a bulwark to the Church.

He and others were dreaming, too, of the needs and opportunities of youth, for there was organized in Nauvoo, during the winter of 1843, a group which might well be called the forerunner of the Mutual Improvement organizations. We read:

One evening, in the latter part of January last, a few young people having assembled at the house of Heber C. Kimball, the follies of youth and the temptations to which they are exposed generally, but more especially in our city, became the topic of conversation. The company were lamenting the frivolous manner in which they spent their time, and their too frequent attendance at balls, parties, etc. Then Elder Kimball proposed that an appointment should be given out expressly for the young ladies and gentlemen, and he would give them special instruction and advice which the spirit of the Lord might suggest to him, which if followed would doubtless lead to a reformation in the conduct of his young friends. The proposition was received with delight and acted upon with alacrity. . . . a number of young people assembled at the house of Elder Billings where Elder Kimball addressed them for some time upon the duties of children to their parents, to society, and to their God; exhorting them to lay aside their vanity, light mindedness, pride, and frivolity, and endeavor to show themselves worthy of the religion which they had embraced.

The address was so well received that it was voted, almost by acclamation, to hold a similar meeting the following week. Decided to meet in Brother Farr's schoolroom as Elder Billings' house was too small.

Then follows an account of several meetings held in succession, at each of which Elder Kimball spoke to the young people in "that simple, plain, and affectionate manner which goes directly to the heart."

At the fifth meeting, President Smith was present and appears to have been deeply moved by the number in attendance, and also by their attitude. Since he had organized the



FIRST PRESIDENTS OF THE CENTRAL (GENERAL) BOARDS OF THE
WOMEN'S AUXILIARIES

Left to right: Louie B. Felt, Primary Association; Eliza R. Snow, Relief Society;
Elmina S. Taylor, Y. L. M. I. A.

Female Relief Society in the spring of 1842, no doubt the subject of charity and benevolence was still upon his mind, for he advised these young people to assist the needy and unfortunate. He gave them as an immediate project the case of a brother who was lame and without a home. At first the young men met alone to formulate a plan to carry out this and other relief work, but it was soon decided to ask the young ladies to join them. They therefore organized under the name of "Young Gentlemen and Ladies Relief Society of Nauvoo." "This society met on the last Tuesday in each month at 6:00 p. m."¹

Thus the older women and the young girls were brought into active participation in the work of the Church. We have no historical account of any organization of children, but "Aunt" Emmeline B.

Wells always insisted that there were a few children's meetings held in Nauvoo, conducted by some of the sisters.

THE dream of auxiliary work, and particularly the part women were to play in it, persisted after the entrance into the valleys of the mountains, but the tasks of those beginning years in Utah were so strenuous that a period of time elapsed before efforts were made toward a realization of this dream.

As early as 1853, however, a group of pioneer women, no doubt with the memory of their beloved Nauvoo Society still fresh in their minds, met in the Social Hall, Salt Lake City, to organize themselves into a unit for women's work. Other organizations soon followed in the various wards of the city, evidently with the full encouragement of the authorities of the Church, for in 1866 we find Eliza R. Snow, that woman of

¹Times and Seasons, Vol. IV, p. 154.

inspired mind and soul, appointed by President Brigham Young to assist the bishops in organizing ward and branch Relief Societies throughout the Church, a work which she continued until the end of her life in 1887.

Then in 1869 came the retrenchment movement, in which both the older and the younger women were to be so vitally concerned. President Young had noted in his travels among the people that they were vying with each other in the matter of entertainment as well as in dress. Often the women were kept from their meetings in order to make preparations for meals. This troubled him and, meeting M. Isabella Horne, another pioneer woman of outstanding character, while she was visiting in Gunnison, he said to her:

Sister Horne, I am going to give you a mission to begin when you return to your home—the mission of teaching retrenchment among the wives and daughters of Israel. It is not right that they should spend so much time in the preparation of their food and adornment of their bodies, and neglect their spiritual education.²

Mrs. Horne entered upon this new duty with humility, but with energy. After counseling further with President Young, Sister Snow, and others, the ward Relief Societies were called together in her home, and the matter was presented to them. The sisters manifested much interest and informally organized themselves, thus beginning the Senior Retrenchment Association. This was the commencement of the

uniting of a group of wards, and presaged the stake unit.

But President Young had further plans. Like the Prophet Joseph, he was deeply concerned over the welfare of the young people and could also see that they were essential to the growth of the Church. On November 28, 1869, in the old-fashioned parlor of the Lion House, he called together his family to effect an organization among his daughters which was destined to spread until it should touch the lives of all the young women of the Church:

. . . . The husband and father sat, as was his wont, in the middle of the long room by the round table. Beside him was his loved friend and counselor, President George A. Smith, and on the red velvet davenport, the seat reserved for visitors, sat Sister Smith. At his right hand was "Aunt" Eliza R. Snow, with her tall, slim figure neatly and plainly clad, her fine old Hebrew face with its deep-set eyes and clear-cut, regular features composed with their usual customary serenity. Around the room were ranged the rest of the family as usual.

President Young proceeded to give his reasons for calling them together:

I have long had it in my mind to organize the young ladies of Zion into an association, so that they might assist the older members of the Church, their fathers and mothers, in propagating, teaching, and practicing the principles I have been so long teaching. There is need for the young daughters of Israel to get a living testimony of the truth. Young men obtain this while on missions, but this way is not opened to the girls. More testimonies are obtained on the feet than on the knees. I wish our girls to obtain a knowledge of the Gospel for themselves.

. . . . We are about to organize a Retrenchment Association, which I want you all to join, and I want you to vote to retrench in your dress, in your tables, in

²*History of the Young Ladies Mutual Improvement Association*, p. 31.

your speech, wherein you have been guilty of silly, extravagant speeches and light-mindedness of thought. Retrench in everything that is bad and worthless, and improve in everything that is good and beautiful. Not to make yourselves unhappy, but to live so that you may be truly happy in this life and the life to come.³

The officers chosen were: Ella Y. Empey, president; Emily Y. Clawson, Zina Y. Williams, Maria Y. Dougall, Caroline Young, Dora Young, Phebe Young, counselors—all daughters of President Young.

Now Sister Snow had a dual responsibility, not only to place the older sisters on a sure foundation, but also to assist the younger women. In a very few months both the Senior and Junior Retrenchment Associations were going forward rapidly and successfully. In Salt Lake City there were branches in most of the wards, and others were being effected in Ogden, Cache Valley, Box Elder County, Provo, and other places, generally under the direction of this great woman.

On May 28, 1870, there occurred in the Fourteenth Ward the ninth meeting of the Ladies Cooperative Retrenchment Association, the minutes of which are the first on record. These minutes indicate the close bond of fellowship and love between these "mothers and daughters" which was to continue into the future and always:

Sister Zina D. Young said that we had met to serve God, that she was happy to see so many of the sisters together. She stated that the Female Retrenchment Society had never been organized in public; that they had met at Sister Horne's and organized there, but it was necessary to do

so in public. She then presented Mrs. Mary Isabella Horne as presidentess of the Ladies' Co-operative Retrenchment Association. Unanimously accepted.

. . . . Sister Eliza R. Snow then said she wished to make a few remarks with regard to the Young Ladies' department. It was President Young's suggestion, because he thought they would have more influence, as the reform was to consist not only in table retrenchment, but in the trimmings, and trailing dresses, also short ones. [She hoped] that the sisters, when they begin to retrench in long dresses, might not shorten them so that modesty blushes. . . . If the angels were to come in our midst, how would they be able to distinguish us from the Gentiles?⁴

What a busy decade that must have been from 1870 to 1880! As new wards and stakes came into existence, so also the women's groups multiplied.

In 1872, the first woman's magazine of "Mormondom" came into existence—*The Woman's Exponent*, under the patronage of Brigham Young, Eliza R. Snow, and others. This paper although not owned and controlled by the Relief Society, was the accredited organ of the Society. Lula Greene Richards was its first editor, serving for a period of five years, during the last two years of which she was assisted by Emmeline B. Wells, who succeeded her as editor. These two young women became well known and loved among the Saints, and like Sister Eliza R. Snow, both of these editors possessed the sweet gift of poetry.

With his interest in youth ever fresh and intense, President Young saw fit to organize in 1875 the young men of Zion, giving Junius F. Wells the important task of supervision. He named this organization "Young

³Ibid, pages 7, 9, 10.

⁴Ibid, p. 33, 34.

Men's Mutual Improvement Association." This influenced the young women, and they at once desired a similar name, so that by 1877 we have the "Young Ladies' Mutual Improvement Association." And with this change, the word "Retrenchment" seems to fade from the picture in both the younger and older groups, Relief Society coming again into its own.

AND now a new opportunity for women was dawning in the field where, after all, they are at their best—that of working with little children. There had been some faint beginnings along the line of organized work with children before this—perhaps at Nauvoo, and also among the pioneers. "Aunt Louisa's (Wells) Manner Meeting" had captured some boisterous youngsters and taught them lessons in courtesy and gentleness and the cardinal virtues of honesty and truthfulness. Here and there, weekday groups are believed to have sprung up temporarily. But in 1878, another great woman came into the foreground with her inspired thought of organizing an association for little folks.

It was in March, 1878, that Mrs. Aurelia Spencer Rogers, of Farmington, Utah, thought of an organization for little boys where they could be taught "everything good and how to behave." She noticed that many of them were allowed to be out on the streets at night and were learning things that little boys should never learn. Some of them were growing up to be "hoodlums" rather than Latter-day Saints and gentlemen.⁵

She consulted Sister Snow, who conferred with the leaders of the

Church, and the result was that Bishop Hess of Farmington, where Sister Rogers resided, gave her permission to preside over an organization for children. Immediately the thought came to her that girls should be included, especially to participate in the singing, so she again sought Sister Snow's advice by letter.

The answer from Sister Snow was written from Salt Lake City, August 4, 1878. It said, "My dear Sister Rogers: The spirit and contents of your letter pleased me much. I feel assured that the inspiration of heaven is directing you, and that a great and very important movement is being inaugurated for the future of Zion. . . . You are right—we must have the girls as well as the boys—they must be trained together."⁶

It was Sister Snow who named this newest of organizations over which women were to preside—The Primary; and it was she who later outlined the program which should bless the multitudes of Zion's boys and girls.

Thus, by the close of the 70's, the dream of women's work in the Church of Jesus Christ of Latter-day Saints was well on its way to glorious fulfilment.

EIGHTEEN-EIGHTY! The Jubilee year of the Church and the birth of a new epoch in the auxiliaries! Eliza R. Snow, who up to this time had guided the work of all three branches of the women's work—for the older women, the young girls, and the children—was now to relinquish part of her heavy responsibility. She was asked by President John Taylor to call together all of the women for a "Sisters' Conference" as he desired to

⁵The Children's Friend, April, 1940, p. 166.

⁶Ibid, p. 167.

separate the work, at least in part, and to place it under three central (general) boards. Two meetings were held, one in the Tabernacle and one in the Assembly Hall. In the first meeting the Primary Board and the Relief Society Board were organized in the order named. Louie B. Felt was made president over the Primary Association, and Eliza R. Snow was made president of all the Relief Societies. In the afternoon Elmina S. Taylor was selected to preside over the Young Ladies Mutual Improvement Association. From this eventful hour the two new presidents took their place among the honored Latter-day Saint women leaders.

The full story of the work of those early General Board members would make interesting reading. In buggies and whitetops they traveled, for days and sometimes for weeks at a time, throughout the stakes and wards, establishing local organizations, strengthening those already begun, and putting into operation new plans as they were born.

There were programs to formulate, "guides" to prepare containing

texts for study, correspondence to carry on, and the many other details incident to the work of these new organizations. Other magazines were to be founded, one for each of these groups; there were departments to be organized with graded courses of study, and new assignments to be fulfilled as they were received from time to time from the presiding Priesthood.

A new day in the women's auxiliaries had arrived—a new day of intensified effort, expansion, progress.

ONE hundred years have passed since the Prophet Joseph Smith turned the key for women. Eliza R. Snow and those other choice spirits have gone to their rest, leaving behind a rich legacy. The dream is in part fulfilled, but new visions beckon onward. The first of these three groups proudly commemorates its centennial anniversary, while we of the other two organizations pay our tribute of love and honor. United in a great purpose, whether serving the mothers, the youth, or the children, the womanhood of the Church must ever move forward to its high destiny.



MORNING PRAYER

Norma Wrathall

Today is here! The sun's cascade, new pearled,
 Splashes the early sky with sparkling hues.
 Above the sounds of waking birds, the world
 Rouses to life, gives me this day to use.
 Now I make haste to strive with eager hand—
 Oh, let me know the way to work with skill,
 Not err in sin, nor waste, but understand,
 So, when these hours have gone, their pattern will
 Reflect against the glowing evening sky
 The same bright colors that the morning knew;
 Fulfillment of the promise made, if I
 Keep willing hands and heart steadfast and true.

The Joy Of Progression

What Relief Society Means To Me

Leah D. Widtsoe

TWO forces are ever present in the mortal world. One leads men toward their Father in Heaven; the other leads downward toward Satan who is the author of darkness. Nothing in this world is static; every living thing is either growing or retrogressing. Human beings are either becoming more intelligent, are improving their lives day by day, or they are becoming less active, less willing to learn and thus less useful. It is impossible for one to stand still intellectually or spiritually or to always be content with things as they are. If we are not climbing upward, growing, learning, improving ourselves, we are bound to be on the downward track.

If we can grasp this great truth and understand its deep significance we have learned one of the greatest lessons of life. There is no compromise with truth; no halfway measures will insure progress. It is wise to plan that life shall be so lived from day to day that one is increasingly just a little nearer the source of light and truth instead of farther away.

The Right of Choice

The blessed privilege enjoyed by all God's children is that each has, or should have, the inalienable right of free agency, the power of choice, the right to use his will to do right or wrong, to obey or to disobey law. However, there are so many tempting lanes to follow, so many distractions along the way, that unless one

has a guide one is apt to get lost or to err in judgment, at times unintentionally. That all may be guided in this upward reaching toward the light is the purpose of the Gospel of Jesus Christ.

Fortunately the Gospel as a guide to a happy, useful, and successful life is within the understanding and reach of every son and daughter of Adam. It is designed for the use and uplift of all men, women, and children, and its blessings cannot be monopolized by any race, or class, or age group. In its scope, provision is made for the development and comfort of every soul—man, woman, and child. There is work for each to do in climbing upward for his own soul advancement as well as to assist in the upward climb of others.

The Relief Society for All Women

For this purpose the Priesthood was restored and the different auxiliaries in the Church were organized. The Priesthood is held by all righteous men in the Church. Through the organization of the Relief Society, provision was made that all the women of the Church should have the opportunity for growth and uplift by the use of their own faculties according to their faith and works. Unquestionably the Prophet was inspired to organize the womanhood of the Church so that they too might have the opportunity to develop their innate gifts, to study and achieve a better understanding of the Gospel with its power to lift

all God's children. It is a blessed thing to know that our Father in Heaven loves his daughters quite as much as He does His sons and has provided for their welfare and progress.

The sisters who were active in this first organization, just one hundred years ago, were united in their desire to assist in caring for the refugees from the country roundabout whose homes had been destroyed by their enemies and who kept pouring into Nauvoo for protection. The Nauvoo sisters shared their homes, and used all their spare time in sewing for the men who were working on the Nauvoo Temple as well as for anyone in their midst who might be in need. When the suggestion was made that they organize themselves into a Society for helping the poor and unfortunate, they went to the Prophet for his advice on the drafting of their constitution. He replied to them: "This is not what you want. Tell the sisters their offering is accepted of the Lord. But He has something better for them than a written constitution. Invite them all to meet me and a few of the brethren—and I will organize the sisters under the Priesthood and after a pattern of the Priesthood." The leaders of the Church met with the sisters, and the Relief Society was organized. The brethren suggested that the name "Benevolent Society" would be expressive of the aims of the Society, but the women preferred the name "Female Relief Society of Nauvoo." The women had their way, and thus our Relief Society was born and christened.

The Prophet met with the sisters many times, and as a result of his inspirational guidance and their un-

tiring efforts, the aims and policies of the new Society were gradually formulated and crystallized. At a Relief Society meeting held on June 9, 1842, the Prophet said: "The Ladies' Relief Society is not only to relieve the poor, but to save souls." What a glorious mission for the womanhood of Christ's Church! This had been considered the special prerogative of men and ministers; but a modern Prophet under inspiration had the vision of the mothers of the race extending their upbuilding powers far beyond the limited circles of the individual homes.

The scope of the Society has gradually developed until it may be said to rest on a stable, four-square foundation:

1. It provides for the all-round physical and mental development of the individual woman; and by lifting her, the home and family are benefitted. A definite educational program is a vital part of Relief Society activity.

2. The Society gives the opportunity for every woman to benefit others outside her home, as well as herself and family. To care for one's own advancement only would be but a selfish aim; but through study and responsibility every woman is better prepared to care for self and others positively, that sickness, delinquency, and misfortune may be measurably prevented. It is so much better to use our powers to prevent sickness and sin than to devise means of relief or of cure. This is and should always be our greatest aim.

3. The Society helps to provide for those in distress; for in spite of the greatest care and precaution, misfortune may and does at times overtake everyone. Therefore, the Society is a great blessing to all members in time of trouble or when in need of intelligent help for causes beyond control.

4. Possibly of greatest importance is the opportunity the membership has to study and apply the truths of the Gospel of Jesus Christ, that their spiritual natures may be

developed and the Gospel be more completely understood and lived by them day by day. Thus they are preparing themselves to be better mothers, wives, and companions of those who hold the holy Priesthood of God.

In brief these aims may be thus stated: (1) self improvement; (2) uplift of others and prevention of evil; (3) relief of distress or misfortune; (4) spiritual growth and development for all. Thus it may be seen that the scope of the Society is much broader than its name indicates.

Why Attend Relief Society?

Every woman needs some activity outside her home. Her life is so confining, so engrossed with hard though uplifting work and petty details, that were she to have no outside interests it would be easy for her to become stale and unprogressive in her outlook on life. If her outside activities are merely social, she is apt to become shallow and to deteriorate mentally as well as spiritually.

The Relief Society offers just the stimulus needed by every woman for constant self-improvement, as well as for the upbuilding of family, home, and community.

So, if one were to ask me tersely, "What does the Relief Society mean to you, and how has it blessed your life?" I should have to answer thus:

First, it gives me the chance to be a social human being. Through it I am able to meet congenial women who have the same ideals that I have and who are striving to grow and improve themselves as I am. Even though some of them may not be congenial at first, I learn to appreciate them and like them better as I know them better. They are of my time, and most of them have problems to meet that are similar to mine. So I enjoy knowing these

women, and from a social point of view alone my time is well spent in going to Relief Society. I am aware that we may not all have the same conditions financially, nor have we had the same chances for education, travel, and other advantages, yet we are all working for the same goal—improvement for self and others—and I cherish the opportunity of being one with these women and mingling with them weekly throughout most of the year.

Second, I am able to learn something definite every time I go to my Relief Society meeting. The programs are so arranged that I receive some benefit every time I attend. I am also often entertained and greatly interested by the varied activities. Members are encouraged to study at home the lesson that is to be given the next week. If I am wise, I do study during the week—if only for a few moments at a time—the coming lesson, for thereby I learn more and enjoy the lesson hour much more as well as being more highly profited thereby.

Third, the program in recent years has given much help for improving family relations as well as stimulating a greater interest in social and mental health and well-being. Anything that will help me to be a better and healthier person is worth while; and even though I am a grandmother and my family is reared, yet I learn many things that I am glad to pass on to my daughters and friends. Women of all ages constitute the membership of Relief Society, and improvement is there for all.

Fourth, the Relief Society has helped me greatly to cultivate the few gifts that have been given me

and to learn how to become self-reliant. I realize keenly my limitations, yet the Society has encouraged me, as it does every member, to try when asked and to do my best. I have learned to avoid criticising others as I hope others will refrain from doing when my faults become too evident. In other words, the Society helps women to think, speak, and act for themselves—to be independent human beings, not just echoes of their "Lords and Masters" or mere passive members of society. By improving our minds and all our opportunities, we become much better and wiser companions for our husbands and children, or for our friends and dear ones should we be unmarried.

Fifth, the Society stimulates and helps to satisfy my craving for the finer things of life. It is easy for a busy mother to become so absorbed in the daily grind that there is no time for anything but the newspapers—and often they are neglected. Good literature should be the companion of everyone who desires to grow, and the Relief Society program helps all to keep up an acquaintance with the best in literature. The *Relief Society Magazine* is always a good companion for me, and when I read it faithfully I am always built up and feel that I can carry on, no matter what life may bring me.

Another joy that the Relief Society has brought me is the exquisite pleasure of listening to the Singing Mothers of modern Zion. It has been my lot to travel widely and visit many of the stakes of Zion. Always when I see the groups of white-clad women, ready and able to sing the songs of Zion as well as some of

the lovely classic music of the masters, my heart is thrilled beyond measure; for I know that singing mothers are always better mothers. If mothers sing, children will sing also.

I love the name "Singing Mothers," for every mother should sing to her babies in her home, and especially should she sing in her heart for the great gift of motherhood. Every woman is a mother at heart, and whether or not she has been blessed with children, she may sing with the rest of us.

The beautiful music given by these singing groups is always uplifting. I have heard as fine music and as well rendered a program from them as from any chorus I have ever heard and much better than some I have heard. Even though some of their renditions may at times fall short of standard, yet I know their very attempts to sing together make them better women. Those who practice good music are far less prone to gossip and backbite than they would be were they not engaged in such uplifting work. If the mothers of Zion cultivate good musical taste and practice what they learn we may be sure that we shall all be better people. May the voices of the Singing Mothers of Zion never be stilled, and may their efforts increase until the earth shall be filled with song instead of hatred and war!

Sixth, and of greatest benefit to me, is the opportunity the Society affords me to study my religion, to become more and more conversant with the great truths of the Gospel of Jesus Christ. If the Gospel was given in the beginning and restored in our day for the benefit of every individual on earth, then it is just as

necessary for women to study and practice its precepts as it is for men. Indeed, their need may be greater, for as the mothers of men it is their duty to guide and direct their families during their most formative years.

The Priesthood quorums meet weekly and study different phases of Gospel principles. Because of the Relief Society, the women may also meet weekly and have the chance to study and learn increasingly more and more of restored truth. Were it not for the Society I might not have my privilege of definite, consecutive study of Gospel principles. It is often difficult and sometimes well-nigh impossible for women to leave home Sunday morning to attend Sunday School, or Tuesday evening to attend Mutual; but by planning wisely, most women may arrange to leave for an hour or two one afternoon a week to attend the Relief Society meeting. This is my chance to become conversant with the principles of the Gospel, to develop the spiritual side of my nature, and to get nearer to my Father in Heaven while I learn more of His hand-dealings with His children. Of course, I could and do study the *Bible* and other Church books at home, and while I receive much benefit therefrom, it is not as stimulating as when discussion is made possible by the many points of view expressed by the members of the Society. Intelligent group study is often more beneficial than individual effort, though the latter is also essential to progress. The study of theology always lifts me to a higher conception of life and gives me added strength to carry on my daily duties. It also makes me a

more interesting companion for my husband and a much wiser guide and friend for my children and their friends. If my husband were indifferent to the Gospel or even were he not a member of the Church at all, it would be all the more important for me to be faithful in my attendance at Relief Society that my own and my family's lives might be enriched thereby.

A Wealth of Benefits

One of the greatest attractions of Relief Society to me is its beautiful democracy. Any good woman may become a member if she so desires—there is nothing “exclusive” or “high-brow” about our Society. All the benefits here enumerated may be possessed by any woman who will join, and all are invited to participate in some phase of the varied activities. This is as it should be in the Church of Christ and as it must be in the world before peace may reign. Equal opportunity for progress and happiness must be available to all the people of earth. The Gospel teaches how it may be done.

I wish that more young women would become members of the Society — especially young mothers. The program is particularly needed by them and is adapted to their use. So many problems arise in the home that receive new light after study and discussion in the Society program. Really, the most crucial need is here, for only as there are better, wiser mothers, may the race improve and may sin be conquered. The home is indeed the cradle of all progress.

If mothers cannot leave young children at home, a room in the
(Continued on page 221)

In Retrospect

President Amy Brown Lyman

CHAPTER III

STUDENT, TEACHER, TRAVELER

IN the fall of 1888 I entered the Normal Department of Brigham Young Academy. My sister Susan and I were driven to Provo by father in a farm wagon along with some furniture and supplies, and we were located in a large room near the school where we were to do light housekeeping. Each week end provisions from home were sent to us across Provo Bench.

The school was then located in the old Z. C. M. I. warehouse near the railroad depot, where it had been housed since the fire had destroyed its original home, Lewis Hall, on Center Street. It occupied the whole second floor of the warehouse, with several offices and the laboratory on the ground floor.

To me the school was a surprise, a marvel, and a delight. It did not matter that the building was a plain ordinary warehouse, nor that the desks were long, crude, table affairs with chairs of the kitchen variety. It was the spirit and atmosphere of the institution which were so fascinating and satisfying. I had heard a great deal from my brothers and sisters and other former students about how fine the school was, how the spirit of the Gospel permeated every quarter, and how the students regarded religion as the most important subject in the whole curriculum. I had anticipated much, but the reality exceeded my expectations, and I found that the wonders

of the school had not half been told. That year seemed to me to be the happiest of my life, and the world such a fascinating place in which to live. It was during this period that I met and fell in love with my future husband, Richard R. Lyman, so why shouldn't it be the happiest time of my life?

As I think of it now, the school was really as remarkable as I then thought it was, for it featured those things which are most important in this life and in the life to come.

There were a number of excellent teachers, but the most important, best loved and honored was, of course, Dr. Karl G. Maeser, who stood at the head and was really the soul of the institution. Tall and thin, dressed in a Prince Albert coat, he personified the idea of the old professor, and ruled the school like a general. Trained for his work in Old-World education centers, he was an educator of the first rank, a fine scholar, and a finished teacher. His enthusiasm and earnestness, his unwavering faith and spirituality, his fine character, and his daily life were a constant inspiration to his students and stimulated them to greater effort and accomplishment than they had thought possible. He loved the calling of a teacher and often said he hoped he would be able to teach in heaven. I was a member of his Theology class, in connection with which we had a



AMY BROWN, AGE 18

monthly testimony meeting, and I was also a member of his classes in History of Education, Theory and Practice of Teaching and, occasionally, Elocution, when he substituted so ably for the teacher of that subject. Next to my own parents, Brother Maeser influenced my life. Our daily devotional exercises brought us all together each morning when there would be singing and prayer, a message from Brother Maeser or one of his associates, and special instructions, if there were any to give.

A quotation from an address I gave at the B. Y. U. Alumni banquet in June, 1941, further describes school life in 1888:

"School life as I knew it under Brother Maeser at the old B. Y. A. when school was held at the warehouse was interesting, profitable, happy, satisfying, and wholesome.

As I look back, I recall many fine extra-curricular features. For example, on Sunday morning at 10 o'clock there was a special meeting (or chapel service it might be called) in the school assembly hall for students. It was known as the Missionary meeting. Impromptu speaking was encouraged, and anyone who had the desire might address the assembly. Students ambitious to become public speakers, sometimes, unbeknown to their class mates, prepared these so-called impromptu speeches. Returned missionaries also enjoyed the privilege of making reports here. These meetings were always well attended.

"Then there was the Domestic Department established to look after students during out-of-school hours. In each boarding place, one student was appointed to act as monitor. It was his duty to look after the rest and to report regularly in Domestic meeting, held monthly, as to how things were going, and whether school rules were being observed. Students were not expected to be out at night, even until 7 o'clock, without special written permission from Brother Maeser himself. Nine o'clock was considered a late hour. These permission notes were signed—Msr.

"For recreation we had Polysophical Society which held forth every Friday night, when excellent literary and musical programs were given by the best talent available in the school. And once in five weeks there was a student dance in the school assembly hall which began at 8 o'clock and closed promptly at 12 o'clock. We were so happy in those dances we did not notice the poor, splintered floor. We were not ex-

pected to frequent public dances. Nor did we. I never heard anyone complain, however, about school restrictions. Everybody seemed satisfied and happy."

I was graduated from the Normal School in June, 1890, and was selected, with several others, to make a short speech at commencement exercises. It was customary then for a number of students to appear on the commencement program.

Graduating with me in the class of 1890 were two of the choicest spirits and most faithful and devoted friends I have ever known, and two of the finest and ablest persons this state and Church has produced — they were Prof. Alice Louise Reynolds and Dr. George W. Middleton. We studied together, and together we prepared for our final examinations. This close friendship with these two precious souls covered a period of fifty-two years and ended only with their recent deaths, which occurred less than one year apart. Miss Reynolds was like a sister to me. My home was her home. She came and went as she pleased and was always welcome. During two summers she joined us in study — one summer at the University of Chicago and one summer at Cornell University. While my husband was presiding over the European Mission she spent the summer with us in London, where we visited many historic and literary shrines together. Dr. Middleton, so greatly beloved by every member of our family, came to our home often, on friendly as well as professional calls. He always called on Christmas morning, and since his death Christmas morning is for us no longer the same.

A few weeks after my graduation, I was engaged by Brother Maeser to go back to the "Y" and take charge of what was then known as the "Primary Department," and under his supervision and direction, in the fall of 1890 I began my work as a teacher, at a salary of \$40 per month — one-third cash and two-thirds tithing script.

In 1891, the B. Y. A. was moved from its temporary home in the Z. C. M. I. warehouse to its new home on the new campus, in the northern part of the city, now known as the lower campus. The new building, college hall, was considered a real palace by the students. Here we had central heat, a telephone, and other conveniences.

I taught in the Training School of the institution for four years and had the privilege during that time of working under President Benjamin Cluff, Jr., who was a constant inspiration to both his teachers and students, and Prof. George H. Brimhall, that dynamic and forceful teacher and builder of character, who was in direct charge of the Training School. In addition to my work in the Training School, I taught, at different periods, needle work, physical education, and during an emergency I served as matron of the school.

I used to feel at times that teaching in a Church school had its handicaps, especially for young women who loved fun, parties, and dancing as I did. The teachers were supposed to be very circumspect and to set a good example, which was rather hard on the younger faculty members. Party dresses with low necklines and short sleeves were not very common and were taboo for us.



FACULTY OF B. Y. A., 1890

Front row, left to right: Mary Lyman (Gowans), Otilie Maeser (Phelps), Amy Brown (Lyman).

Center row, left to right: Ephraim E. Gowans, Prof. Benjamin Cluff, Jr., Dr. Karl G. Maeser, Prof. Joseph B. Keeler, Emil Maeser.

Back row, left to right: Prof. George H. Brimhall, Prof. N. L. Nelson, Prof. E. B. Isgreen, Hyrum Anderson.

One great disappointment that I remember distinctly was when I was advised not to take part in a grand masquerade ball given in the Provo Theater by the society folk of the town. It was really the ball of the season, and all of my girl friends dressed and masked for the occasion. I felt quite rebellious at being advised not to take part and argued the point with Brother Maeser. I told him I had been held down all my life, and that I was tired of being

a bishop's daughter and a Church school teacher. I think I even shed a few tears about it. But I finally gave in, and sat in the front row of the dress circle—we called it bald-headed row—with the older people, where I watched my friends enjoy all the fun that accompanied those old masquerade balls.

For several years I boarded in the Maeser home, where I was treated as a daughter of the house. It was a home of order, system, regularity,

and immaculate cleanliness, as well as a home of rare culture and refinement. Sister Anna Meith Maeser, daughter of an educator, wife of an educator, born and reared in a home of luxury and refinement in the great art center, Dresden, Germany, was an expert and frugal housekeeper and homemaker, and looked constantly to the welfare and comfort of her distinguished husband and his household.

Because of her understanding and appreciation of the rare abilities of her husband, and of the importance of his work and mission as a great teacher and leader, and because she realized his great need for proper care and consideration in his strenuous work, she always subordinated herself and her personal interests to him and his work. She felt that first things should come first. She was innately modest and unassuming, and willing to remain in the background. Her abilities and qualifications were therefore not generally known or fully appreciated. Brother Maeser never had one moment's concern about how the income could best be spent, about the condition of his home either inside or outside, or about his personal effects and clothing. His always immaculate and dignified appearance in his well-pressed trousers and Prince Albert coat was due in no small measure to the attention and care of his practical and devoted wife.

While visiting Germany in 1938, we were thrilled when President and Sister A. C. Rees informed us that our tour through the East German Mission would include visiting branches in and about Dresden. We had hoped that we might be able to

visit this famous city with its great art gallery, reputed to be one of the best three in the world, where there are many famous original paintings, including Raphael's "Sistine Madonna" and Hoffman's "Head of Christ." We were also interested in the city because it was the birthplace and former home of Sister Maeser who had been a second mother to me. She had often told me of her father's work there as director of the Budich Institute, a noted Lutheran college where she herself was educated, of her lovely childhood home of luxury and comfort, and of her marriage in a fashionable Lutheran church to her sweetheart from Meisen, who was her father's chief assistant and vice-director of the Institute. We were also overjoyed to find that a short side trip from Dresden was planned to visit the elders in Meisen, which was the birthplace of our beloved Brother Maeser. We went to the house where he was born and saw the sacred little slant-ceilinged upstairs bedroom where he first saw light. As we stood there we seemed to hear again the ringing testimony of our precious teacher, which had been his greatest source of comfort and an inspiration to his students. We signed our names in a book which had been placed there by Dr. James E. Talmage. How appropriate for Doctor Talmage, the brilliant student and faithful follower of Brother Maeser, to seek out the birthplace of this great teacher and have a tablet placed upon it! We also went to the china factory where Brother Maeser's father, who was an artist, painted china, and where the chair in which he sat as he painted is still preserved. We found they were still using the identi-

cal rose pattern which he used so long ago. The cups and saucers and other pieces looked exactly like those the Maeser family brought to Utah and treasured so highly, and which I remember so well. I was deeply touched on this day.

After these visits I marveled more than ever at the courage and bravery exhibited by Brother and Sister Maeser in giving up so much for the Gospel, in facing so bravely the hardships and poverty of their early days in Utah. Through all their trials and tribulations they never faltered in their loyalty to the Church. One of my most prized possessions today is a gift book from Brother Maeser—a beautifully-bound book—Scott's *Lady of the Lake*, presented to me on my nineteenth birthday. On the flyleaf are to be found these words: "Feb. 7, 1891. To Miss Amy Brown, in kind remembrance of her teacher and friend. Dr. Karl G. Maeser."

Teaching children is always interesting whether in a private or public school. From the B. Y. A., I came to the schools of Salt Lake City, where under that able educator and gentleman, Dr. J. F. Millspaugh, who was then superintendent, I worked at a salary of \$100 per month, which seemed a fortune to me. Professor William M. Stewart had offered me a position in the Training School at the University of Utah, but I felt that I had served my time in teacher-training work.

The Salt Lake City schools were then operating under a board of education which was anti-Mormon, and which a few years previously had reorganized the school system and eliminated practically all Latter-day Saint teachers, and imported teach-

ers from the outside to take their places. When I began teaching here in 1894, there were only a few Latter-day Saint teachers in the entire city. What a blessing that much of the prejudice against the Mormons has been overcome! I heard Anna Garlin Spencer, a brilliant American woman, say in an address that prejudice should be classed with other destructive forces such as war, poverty, and disease. It was always a mystery to me why some people who were so antagonistic to the Mormons chose to live among them.

While I was still at the B. Y. U., the Salt Lake Temple was dedicated, April 6, 1893. Upon the invitation of President Francis M. Lyman, I accompanied him and his daughter, Mrs. William H. King, to the sessions on the first day. It was one of the most thrilling spiritual experiences of my life. As I sat there during those impressive services I thought, as no doubt did many others, of that other April 6, 1853, forty years before, when the cornerstones of the great edifice were laid, and of the hardships and struggles of the people during these many years in their efforts to carry on the work; also of the long years of steady and continued effort which had been put forth to produce this sacred and magnificent temple.

The dedicatory prayer was offered by President Wilford Woodruff, then 86 years of age. As he stood there before the people with hair and beard as white as snow, the essence of purity, gentleness, and faithfulness, he reminded me of the prophets of old. In later years as I became intimately acquainted with President Woodruff, my appreciation and admiration of this gentle

and righteous man were unbounded.

Since that time I have visited all of the temples erected by the Church except the Nauvoo Temple, and I have visited a number of times the spot upon which it stood. I also had the privilege of attending the dedicatory services of the Canadian Temple, August 26, 1923, and the Arizona Temple, October 23, 1927, which were dedicated by our beloved prophet and leader, President Heber J. Grant, who in his ringing voice thrilled his hearers with his glorious prayer and with the earnestness of his testimony.

THE summer of 1895 was a red-letter period for me, for it was then I took my first long trip from home—a trip which made such a great impression upon me that I always enjoy recalling it. Traveling about the country in those days before the invention of the automobile was much less common than it is today.

The tour included Chicago, Ann Arbor—where I went to attend the graduation exercises of my fiancé at the University of Michigan—New York, Boston, and Washington. Returning, I visited my father's people in Illinois. I had made great preparation for the trip by replenishing and refurbishing my wardrobe. I remember especially the beautiful, cream silk formal dress trimmed with white passementerie, which I wore to the grand senior ball at Michigan University.

I traveled to Ann Arbor with President Francis M. Lyman, my future father-in-law, one of the most genial and lovable personalities I have ever known, and an ideal traveling companion. While in the col-

lege town, I was the guest of my brother, James L. Brown, later Professor of Education at the B. Y. U., and his interesting family.

The commencement exercises at this great University and the social functions connected therewith were full of interest and excitement for me. Richard R. Lyman was president of his class, and we were shown many courtesies and were entertained lavishly by his friends. It was said of him at that time that he was the most popular student on the campus. He had been president of his class in his sophomore year, and was elected president again in his senior year. This is the highest college honor the students can confer upon a classmate. And as if that honor from his classmates were not enough, twenty-five years ago he was elected president of the class (1895) for life. He made friends largely because he could not help it. He likes people and believes that on the whole the human race is pretty good. I was rather startled at the attention he received from the charming Michigan coeds. This set me to thinking.

I had the honor at this time of being presented to President James B. Angel of the University, who gave us an unhurried and extended interview. President Angel was one of the greatest college presidents of his day. He was very courteous and kind and was especially interested in President Francis M. Lyman—his background and his people. Of him President Angel made sympathetic inquiry about a number of former Utah students who had attended Michigan University and had made notable records there among them were George Sutherland, William

H. King, James H. Moyle, and Benjamin Cluff, Jr. There was great warmth in his greeting and charm in his manner.

I saw New York with a group of Z. C. M. I. buyers and members of their families. It would be difficult to explain how thrilling New York was to the women members of the party, this being their first visit to the great metropolis. Born and reared as I had been in a small village, this was especially the case with me. The elevated railroad and the subway were equally mysterious, and the theaters and business districts marvelous. Many courtesies were extended to the party by the various business houses with which Z. C. M. I. was connected. It was interesting as well as gratifying to note the respect in which this great Mormon institution was held among business men in New York.

My father's people in Illinois received me very kindly, especially his sister, Aunt Sarah Thomason, who took me into her home and her heart and escorted me about to visit a number of the nieces, nephews, and cousins. They were all interested in me as the daughter of a favorite relative and as the first of his children to visit them. They felt as if he had been almost lost to his family

when he joined the Mormons. Then there were some who were quite curious, as they had never before seen a Mormon.

I visited the old cemetery near Pinckneyville where many of the Browns had been buried, and the old homestead and farm where my father had lived and worked and played, the fields and forests where he had roamed—all of which he loved so dearly, but had left for the sake of the Gospel.

The farm was bordered on one side by a dense, virgin forest which had purposely been left in its native state. Here I saw huge hardwood trees, the largest and loveliest I had ever seen, especially the maples and oaks. Beneath them there grew tall ferns, ivy which wound itself about the trunks of the trees, and gorgeous, sweet-smelling, wild herbs and flowers. After seeing his former home and surroundings in this beautiful and fertile country where corn grows taller than a man, sometimes ten feet high, I could understand why he loved trees and verdure and why he had worked and struggled so hard in his mountain desert home to produce trees. I have seen him many times carry water in a bucket across a field to refresh a beloved shade tree.

(To be continued)

Relief Society Jubilee

“THE celebration of the fiftieth anniversary of the first organization of the Relief Society, March 17, 1842, was held in the large Tabernacle in Salt Lake City, March 17, 1892, and was largely attended by those resident in the city. Many strangers and tourists were also present. The stands were handsomely ornamented with flowering plants, principally calla and Easter lilies. The large organ was draped with the stars and stripes, the flags extending across, and a large oil painting of Joseph, the Prophet, was hung high in the center; below it was an immense key made of the most beautiful flowers, underneath which was the picture, life size, of Emma Smith, the first president of the Relief Society, and on her right a picture of Eliza R. Snow, the second president, and on her left that of Zina D. H. Young, the present president.”—Relief Society Minutes.

Prize-Winning Story
Relief Society Centennial Short Story Contest



VERA HINCKLEY MAYHEW

Men Must Work

Vera Hinckley Mayhew

Third Prize

MARY stood between Sister Faulk and Jane Bower as they sang "Let's Be Kind to One Another." The melody soared and filled the small basement room where Relief Society was held. Such a plain little room, old furniture, faded draperies, chairs that didn't always stay up; but it was beautiful to Mary. So was the small, lumpy woman beside her, because if it

hadn't been for Sister Faulk, Mary's life would have been ruined. Her throat tightened until she couldn't sing as her mind flew back to that day three months before that had been the turning point in her life:

TOM was already up when Mary awoke that morning. She could hear the scratch of his razor. She pushed her feet into a pair of shape-

less mules and thrust her arms into a shabby house coat that was none too clean. Out in the kitchen she spread a cloth on the table, not caring that it didn't hang straight and that there were spots on it from the day before. She put bowls and spoons at four places and a package of ready-cooked cereal, a bowl of sugar, and a bottle of milk in the middle of the table.

Almost before she had finished, the children slipped into their places, filled their bowls with cereal, heaped the cereal with sugar and poured on milk. Tom came in and began to eat in strained silence. Mary just sat. Her abstraction was so complete that she didn't notice when the children slipped from their places and went outside. Only when Tom pushed away his half-eaten food and rose from his chair with such suddenness that it went clattering across the kitchen floor did she look up.

"Mary," he said, "don't you even care about the children? Neither Sally nor Ray had washed for breakfast. Do you have any idea where they have gone? This isn't Kaysville, it's Los Angeles, a pretty big place to turn six-year-old kids loose in."

"They'll come back when they're hungry," she said listlessly.

"Which should be soon," he answered, "judging by the kind of breakfast they had." He looked with loathing at the table. "This is no food for growing children, nor for a working man either. You've got to snap out of it. I know I was a brute to tear you away from your mother. But after all you're a married woman and should be grown up if you are ever going to be."

"I don't want to do anything," she said. "I'm so lonesome I could die. For four months it's been like this. I tell you I can't stand it." She put her head on her hands, and the tears spilled out between her fingers.

Tom pulled on his hat as if it were a live thing that had offended him, and walked out of the house.

Without waiting to clear the table Mary went into the bedroom and threw herself across the unmade bed. Why had they ever come to this terrible place? They had been so happy back home. Tom had a job—not a very good one, but they could have managed. Mom lived just around the corner. She invited them to dinner often or brought over something she had cooked. Mary could depend on leaving the children with Mom while she had an afternoon with the girls or went in to Salt Lake for the day. If her work got behind, Mom would help her for a half day to get her work caught up. Then Tom got a chance to take a job in this airplane factory, and nothing would do but they must pick up and move.

Mary had no idea how long she had been crying when the doorbell rang. Her eyes were red and swollen, but she didn't care. Even if it were only the Fuller Brush man, she'd talk to him. She couldn't buy any brushes, but she'd keep him talking as long as she possibly could. For a few minutes she might forget the way Tom had looked at her. As if the mess they were in was her fault! He was the one that had moved away from Utah.

SHE got up from the tumbled bed, pressed a cold cloth against her burning eyes and went to the door.

For a minute she was sorry that she had. The two women on the step were so neatly dressed that her house coat suddenly looked as bad to her as it really was. The parched grass on either side of the walk was a reproach. With an almost defiant expression she asked them in and found chairs for them.

"Are you Mrs. Martin?" the older of the two asked. At Mary's nod, she continued. "We're Relief Society visiting teachers. I'm Sister Faulk, and this is Jane Bower," she said, indicating her companion. "We haven't seen you at Church."

"We took the children to Sunday School once," Mary said, "but it was so dreadful not to know anyone that I never went again. Tom usually goes to Church Sunday evening, but I stay here with the children."

"Try again soon, won't you?" Sister Faulk asked. "This time you'll know Jane and me."

Mary found it hard not to respond to the smile of genuine friendliness on the woman's face.

"I know how hard it is to be away from home for the first time," Mrs. Faulk continued. "I had that experience twenty years ago, and Jane came here a bride about six months ago. She was fresh from a round of parties, and the quiet almost got her at first."

Jane smiled at the older woman's teasing. "I disliked the quiet at home and the noise outside," she said, "but I like it here now."

Mary felt swift surprise. These women had been as lonely as she was, and they had overcome it. But then, they hadn't left someone like Mom. She didn't intend to get used to it. She meant to make Tom go back.

She found herself telling them

about her life at home. She wanted them to understand why she could never like it here. She wanted Sister Faulk to know that her life hadn't been like just anyone's. She had an uncomfortable feeling that Sister Faulk understood too much.

The rest of the day Mary was able to accomplish more. In the back of her mind was the feeling that she would like to earn the good opinion of Sister Faulk. She decided that she wouldn't quarrel with Tom any more. That night when he came home she would talk to him calmly, make him see that she could never be happy here. Surely he would understand that it was better to live where you could be happy than to have any amount of money.

That night when Tom came home, the children, clean and smiling, were waiting for him eagerly. The odor of roasting meat and the good, spicy smell of fresh baked gingerbread came out to him.

When dinner was over and the children were in bed Mary came into the living room where Tom sat reading the evening paper.

"Not working tonight?" she asked.

"Not tonight," he answered, and didn't explain that he had felt too discouraged about conditions at home to put his mind on mechanical problems, and that he had passed up the weekly research appointment.

She snuggled on the arm of his chair and rubbed her cheek against his hair. "Let's talk a few minutes," she said. "After you left this morning I cried a long time. I was so lonesome that when you were cross I couldn't stand it. Then the Relief Society teachers came, and somehow I saw my house through

their eyes. I could see that you were right when you said that we couldn't go on like this. I can't seem to get up an interest in anything when I'm so miserable, and there are so many things I don't know how to do. Won't you see if you can't get your old job back or make contacts with some other firm back home? To be there with family and friends is so much more important than any money you can earn staying here."

Tom's arm dropped away from her waist. He had felt so encouraged—and now this. Her seeming improvement was only a build-up to get her own way. His voice was tight as he answered her.

"It isn't a matter of money. I thought you understood that. We are living in perilous times, when it is every man's duty to do all he can to preserve our way of life. Down here I'm able to work with others to improve our war equipment. Those improvements will be just as important when peace comes again. I'm taking a man's part in a man's struggle."

Mary stood up and faced him. "Doesn't it mean anything to you that I'm perfectly miserable?" she asked.

"Yes, Mary, it does. It means so much that if you can't adjust I'll have to give up and go back. I'll have to forget my dreams of doing something really worthwhile and take you back where your mother can take care of you." His lips tightened bitterly.

Mary walked over to the window and looked out. As far as she could see the lights were winking—a million lights in thousands of homes and not one house that held a

friend; a labyrinth of streets down which she could walk and no one to speak to her; a hundred stores to fight her way through and no one caring whether she got what she wanted or just got trampled. If I can't adjust, she thought. Why must the woman always adjust? A line from an old school reader came back to her: "For men must work, and women must weep." She supposed it was the same in every generation. A lot had been said about the emancipation of women, but when it came right down to it a woman stayed home and waited for some man to come back to her.

"Will you give me three more months?" she heard Tom say.

Three more months of loneliness in the midst of crowds! The lights of the city blurred and became a huge ball that spun around and around. She tossed her head to clear her eyes and spoke in a hopeless tone. "Yes, you can have your three months, and I'll make every effort to adjust. I'll play fair."

"That's my girl," he said as he took her in his arms. One of us has to be unhappy, she thought, and it might as well be me. It did feel good to be in his arms again.

"If you just can't get used to it, darling, I'll take you home, I promise," he said. She crept up closer to him.

THE next Sunday, Mary took the children to Sunday School, and Sister Faulk introduced her to several people. Then Jane came in and sat by Mary, giving her hand a tiny squeeze that seemed to say, "I'm glad you're here."

A day or two later Sister Faulk brought her daughter to stay with

Sally and Ray, and she took Mary downtown to a cooking class. They shopped together frequently and almost every morning talked a few minutes on the telephone.

One day at Relief Society the work director handed Mary a piece of cloth, a pattern, and a pair of scissors. "Follow the cutting guide, and you can't go far wrong," she said.

Mary sat down and studied the pattern layout carefully. Then she pinned the pattern on the cloth and began to cut. Her fingers trembled, and she felt sort of all gone in the pit of her stomach; but others around her were cutting, and she would, too. Jane showed her how to cut the notches, and someone else showed her how to be sure the pattern was straight with the material. Finally, the dress was cut. Having cut it, Mary wanted to sew it. She made arrangements to go to the Relief Society room on afternoons when the sewing machine was not in use. When she had finished the dress, it was just the right size for Sally, and she decided to borrow the pattern and make one like it for her own little girl.

The night Sally's dress was done, Mary dressed the child in it for dinner. She could hardly wait for Tom's comment. Sally had been cautioned not to say a word until Daddy did, but she strutted and preened as if she had never had a new dress before. It was pink with rather wide white stripes and pockets crosswise of the material. It had a little, square neck that set off Sally's little, round chin to perfection.

"Hello," Tom said, "here's my sweetheart all dressed up. A package from home, Mary?" he asked.

"Mommy made it," the child shouted.

"Mommy did? How come?" Tom asked.

"I've been helping with the welfare sewing at Relief Society," Mary answered. "I made a dress all alone for the ward donation to the welfare plan, and it turned out so well I made this one for Sally."

"It sure is swell," he said, his eyes shining.

The next morning an electric sewing machine was delivered. There was a card tied to the leg. Mary opened the envelope and read:

To my wife, who is a grown-up woman.
With all my love. Tom.

Tears filled Mary's eyes. She had never been so happy before. She was growing up, and she liked the sensation.

She liked the Tom who came home to her evenings now, too. He stepped so joyfully and had such a fund of things about his work to talk over with her. When they invited people into their home or when they went out she noticed how other men listened to Tom, and her heart beat with pride in him.

ONE morning, when the three months were almost up, she got a letter from her mother:

You seem to be liking it down there in California, and I am glad. While we miss you, we know that you must be where Tom can do his best work.

For a while I was worried about you. Even if Tom had given in to you and come back home your marriage couldn't have been successful. Whatever came up the rest of your lives, whether he said anything or not, you would know that he felt that if you hadn't spoiled his big chance things would have been different. A woman can't let her husband down in something

big and ever mean the same to him again.

I've been interested, too, in what you've said about your friend, Sister Faulk. Relief Society must still be doing business at the old stand. Once when you children were all sick my Relief Society visiting teachers came in with food already cooked, and they took my clothes home to launder. They made it possible for me to get through that siege.

I remember, too, my mother's story about the time her father was on a mission to England. That was in the early days of the Church, and Mother was just a small girl. Her little brother was very sick, and Grandmother hadn't been able to leave him in order to work, and the cupboard was painfully bare. Mother and her smaller sister were playing on the floor, although it was long past bedtime. Grandmother was sitting at the bedside of the boy. She seemed to have forgotten she had other children. There was a knock at the door, and when Mother opened it two women came into the room. One of them folded Grandmother in her arms and said, "I just knew you needed me tonight." They stayed all night. The next morning the child was better. Arrangements were made to get food and fuel until Grandmother could work again.

These visitors were called the Necessity Committee in those days, but the work they did was just the same as that done by the visiting teachers today. The necessities, though sometimes different, are just as real today as they were a hundred years ago. I'm glad they found you, dear, and glad you could take advantage of their help.

Mary raised her eyes from the page and sat thinking. Four generations of her family helped in time of need by Relief Society visiting teachers! Her mother was right. Her need had been as great as her grandmother's, although it was different. She had Tom with her, but she had nearly lost his respect; and love can't last long when respect is gone. She had been a woman who hadn't grown up. She had needed the help of a kind, wise woman.

Sister Faulk had been that woman. Her gifts of food had made Mary cook so that the plates wouldn't go back empty, a thing her country training couldn't have tolerated. The books and magazines Sister Faulk brought her to read had contained just the things she needed to see her problem straight. The older woman had praised so lavishly, never saying that Mary had improved, just commenting on what a fine person she was.

Mary's thoughts were broken into by the telephone ringing.

The voice that came to her was that of her dear friend.

"Mary, I was wondering if you would be my assistant on this visiting teaching job. We are trying to double the number of our visiting teachers this centennial year. Jane is going to take a new partner, and I'd like you for mine."

Tears of gladness filled Mary's eyes that Sister Faulk should want her.

"I think you are grand to give me the chance to do for someone else what you have done for me," she said.

SO Mary stood between Sister Faulk and Jane Bower singing, "Let's be Kind to One Another." In her heart was another song of gratitude for what these women had done for her and the opportunity that was now hers to do the same for someone else. How glad she would be to be one of those to bring about the "centennial of service." "Let each be a sister, brother," she sang, and breathed a little prayer that she might truly be a sister—a good Relief Society sister.

EDITORIAL

Vol. 29

MARCH, 1942

No. 3

Anniversary Thoughts

ON this the one hundredth anniversary of the Relief Society of the Church, the 113,000 members, scattered throughout the world, lift up their hearts and voices in praise and thanksgiving to their Heavenly Father for the blessings this organization has brought to them.

We are grateful for the opportunity it offers for helpfulness to others and for self-development; for the unselfishness of its service; for the loftiness of its ideals; for the splendor of its spirit; for the grandeur of its achievements.

We are grateful that one hundred years ago in those dark days for woman, when her status was uncertain and her privileges few, there was one man among men who boldly and bravely took the initiative and raised her to her proper sphere. All honor to the Prophet Joseph Smith who, when the Church itself was only twelve years old, gave official recognition and standing to the women of the Church he founded, by giving them an organization which furnished them opportunity for full self-expression and growth, for the exercise of their humanitarian instincts, and for their physical, mental and spiritual development; who advocated the doctrine that women should stand by the side of men and grow and progress with them. His advocacy of this principle was among the important contributions of Joseph Smith to the Latter-day Saint home and family.

Mingled with our feelings of appreciation for our blessings, at this time, are those of sorrow and grave anxiety. How sad that in the midst of the commemoration of our century of progress and accomplishment for women we find the world involved in a cruel and heartless war, with all the horrors and sacrifices involved. How tragic that women who bear and bring up sons do not have more influence with respect to the abolition of war!

In these days of anxiety let us regard one another with tenderness, love, and sympathy; let us put our trust in the Lord and unite in fervent appeals to Him for strength and courage to meet life each day as it comes with faith and composure, and to turn men's hearts to ways of peace.

Our greatest source of help and comfort at any and all times lies in the Gospel of Jesus Christ and in the spiritual security which comes from a testimony of its truthfulness. It is my testimony that the Gospel of Jesus Christ is true; that it has been restored in its fullness in these latter days; that Joseph Smith was a prophet of the living God; that the Father and Son appeared to him in vision; that he heard the voice of God say, "This is My Beloved Son. Hear Him!"; that the Prophet was the instrument in the hands of our Heavenly Father in restoring the Gospel in its fullness.

—President Amy Brown Lyman

Relief Society Passes Membership Goal

THE announcement of the General Board that, according to a preliminary tabulation, the Relief Society has exceeded its centennial membership goal of 100,000 by achieving an enrollment of more than 113,000 as of December 31, 1941, is cause for rejoicing among Relief Society workers everywhere. This announcement was made February 11, 1942, and was included in Official Bulletin No. 24, dated February 19, 1942. This outstanding achievement brings to a brilliant culmination the intensive four-year membership-building program launched in 1938. During the past four years, Relief Society women everywhere have worked with interest, enthusiasm, and efficiency in the interest of increased membership. Their vision, resourcefulness, and diligence have been an inspiration, and the result of their efforts stands as a monument to their powers of achievement, an achievement as magnificent and far-reaching as any single achievement in the history of the organization.

At the time the membership program was launched, the Society had an approximate enrollment of 75,000 women. For the first three years of the campaign, approximately 5,000 new members were enrolled each year. At the beginning of 1941, 9,000 new members were needed to reach the centennial goal of 100,000. Spurred on by the establishment of new quotas in each stake and mission, based on the number of Latter-day Saint families in each division, the women set to work with a will, and enlisted during the last year of the campaign more than 22,500

new members—a phenomenal record for so short a period.

When we realize that in four years time more than 38,000 new members have been enrolled, and that this number represents an increase of more than 50 percent of the enrollment as of the end of 1937, we have some comprehension of the magnitude of the accomplishment.

This magnificent achievement is not due to any single individual or group, but is the result of an all-out effort. The Relief Society General Board, stake boards, ward officers, teachers, and members, other Church auxiliaries and the Priesthood have all endorsed the movement and have contributed to a realization of the goal set. We particularly appreciate the endorsement of the movement by the First Presidency, and the active cooperation of stake and mission presidents, bishops, and branch presidents. Their support has encouraged the women and has been an important factor in the actual enlistment of new members.

While figures have been very much to the fore during this intensive campaign, they were after all merely a mark to aim at and a gauge for measuring progress. The great objectives of the movement were the building of Latter-day Saint women and the strengthening of the Society, that it in turn might be a strength to the Church.

We are grateful to our Heavenly Father for the inspiration that brought about the membership-building program and for the diligence that has carried it to so glorious a culmination.—B. S. S.

HAPPENINGS

Annie Wells Cannon

To lighten the load for others brings gladness to one's self.

ALICE HEGAN RICE, author of *Mrs. Wiggs of the Cabbage Patch*, died last month. In her writings she expressed a helpful philosophy; for instance, "I've made it a practice to put all my worries down in the bottom of my heart, then sit on the lid and smile."

LILY DJANEL, new Metropolitan soprano and world-famous "Carmen," is a French refugee. She was singing in Paris five days before it was taken by the Germans. She has taken New York by storm—not of artillery, but voice and charm.

JACQUELINE COCHRAN, famous aviatrix, has been assembling about 400 American women flyers to augment the present 50 British women ferry pilots in the British Air Transportation Auxiliary.

LIEUTENANT COLONEL POLLY POTTERS, head of the Eaglette Flying Squadron, a group of 64 Southern California women, has offered the services of the Squadron to the United States as ferry pilots and general assistants to the army, navy, and coast guard.

WOMEN taxicab drivers have made their appearance on San Diego streets. These cabbettes are necessary to meet the shortage of men drivers leaving for service in the army and navy.

NANCY MERKI, fifteen-year-old Portland, Oregon, girl swimmer, holds a world record with four Amer-

ican marks, and seven national championships. She was noted the outstanding woman swimmer for 1941.

CAROLE LOMBARD'S tragic death in an airplane accident closed the brilliant career of one of filmdom's beloved characters, and created many changes in the motion picture world.

MARY FIELDS GARNER, age 106, Emily Hodgetts Lowder, 101, and Tressie Heath Burgess, 90, Utah pioneer mothers, all well and hearty, received honors this last winter on their anniversaries. How marvelous to have lived a century of usefulness!

ELIZABETH PUGSLEY HAYWARD, honored civic and Church woman leader, Sophie J. L. McKean, a Gold Star mother, Genevieve Alice Pyper, Ann Nebeker, and Genevieve Bourne, of Utah, and Louise L. Fisher, of Idaho, are listed among the prominent women who died this past winter. All were daughters of Utah pioneers and earnest workers in Church and state affairs.

ELEANOR DARK'S Australian story, *The Timeless Land*, *Dragon Seed* by Pearl Buck, *Marion Alive* by Vicky Baum, *Saratoga Trunk* by Edna Ferber, and *Lonely Parade* by Fannie Hurst, are among the latest outstanding books by women.

Notes FROM THE FIELD

Vera White Pohlman, General Secretary-Treasurer

Wherever the name does not readily indicate the geographical location of the stake or mission, the location of its headquarters is designated in parentheses.

Regulations governing the submittal of material for "Notes from the Field" appear in the Magazine for April, 1940, page 275.

MESSAGES FROM THE MISSIONS

Norwegian Mission (Oslo, Norway)

KRISTOFA SONSTEBY, president of the Relief Society in the Norwegian Mission, wrote from Oslo on October 23, 1940, as follows:

"We thank you for the Relief Society lessons received some time ago, both sets at the same time. We had then lost all hope of getting the lessons in time to get them translated and sent out, so we had worked out a lesson plan ourselves, and the Relief Society had started their meetings the first Tuesday in September. We decided then that the organizations could continue with the program on which they had started. We hope that is all right with you. The lessons may be used next year. It is hard to tell how the mail connection and the conditions will be by then.

"In our organization here in Norway we have selected for our theology lesson Apostle James E. Talmage's book *The Articles of Faith*. The district sisters' lessons are worked from Apostle John A. Widtsoe's and Sister Leah D. Widtsoe's book *The Word of Wisdom, A Modern Interpretation*. In our third meeting we read and discuss the world's best authors. Instead of using lessons in the social service meeting, the sisters do sewing and mending for poor people, and discuss cooking and preparing of food.

"All of us are well, and the Relief Society sisters attend their meetings as before and are interested in the work.

"I thank you in behalf of all of us for your kind greetings sent through the General Secretary, and we also thank all our sisters over there for the prayers ascended in our behalf."

Argentine Mission

(Buenos Aires, Argentina)

FOLLOWING are excerpts from a letter dated January 7, 1942, from Corrairie S. Williams, president of Relief Societies in the Argentine Mission:

"We had a very successful bazaar on December 6; we found the date before Christmas much better than in March (our fall).

"Also, I might mention that each of our branches has a little bank, into which each sister can put from ten to twenty cents as often as she is able. This amount is donated directly to the welfare plan.

"We are making plans for our celebration in April. We have an original production which several of the elders have helped to write. It will contain original music, dances, and dialogue, and of course is entirely in Spanish. I will try and send a synopsis of it in English at a later date. We have titled it 'The Light of the World, or A Guiding Hand.'



RELIEF SOCIETY AT ANCHORAGE, ALASKA



RELIEF SOCIETY AT FAIRBANKS, ALASKA
Dressed in their Alaskan parkas.

INSTITUTE OF RELIGION
4592 SOUTH REDWOOD ROAD
SALT LAKE CITY, UTAH 84107



RELIEF SOCIETY AT FAIRBANKS, ALASKA, JUNE, 1941

May Oldroyd, president, at extreme right. Seventh from the right is Martha Swanson, a Russian Eskimo, who first met missionaries in 1940 while they were tracting. She was baptized in May, 1941. Her little daughter is by her side.

“As yet we are living in a land of peace and have felt no personal privations more than a quite drastic raise in prices. We are very thankful for the blessings that we receive and for the privilege of serving in the mission field.”

Northwestern States Mission
(Portland, Oregon)

EDITH WILLIAMS, president of the Relief Society at Anchorage, Alaska, sent the accompanying picture and the following report dated November 11, 1940:

“This being the first Relief Society organized in Anchorage, Alaska, we are very proud of our branch.

“We are having very good success with our meetings. We meet at homes—one month’s meetings are held at one sister’s home, then we rotate.

“Our organization consists at present of sixteen members, and we have one or two visitors attend each meeting. A very lovely Relief Society spirit prevails among the sisters, and we are following the lessons as outlined.”

Pictures are also shown of the Relief Society at Fairbanks, Alaska.

Southern California Mission
(Los Angeles, California)

ON August 22, 1941, Myrtle Owen, counselor to Connie Pace, president, called at the office of the General Board with the following report of this energetic and resourceful Relief Society in an isolated mining town:

“In the little mining town of Hayden, Arizona, although we are miles from any of the branches of the Church, we are trying to carry on a



RELIEF SOCIETY AT HAYDEN, ARIZONA

Relief Society and Sunday School.

"Hayden is situated in the hills 100 miles from Mesa, 75 miles from Tucson, 42 miles from Globe. We have no place of our own in which to hold meetings. Our Sunday School meets in the K. P. Lodge hall, and Relief Society meets in the ladies' room of the smelter club (this room is rent free).

"In 1933, this place closed down and most of the families moved away. In 1937, it reopened and people moved back. We wanted to have meetings, so some of the ladies attended a meeting in Tucson and asked the mission president to send us someone to organize us. In November, 1937, we held our first meeting. We had the *Handbook* and several *Magazines*, and the majority of us had been workers in Relief Society before the shutdown. We have seventeen enrolled and had an average attendance of eleven for the

past season. It is impossible to have food sales or bazaars, so we sponsor picture shows to get a little money. We can't do the regular Church welfare work as we'd like to, but this year once a month we contributed articles of food. We have helped the Red Cross, and so far this year (including August's quota) we have turned in 143 garments and have about 580 hours to our credit—more than any of the other organizations here, according to the Red Cross leader.

"We have every available Latter-day Saint lady enrolled. During the summer the president contacted five ladies who had never joined—two of these ladies are on cattle ranches in the hills and can't attend very often; one is a school teacher and can't attend; one is a young mother who will come; and one sister is seventy-seven years old, and although she has been a member of the Church

for fifty years, she had never been able to attend a Relief Society, so now after all these years she asked to join with us and will attend when her health will permit. Of our present enrollment we have six non-members enrolled, and four of those are regular attendants and have missed few meetings in the past two years. We have eleven Magazine subscriptions, and three of the subscribers are non-members. This summer's enrollment of five new members will swell our membership."

Hawaiian Mission
(Honolulu, T. H.)

ARMADA B. COX, president of Hawaiian Mission Relief Societies, submitted during 1941 the two reports which follow:

April 26, 1941

"The ninety-ninth birthday anniversary of the Relief Society was not forgotten in the Hawaiian Mission where appropriate programs were held in the various districts and branches. One of the most outstanding was at Kalaupapa, Molokai (the leper settlement), where members of the active branch dramatized the organization of the Relief Society by Joseph Smith. The eight General Presidents of the Society also were impersonated.

"Another outstanding observance was in the Hilo District, where a bazaar, program, and dance were held under the able supervision of Mrs. Makaiwa Loa, president of the Hilo District Relief Society. (See accompanying pictures.) This was in connection with the district's semi-annual conference held March 15 and 16, 1941. A feature of the pro-

gram was an hour's concert by the Hawaii County band. Many beautiful Hawaiian quilts and other handwork, also delicious Hawaiian cakes, were displayed. Sister Loa and her helpers from the six branches of the district deserve much credit for the success of the bazaar and conference, as do the missionaries of both the Japanese and Hawaiian Missions."

August 6, 1941

"The making of a major portion of 14,500 white, red, and blue paper Hibiscus flowers for a prize-winning Independence Day float was the free-will offering of the Relief Society of the Paia Branch, Island of Maui in the Hawaiian Mission. The organization has but twenty-four members, five of whom are not members of the Church. The float, in the form of a battleship, was entered in the parade by the Maui Agriculture Company. Mrs. Martha Hokoana, president of the Paia Relief Society, was asked if the 'Mormon Women's Club' could make 4,000 paper Hibiscus, and she replied in the affirmative. Asked what the charge would be, she replied that the women would donate their services.

"About July 1, it was found that the elaborate plans for the float called for nearly 15,000 flowers instead of the 4,000 originally asked for. Other women and girls, also the Mormon elders, were called upon to help under the direction of the Relief Society, and the float was finished late the night of July 3. It easily won first place.

"Because of their splendid and beautiful work, the sisters won much praise in newspaper stories and otherwise, and have been promised substantial help if and when they



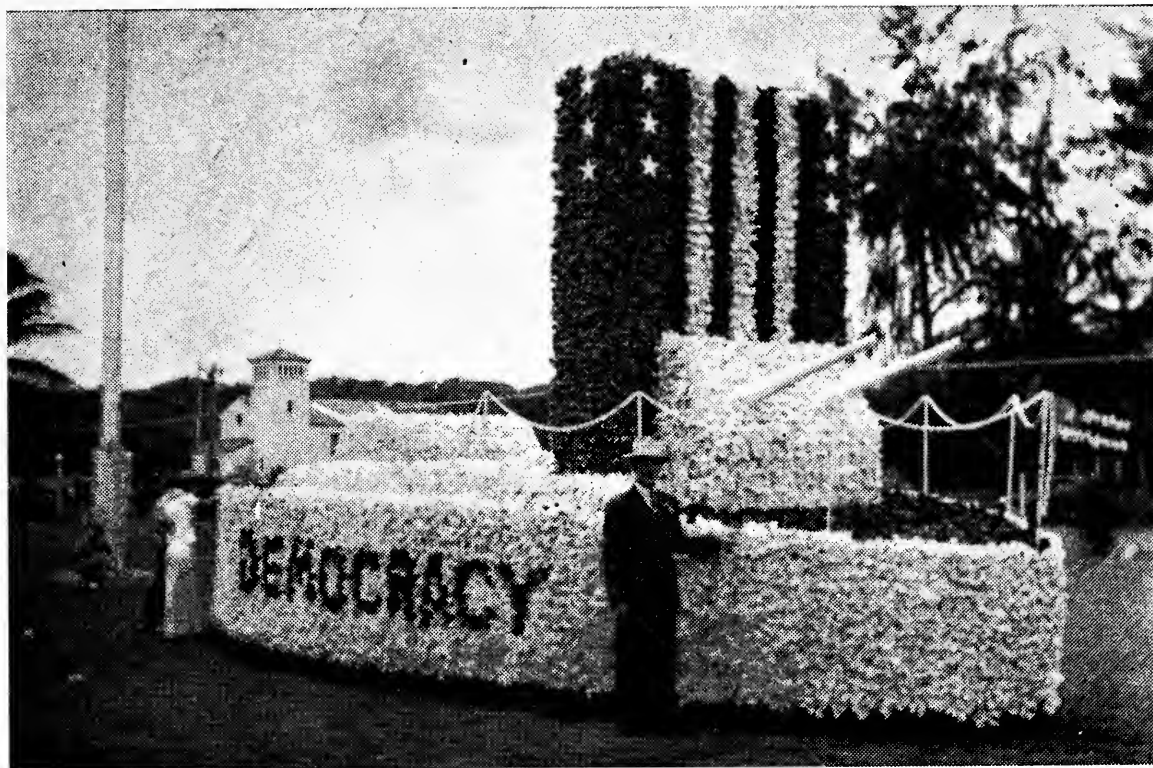
GROUP OF MISSION AUTHORITIES, HILO DISTRICT RELIEF SOCIETY
WORKERS AND HELPERS, L. D. S. GYMNASIUM,
HILO, HAWAII, MARCH 15, 1941

Seated in front, left to right, are President Jay C. Jensen and Eva B. Jensen of the Japanese Mission; Mrs. Makaiwa Loa, president of the Hilo District Relief Society; President Armada B. Cox of the Hawaiian Mission Relief Society, and President Roscoe C. Cox of the Hawaiian Mission.



RELIEF SOCIETY BAZAAR, HILO DISTRICT, HAWAIIAN MISSION,
MARCH 15, 1941

Showing part of the Hawaiian quilts and other handiwork displayed, and also a group of Hilo District Relief Society officers and workers; famous Hawaiian cakes were also displayed, but are not included in the picture.



ELDER WILLIAM J. CHAMBERS, OF EDEN, UTAH

Standing in front of prize-winning float for which Paia Relief Society on the Island of Maui made most of the 14,500 Hibiscus blooms.

need it. They have been invited to have a booth in a large carnival sponsored by the Maui Agriculture Company in September, and will be given fifty percent of the proceeds for a new chapel expected to be built in the next few months."

Reports from Mrs. Cox indicate that the Relief Societies in the Hawaiian Mission are growing both in number, unity, and effectiveness. In her letter of January 26, 1942, she said: "I think the Hawaiian Mission did its full share toward bringing the total Relief Society membership in the Church to 100,000 by 1942. There were actually only twenty-two organized and active branch Relief Societies in the Mission when I arrived in July, 1939. Now we have thirty-six, and all seem to be increasingly active and enthusiastic. Many

Relief Society members do not belong to the Church—at present.

"During 1941 there was a net increase of ten new branch organizations with a corresponding expansion in activities and membership, while visits and help to the needy and sick have greatly increased. Food raising, food preserving, sewing, quilting, and other projects are being carried on; much help was given toward construction of the Oahu Stake Tabernacle; help has been and is being given toward new chapels, gymnasiums, and recreation halls, and toward keeping buildings and grounds in a clean, inviting condition. And the missionaries still find many faithful 'mothers' among the Relief Society sisters who render services for these young men and women that should be greatly appre-



RELIEF SOCIETY OF THE TORONTO BRANCH OF THE
CANADIAN MISSION

Seated at extreme left are Jemima Davies, president of the Toronto Relief Society, and Emily J. Smith, president of Relief Societies of the Canadian Mission.

ciated by the real mothers back in Utah and other states.

“Communication between the Islands has not been up to par since December 7; also work for me has been greatly increased, and working hours have been cut down by nightly blackouts. However, all is well here, and there has been considerable increase in all Church activities that are permitted under present conditions.”

Canadian Mission

(Toronto, Ontario, Canada)

THE accompanying picture shows the members of the Toronto Branch Relief Society gathered in the recreation hall of the chapel where light refreshments were served between the two sessions of the Toronto Branch Relief Society conference on September 29, 1940. Mar-

garet Zuber, secretary-treasurer, who submitted the picture, reported that “at the evening session Elder David A. Smith, president of the Canadian Mission, was present and stressed the importance of Relief Society work, also the importance of women’s membership in the organization. The Singing Mothers rendered several numbers, including ‘A Hundred Thousand Strong.’”

Syrian Mission (Aleppo, Syria)

ABRAHAM HINDOIAN, branch president at Aleppo, Syria, in a letter dated September 7, 1941, and received by the General Board February 18, 1942, wrote: “I thank you that you remembered us by letter dated May 16, 1941. The Relief Society lessons for 1941-42 are in hand. They reached us just in time, August 18, 1941. We are indeed

grateful. Through your help our sisters are progressing more and more in their understanding of the Gospel. We are thankful to the Lord that in these latter days He sent a prophet to this earth, and we are grateful to be members of His Church. We appreciate our active Relief Society sisters who help to carry on this great work. All our Relief Society members hope to hear from you and ask that you remember us in your prayers. If you remember, today it is two years since the war started on September 7, 1939."

South African Mission
(Mowbray, C. P., South Africa)

THE following excerpts are from letters dated November 29, 1940, and January 13, 1942, from Josephine H. Folland, president of Relief Societies in the South African Mission:

"We are near the close of our year's work, and are very happy, for in spite of these perilous and uncertain times we have had a very successful year. Although we have done considerable war work, we have not let it interfere with the Relief Society program. Almost all of our knitting was done at the homes of the members, and we devoted a few hours each month in our work-and-business meeting to the making of bandages for the Red Cross.

"Our smallest Relief Society, Eerste River, which has been able to raise through their efforts in selling homemade jams, jellies, boutonnieres, and eggs (a profit of a penny a dozen) a sum of just over ten pounds. Their accomplishment has been really remarkable.

"The women this year (1940) for

the first time have been interested in quilt making. We have made several here and in the branches. It is quite a new art for these women. We have had to use feathers or a blanket as padding, because wool or cotton bats are not obtainable here.

"Our auxiliary year closed November 30, 1941, so I would like to review just a few of our activities during the past year.

"Just a year ago our missionaries left us. I must say that I was a little discouraged with the thoughts of trying to carry on this important work without their help and support. But as I look back over the past year, we have been able, with the help of our Heavenly Father, to have our meetings as usual and have really been able to carry on the work very well considering these anxious and perilous times.

"We have indeed been blessed with immediate peaceful surroundings and with all the necessities of life, with very few inconveniences, such as no white flour, small quantities of butter, and now rationing of petrol.

"Many of our young men are away on active service and also our young women, but the women, especially our fine Relief Society members, have been able to fill in the gaps splendidly.

"We held our old folks' dinner, Relief Society conferences, and socials throughout the year as usual, even though most of our members have war duties in addition to their other duties.

"Three of the larger branches held very successful bazaars, realizing proceeds enough to care for the charity work for the coming year, which we



A GROUP OF WORKERS AT ANNUAL RELIEF SOCIETY BAZAAR HELD NOVEMBER 5, 1941, MOWBRAY, CAPE TOWN, SOUTH AFRICA
Josephine H. Folland, president of South African Mission Relief Societies, is seated, center.



THE FANCY-WORK STALL, RELIEF SOCIETY BAZAAR,
SOUTH AFRICAN MISSION
Josephine H. Folland, Mission Relief Society president, at right.



RELIEF SOCIETY AT FREMONT, NEBRASKA

The president, Mildred Powell, is at the left on front row.

anticipate will be very heavy. Our attendance record has fallen down a little, owing to the war activities, but we were able to send in fifty subscriptions for the *Relief Society Magazine*.

"We are busy planning our centennial programs."

Western States Mission
(Denver, Colorado)

LUCEAL R. CURTIS, president of Relief Society in the Western States Mission, sent on December 30, 1941, the accompanying picture of the Relief Society which was organized at Fremont, Nebraska, March 25, 1941, with nine members. She reported that "this little group has established an enviable record in that they have 100 percent *Magazine* subscriptions, and they have paid their membership dues in full."

Eva S. Sumner, president of the Relief Society at Hanna, Wyoming,

another branch of the Western States Mission, wrote on January 13, 1942:

"Our Relief Society is nearly four years old. Last year we organized a Sunday School in Hanna.

"Today, at our work-and-business meeting, we celebrated the birthday of our oldest member, Sister Annie Tate. She was born in England January 11, 1853, and in 1888 she and her husband emigrated to America. She has lived in Wyoming ever since.

"Sister Tate has been a constant subscriber to Relief Society publications since 1890, first to the *Woman's Exponent* and then to the *Relief Society Magazine*. She spends a great deal of her time reading. She also crochets and makes hairpin lace. At the close of our meeting today we served a luncheon to eighteen members and friends."

Tahitian Mission (Papeete, Tahiti)

VENUS R. ROSSITER, president of Relief Societies in the Tahitian Mission, wrote on December 20, 1941, as follows: "The Articles of Faith have been translated into the Tahitian language, which we shall use in our lesson work.

"With our branches so widely scattered and communication so infrequent, I have not yet learned the conditions of the Relief Societies of the remote islands. In Papeete, Takaroa, and Hikuru, they are functioning as they were a year ago before the departure of the missionaries.

"We are happy in our work here notwithstanding the great disadvantage of being without missionaries to carry on the work and encourage the Saints on the isolated islands of the mission."

Swiss Mission (Basel, Switzerland)

THE following excerpts are from a letter from Elder Max Zimmer, acting president of the Swiss Mission, which was received during the summer of 1941 by Elder Thomas E. McKay, European Mission president in Salt Lake:

"We appreciate very much your kind attention in sending us the Relief Society lessons so early. This gives us time to do good work in translating and adapting them. Last year we received only the Theological and Church History material. As a substitute for the Social Science course we used the very fine and practical teachings and instructions of the Prophet Joseph Smith to the Relief Society sisters in Nauvoo, as contained in Elder Joseph Fielding Smith's compilation of the *Teachings of the Prophet Joseph Smith*.

Sister Stoecklin approved of it, and I collected and translated the texts, and we sent them out as a mimeographed nice little 'heft' of twelve pages. The sisters are now about through with these lessons, which, according to all reports, were liked and enjoyed very much by them.

"To us, receiving and reading Church publications from headquarters has, spiritually speaking, the same effect as rain on a thirsty desert.

"Our Relief Societies go on with their good work just as usual. Meetings are held regularly, and the charity work and other activities are going on as before. We organized a new Society in the little, but lively, branch of Langnau, with Sister Schwarzentrieb as president, and are planning to organize two more, one in Olten and one in Wattenwil. The sisters are really doing a great work. Last spring and summer, when most of our men were called into the army and a number of our branches were temporarily left without any brethren at all, we asked our sisters to meet with the women and children, holding meetings as far as possible and keeping the branches alive. Of course those branches were visited by the mission supervisor or by older brethren from nearby branches at least once a month to administer the sacrament and take care of special cases, but the sisters responded in a splendid way to our call. This is also true in regard to the Relief Society visiting teachers; they too are a very fine help, especially in branches where we are very short of ward teachers—and this is still the case in most of our branches.

"We look forward to March 1942, with great anticipation, and though comparatively small in numbers, we

want to join the Church in commemorating the one hundredth anniversary of the organization, and make it the climax of our membership drive which has been going on since last winter."

In a letter dated November 2, 1941, R. Simond, Swiss District president, acknowledged receipt of Relief Society lessons for 1941-42, which were translated before being forwarded to the Society. He added: "Up to now we have nothing to complain of. We have been able to hold meetings as we liked, but in winter we have to combine some organizations with others to save some coal, as fuel is short over here. In regard to food, we still have plenty, although we have to be careful and count well, but we must be thankful to the Lord to have spared our little country up to now."

British Mission (London, England)

MARIE W. ANASTASIOU, president of the British Mission Relief Societies, sent the following report of conditions in a letter dated December 18, 1941:

"The Relief Society organizations in the British Mission are functioning without interruption. With the help of President Anastasiou, the sisters in the office, and my board members, we manage to keep going. Of course the war conditions do not permit free travel and even meeting in board meetings regularly. The sisters are scattered, and we only meet occasionally by arrangement. However, we are glad to say that there are at the present time forty-six Relief Societies functioning. In the reports received from November, 146 meetings were held. Each Society is in funds and has been able

to carry on the meetings, the lessons, and generally adhere to the program outlined in the *Relief Society Magazine*. Regarding the *Relief Society Magazine*, approximately ninety subscriptions are in operation now.

"Regarding the centennial celebrations, we have published in the *Star* the summary of recommendations contained in Bulletin No. 18. Immediately after Christmas we propose to devote a greater space in the *Star* to our work. Two articles by Sister Lyman have been published—one in November and the other in the first issue of January, 1942.

"At our annual district conferences, held during the summer months, it was an inspiration to attend meetings, the attendance of women at some of these conferences being as high as eighty-five to ninety-five. Our meetings were very profitable indeed. The sisters manifested eagerness and readiness to continue to function in various auxiliary organizations, especially in the Relief Society.

"We return from each conference very much encouraged by the Saints' devotion.

"There is a Relief Society supervisor in each of the fourteen districts in the mission. The sisters are very much handicapped in being unable to travel, but nevertheless our monthly reports reach us with fairly good regularity.

"During the last year and continuing to the present time, the sisters are knitting woolen articles for the Red Cross and are assisting local organizations in war work. We have sent in the past to the refugee organization in London several parcels of clothing received from the branches of the mission. This work

was done by the Relief Societies. We have just suggested that every Relief Society send us five shillings from their charity fund, and the total amount received shall be sent to Mrs. Churchill's Red Cross Aid for Russia.

"We are happy to say that there is no distress or want among the members who have been bombed, as they were taken care of as much as it was possible in the circumstances by the branch and district presidencies; and major relief came, of course, from the Government. All of them are rehabilitated, and as far as we know there is no want or suffering. None of our members have suffered physically in the past air raids."

More than a year earlier, Mrs. Anastasiou wrote on December 3, 1940, as follows: "We have organized a clothing fund wherein we can help the distressed and the homeless. I am enclosing the letter which we received from the authorities. We have had numerous letters of this nature, so I thought I would enclose one just to let you see our Relief Society is being recognized, not only by the Red Cross, but by the London County Council." This letter was from the Public Assistance Department of the London County Council, thanking the Relief Society for much-needed clothing for the Gibraltar evacuees.



MARY-MARTHA AM I

Courtney E. Cottam

Today I did the simple tasks of home,
Erasing chaos left by children's play;
Neatness ushered in a singing peace—
My hands were Martha's hands today.

Today I soothed to rest a troubled child,
Walked with a lad who might have lost his way;
Gave courage to one bending with his load—
My heart was Mary's heart today.

With Martha's hands I minister to man;
With Mary's heart I ease his weary way;
I pray that I may always do His will,
With Martha's hands, with Mary's heart, each day.

The Relief Society Magazine Drive

MAGAZINE representatives are once more to be commended upon the results of their efforts. The present Magazine circulation is approximately 55,000, due in large measure to the faithfulness and diligence of stake, ward, mission and branch Magazine representatives, actively supported by Relief Society executive officers and a loyal Relief Society membership. The increased enrollment in the wards and branches, due to the intensive work during the past year in connection with the membership-building program, appears to have given impetus to the work of Magazine representatives and to have been an important factor in the success achieved. The General Board is sincerely appreciative of all that has been accomplished, and acknowledges the direct relationship of the success of Magazine work to that of all other phases of Relief Society work.

The General Board is pleased to announce that this year a one-year free subscription to the Magazine will be awarded to all representatives securing subscriptions equal to 75 percent of the ward or branch enrollment, irrespective of the number of subscriptions secured. Heretofore in order to obtain this award a minimum of at least 25 subscriptions was required together with a subscription percentage of 75 or above of the ward or branch enrollment. This new ruling means that free subscriptions will be awarded to 298 representatives.

In compiling the Magazine honor

roll we note that a number of wards and branches based their percentages upon the membership figures as of December 31, 1940, rather than of December 31, 1941. Instructions to stake Magazine representatives state: "In compiling reports first verify ward enrollment with enrollment as shown on annual ward reports as of December 31 of the same year." Those Relief Societies which mistakenly compared the 1940 membership with Magazine subscriptions entered during the calendar year 1941 may not have achieved as high a percentage as they thought, inasmuch as the membership count at the end of 1941 was much higher in most wards and branches than at the end of 1940. Disappointments due to this misunderstanding are most sincerely regretted.

Heretofore in publishing the honor roll wards and branches have been classified according to enrollment in three groups, as follows: Group A, those Societies with an enrollment of 100 or over; Group B, those Societies with an enrollment of 50 to 99 inclusive; Group C, those Societies with an enrollment of less than 50. Wards and branches in which subscriptions were secured equal to 75 percent of the ward or branch enrollment, together with their respective Magazine representatives, were listed on the honor roll according to percentages secured. In order that stakes, wards, missions, and branches may more readily find their respective listings, the honor roll for 1941 is presented herewith in alphabetical order.

HONOR ROLL

Stake or Mission	Ward or Branch	Enrollment	Subscriptions No.	Pct.	Magazine Representative
Alberta	Hartley	23	18	78	Annie Orr
Alpine	Highland	51	47	92	Louella Binns
Australian		213	225	106	Violet Cook
	Adelaide	11	17	155	Gertrude L. Latter
	Brisbane	35	46	131	P. M. Brown
	Enmore	34	30	88	Margaret Rood
	Hurstville	17	44	259	Ethel Parton
	Melbourne	29	28	97	Katie Hokin
	Oyster Bay	12	9	75	Ellen Woolley
	Woollahra	9	11	122	Mavis L. Burroughs
Bannock	Lago	31	28	90	Dorothy Steel
	Mound Valley	32	25	78	Emma Collins
	Thatcher	50	48	96	Theone Smith
Bear Lake		608	459	75	Hattie Findlay
	Fish Haven	43	43	100	Effie W. Stock
	Garden City	45	36	80	Lovina Jenkins
	Laketown	55	55	100	Barbara S. Norris
	Lanark	27	21	78	Elizabeth Eborn
	Liberty	39	31	79	Edna K. Morgan
	Ovid	46	35	76	Merietta Sorenson
	Paris Second	93	70	75	Della R. Hulme
	Sharon	20	17	85	Hazel Long
	St. Charles	97	74	76	Bertha Peterson
Bear River	Collinston	12	10	83	Geneva Whitney
	Howell	25	23	92	Veda B. Mason
	Park Valley	41	40	98	Emma Carter
	Penrose	28	32	114	Dott M. Simms
	Stone	28	30	107	Christine Neal
Big Horn		899	772	86	Ann E. Gwynn
	Basin	43	49	114	Lova Kinghorn
	Belfry	18	17	94	Mary Youst
	Burlington	63	67	106	Dorothy Yorgason
	Byron	94	74	79	Sally Griffin
	Cowley	137	125	91	Hope B. Eyre
	Lovell West	181	170	94	Bertha M. Hile
	Powell	25	33	132	Irene E. Safford
Blackfoot	Pingree	31	35	113	Sarah E. Cammack
	Springfield	30	23	77	Vera Lloyd
Blaine	Romedale	14	11	79	Esther Thompson
Boise	Atlanta	7	7	100	
	Boise Fourth	60	46	77	Lillis H. Melander
Box Elder	Brigham Second	127	115	91	Sarah H. Horsley
	Evans	21	21	100	Cleo Andersen
	Perry	43	44	102	Ida Y. Thorne
Burley	Pella	45	46	102	Alice Freer
	Unity	50	53	106	Afton Baker
Cache	Logan Fourth	202	162	80	Rachel Fuhriman
California					
	Riverside District	44	34	77	Ellen S. Mellon
	El Dorado District	8	6	75	Amy A. Johnson
	Fresno District	9	7	78	Eleanor Ihnen

Stake or Mission	Ward or Branch	Enrollment	Subscriptions No.	Pct.	Magazine Representative
Imperial Valley Dist.	Brawley	12	9	75	Tessie Slocum
Monterey Bay Dist.	Salinas	17	14	82	Amy H. Merrill
Northern Arizona District	Chino Valley	11	9	82	Ida H. Turley
	Prescott Second	36	39	108	Veda Scott
Riverside District	Beaumont-Banning	11	16	145	Lucy Lyle
Santa Barbara Dist.	Lompoc	14	11	79	Shirley Stauffanson
	Santa Paula	12	9	75	Leona Southwick
Santa Rosa District	Geyserville	6	5	83	Mary L. Sanders
Shasta District	Red Bluff	13	12	92	Mrs. Alma Ryan
Carbon	Price Third	149	126	84	Junie Allred
	Spring Glenn	52	39	75	Myrtle Whorff
	Spring Canyon	67	53	79	Nina Fadis
Cassia	Oakley Third	30	24	80	Lovina Critchfield
Chicago	Milwaukee	58	46	79	Mildred Hilbig
	Milwaukee South	18	15	83	Vivienne Hart
	University	64	49	77	Ingeborg Friberg
Duchesne	Utahn	19	15	79	Matilda Wright
Eastern States	Bradford	6	6	100	Mary Ellen Lovell
	Buffalo	16	15	94	Winifred Couch
	Canandaigua	11	11	100	Nellie Lodge
	Harrisburg	7	7	100	Grace B. Loye
	Newburgh	11	10	91	Adelaide M. Horning
	Philadelphia	32	38	119	Doris Bulkley
	Reading	7	8	114	Pearl D. Yeager
	Scranton	6	6	100	Ella Brown
	Trenton	5	6	120	Marion Thoburn
	Wilson	15	13	87	Emma Grace Hare
Emery	Orangeville	117	98	84	Louise Tuttle
Emigration	Twelfth	148	151	102	Nellie Kendall
Franklin	Fairview	92	92	100	Annie W. Gilbert
	Mapleton	31	29	94	Cora Knapp
Garfield	Junction	56	52	93	Hattie M. Ipson
Granite	Hawthorne	248	201	81	Charlotte Stout
	Nibley Park	188	142	76	Emma Armstrong
Idaho	Hatch	14	12	86	Valera Johnson
	Kelly	22	21	95	Fern Cooper
	Toponce	13	11	85	Reta E. Bowler
Idaho Falls	Ammon	120	93	78	Christie Heath
	Idaho Falls Fifth	120	128	107	Ila Sams
	Idaho Falls Sixth	125	95	76	Phoebe Peterson
	Idaho Falls Third	132	103	78	Laura Hops
	Lincoln	63	50	79	Ellen Jensen
Juarez		140	131	94	Jennie Bowman
	Chihuahua	6	5	83	Theresa T. Wagner
	Chuichupa	22	24	109	Cora Judd
	Dublan	38	40	105	Jennie Bowman
	Garcia	8	6	75	Ida Kartchner
	Juarez	59	47	80	Mildred Farnsworth
	Pacheco	7	9	129	Margaret M. Johnson
Kanab	Moccasin	10	8	80	Margaret Heaton

Stake or Mission	Ward or Branch	Enrollment	Subscriptions		Magazine Representative
			No.	Pct.	
Kolob Lethbridge	Springville Fourth	187	140	75	Lela Sumsion
	Diamond City	20	15	75	Adeline Simmons
	Edmonton	26	26	100	Irene Barber
	Picture Butte	30	23	77	Eva D. Salmon
Liberty	Harvard	147	115	79	Thelma S. Schmidt
	Providence First	78	62	79	Clara Astel
Logan	Young	28	24	86	Emma Speth
	Compton	110	85	77	Jessie Hall
Long Beach	Santa Ana	70	54	77	Ruby B. Martin
	Wilmington	56	55	98	Ada Parkins
	Adams	167	133	80	Edith Hance
Los Angeles	Wilshire	175	148	85	Myrtle C. Foulger
	Challis	18	14	78	Virga Stevens
Lost River	Leadore	13	14	108	Leda Dalby
	Daniels	13	13	100	Louise Gilgen
Malad	Holbrook	32	28	88	Alice J. Hubbard
	Malad First	77	75	97	Esther Hess
	Portage	66	52	80	Esther E. John
	Reynolds	15	12	80	Mabel J. Smith
	Woodruff	22	17	77	Afton Ward
	Gilbert	27	24	89	Donetta Fuller
	Lehi	42	33	79	Minerva Rothrock
	Mesa First	147	111	76	Rachel Johnson
Maricopa	Mesa Fifth	119	89	75	Lucy D. Chesley
	Mesa Fourth	84	87	104	Grace Burton
	Mesa Third	106	86	81	Nina Stapley
	Pine	25	23	92	Ina P. Hunt
	Superior	26	23	88	Abbie Bell
	Flowell	22	19	89	Ruth Allen
	Scipio	136	102	75	Nora Ivie
	Acequia	47	42	89	Ella Harrison
Minidoka	Hazelton	31	31	100	DeLila Wickham
	Rupert First	43	52	121	Martha A. Probst
Moapa	Bunkerville	56	43	77	Tamzen Adams
	Littlefield	14	15	107	Leona M. Corbridge
Montpelier	Logandale	53	52	98	Lillian Adams
	Mesquite	82	62	76	Josephine Hughes
	Bern	26	20	77	Myrtle Steckler
	Geneva	31	28	90	Rosetta Teuscher
	Montpelier First	75	64	85	Cleone Bagley
	Nounan	19	17	89	Florence Bartschi
	Raymond	15	13	87	Eleanor Saxton
	Wardboro	19	20	105	Evva Dalrymple
Morgan	Richville	22	18	82	Lillie Clark
	Slide	24	21	88	Bernice Redden
Mt. Graham	Las Cruces	8	7	88	Marguerite Pyper
	Solomonville	31	26	84	Lucy Barney
Mt. Ogden	Ogden Ninth	197	147	75	Marguerite Roberts
	South Weber	27	23	85	Inez B. Bowman
Nampa	Melba	28	21	75	Myrtle Wood
	Nampa Second	104	81	78	Mary E. Dixon
Nevada	Callao	8	7	88	Inez Tripp

Stake or Mission	Ward or Branch	Enrollment	Subscriptions No.	Pct.	Magazine Representative
New York	Carlin	23	22	96	Charlotte Ferguson
	McGill	140	156	111	Louisa Johnson
	Manhattan	51	48	94	Ida Sprung
	Queens	63	49	78	Laura Schroeder
North Central Sts.	Glasgow	16	17	106	Lucy M. Tippetts
North Davis	East Layton	141	131	93	Ella Weaver
Northern States					
East Michigan Dist.		53	46	87	
Indianapolis District		137	119	87	
South Ohio District		70	56	80	
Detroit District	Detroit West	60	47	78	
East Michigan Dist.	Flint	28	21	75	Mabel Quay
	Pontiac	16	16	100	
	Saginaw	9	9	100	
East Wisconsin Dist.	Green Bay	5	4	80	
	Lindhurst	12	13	108	
Indianapolis Dist.	Cambridge City	12	11	92	Margaret Sharrer
	Indianapolis North	44	34	77	
	Indianapolis South	66	66	100	
North Indiana Dist.	Fort Wayne	25	19	76	Hulda C. Anderson
	Muncie	20	17	85	
North Ohio District	Cleveland	16	13	81	Evelyn Kane
South Illinois Dist.	Decatur	15	12	80	
	Farmer City	7	6	86	
	Springfield	14	12	86	
South Indiana Dist.	Linton	17	14	82	Margaret Sharrer
	Terre Haute	24	23	96	
South Ohio District	Cincinnati	44	42	95	Gertrude Ethington
West Iowa District	Sioux City	8	7	88	
West Michigan Dist.	Jackson	12	12	100	
	Lansing	26	26	100	
West Wisconsin					
District	Eau Claire	14	13	93	Hazel Branham
North Weber	Marriott	26	26	100	Sarah Parry
Oakland	Elmhurst	83	79	95	Lavina Smithen
	Martinez	45	39	87	Lillian Abbott
Ogden	Maxwell Park	69	56	81	Irene Schatz
	North Ogden	165	151	92	Mabel Campbell
	Ogden Fourth	179	145	81	Lena Hansen
Oquirrh	Hercules	21	18	86	Fannie P. Little
Palmyra	Palmyra	40	30	75	Annie Neilson
	Spanish Fork Second	126	100	79	Pearl Cloward
Phoenix	Phoenix First	112	97	87	Bertha Galbraith
	Phoenix Second	148	113	76	Phoebe Thomson
Portland	Eugene	39	36	92	Violet Anderson
Portneuf	Grant	9	8	89	Rachel H. Anderson
	McCannon	92	69	75	Marian Romriell
	Swan Lake	29	25	86	Marie Henderson
	Woodland	21	19	90	Mary L. Edwards
	Provo	Manavu	153	145	95
Raft River	Sublett	10	8	80	Persis Horn

Stake or Mission	Ward or Branch	Enrollment	Subscriptions		Magazine Representative	
			No.	Pct.		
Reno	Alturas	8	9	113	Mable R. Schick	
	Portola	21	27	129	K. E. Maxwell	
	Sparks	86	74	86	Merlyn K. Lampman	
Rexburg	Tonepah	12	11	92	Clara Logan	
	Winnemucca	23	25	109	Thora S. Nickols	
	Independence	41	35	85	Pauline Perry	
Roosevelt	Leota	14	11	79	Leona Jorgensen	
Sacramento	Ione	15	14	93	Ellen Hyde	
	Sacramento	81	101	125	Zella E. DeVault	
	Tracy	17	15	88	Carrol Greenhalgh	
St. George	Pine Valley	14	12	86	Emma S. Snow	
	St. George Center	96	75	78	Flora M. Brooks	
	Santa Clara	52	41	79	Mrs. Archie Gubler	
St. Johns	Veyo	18	17	94	Esther Chadburn	
	Alpine	23	28	122	Ruth Cleveland	
St. Joseph	Vernon	14	13	93	Ella L. Grau	
	Miami	75	57	76	Ella Sims	
San Diego	Pima	167	143	86	Lydia Zufelt	
San Francisco	Logan Heights	54	42	78	Nancy Bird	
San Juan	Balboa	55	50	91	Henrietta Anderson	
	Redwood City	45	40	89	Charlotte Showers	
	San Jose	64	48	75	Eliza Horsfield	
Santaquin-Tintic	Bluff	14	13	93	Eva Johnson	
Seattle	Elberta	16	15	94	Harriet Barney	
	Bellingham	32	24	75	Ella M. Petrie	
	Lincoln	34	40	118	Rhoda T. Avery	
	Renton	15	18	120	Marie Marlowe	
	University	79	64	81	Elva Rousell	
	Vancouver, B. C.	34	29	85	Gladys M. Hailes	
	Goshen	68	61	90	Nellie Roos	
	Claysprings	25	26	104	Margaret Witt	
	Heber	28	26	93	Ruby G. Porter	
	Joseph City	62	53	85	Maurine Porter	
Southern Arizona	Linden	11	9	82	May Thomas	
	McNary	18	16	89	Celia Gardner	
	Winslow	63	50	79	Rae Wakefield	
	Woodruff	33	27	82	Hortense Bowler	
	Binghamton	66	50	76	Louisa Done	
	South Los Angeles		875	725	83	Rosine Bauer
	Downey	31	28	90	Florence Heath	
	Firestone	48	44	92	Elisabeth Winkler	
	Grant	46	35	76	Marie Jenkins	
	Huntington Park	136	121	89	Dora Wagstaff	
South Summit	Matthews	107	80	75	Elizabeth Bowen	
	Maywood	99	99	100	Lola L. D. McCoy	
	South Gate	119	98	82	Delila Hamman	
	Vermont	72	68	94	Claire Selander	
	Marion	31	25	81	Zella B. Johnston	
	Star Valley	Etna	50	39	78	Marion Wolfley
	Freedom	111	87	78	Martha Brog	
	Osmond	25	20	80	Mabel Allred	
	Taylor	Magrath Second	105	100	95	Frieda R. S. Henderson

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			No.	Pct.	
Teton	Tyrells Lake	10	12	120	Clara E. Selk
	Warner	14	13	93	Bertha F. Shields
	Bates	29	28	97	Sady Furniss
	Jackson	25	29	116	Emma Thompson
Texas	Alexandria	4	9	225	Willie Mayo
	Austin	16	13	81	Ernestine Furr
	Pride	14	11	79	Tressie Noble
Timpanogos	Lindon	68	52	76	Cosby Rogers
	Pleasant Grove First	120	100	83	Emma Harper
Twin Falls		428	326	76	Maud Hutchison
	Buhl	81	62	77	Ophelia Cox
	Filer	22	20	91	Marilla Fife
	Kimberley	43	42	98	Melvina McEwen
	Twin Falls First	111	83	75	Lenore Carroll
	Twin Falls Second	111	85	77	Helma Bailey
	Baker	38	41	108	Saddie E. Shelton
	Imbler	32	26	81	Bernice Sanders
Uvada	LaGrande First	74	57	77	Emma Stringham
	Ursine	12	12	100	Zelma Hollinger
Wasatch	Center	25	24	96	Lila Christensen
	Daniels	53	44	83	Sarah C. Price
	Heber Third	126	124	98	Annie K. Moulton
Washington	Fairview	31	25	81	Mary M. Avey
	Washington	59	45	76	Thelma B. Brown
Weber	Clinton	108	86	80	Wanda Beus
	Hooper	199	155	78	Florence Naisbitt
	Kanesville	35	28	80	Aleen H. Hansen
	Ogden Eleventh	150	114	76	Catherine Rose
Weiser	Fruitvale	14	11	79	Sophia Ivy
	Letha	23	20	87	Oretta Thornock
Western States	Belle Fouche	12	11	92	Sadie Meredith
	Canon City	8	13	163	Eula M. Herrin
	Carson	8	6	75	Francis I. Newville
	Casper	30	25	83	Gene Drollinger
	Clovis	6	6	100	Jean Jolene Reynolds
	Craig	16	12	75	Delora Livingston
	Freemont	8	7	88	Ival Anderson
	Fruita	21	21	100	Alice Lang
	Gallup	13	18	138	Plainnie Davis
	Glenwood Springs	9	8	89	Geneve Bair
	Meeker	9	7	78	Viola Castle
	South Omaha	10	12	120	Grace L. K. Comrolley
	West Jordan	Bluffdale	52	41	79
Copperton		75	60	80	Gwen C. Knudsen
Herriman		50	58	116	Agnes Dansie
Lark		34	37	109	Lillis Sandstrom
Riverton Second		76	75	99	Blanch Myers
Woodruff	Hilliard	23	27	117	Naomi Lym
	Chester	48	46	96	Martha Williams
Yellowstone	Egin	33	31	94	Eva Dexter
	Farnum	19	16	84	LaVera Hendrickson

Stake or Mission	Ward or Branch	Enrollment	Subscriptions No.	Pct.	Magazine Representative
	Green Timber	7	6	86	Dora Stegelmier
	Heman	23	20	87	Fanny Hunter
	Twin Groves	40	46	115	Selina Richards
Young	Kirtland	55	52	95	May W. Bond

Note: Reports were not received from Juab, Oahu, and San Luis Stakes



Message From The Presiding Bishopric

(Continued from page 159)

The Relief Society has endeavored throughout the century of its existence to educate its members in the correct principles of welfare work, emphasizing the importance of a type of assistance which never demoralizes the individual because of a literal overgenerous supply of necessities, but which, rather, encourages the individual to maintain a degree of self-respect, and which helps in such a way as not to cause him undue humiliation or a feeling of futility.

This great mothers' organization advocates:

First, to put into every man's heart a sense of his own supreme worth in the sight of God. Respect for the individual and for his personality is a fundamental principle in the art of helping, and, far more important than all, Relief Society teachings aim to maintain the morale of an individual so that he will not lose his independence and allow others to do for him what he can do for himself.

Second, any normal individual may require temporary assistance, but to keep him in a state of dependence when he could maintain himself is a crime against the individual as well as the society which supports him. It robs society of the kind of people who make a society self-sustaining. Such help causes the individual to sell his birthright for a mess of pottage.

If all relief agencies, be they of a religious or governmental nature, would but follow these two funda-

mentals in social welfare work, there would be little need of concern for the destiny of our great nation, the element of demoralization would disappear, and men would again become strong.

There is in the hearts of these "Angels of Mercy" an abiding faith in the Lord Jesus Christ and his restored Priesthood, which builds faith and courage in the hearts of those who are beset with many of life's problems.

Aside from waging a war against poverty, this great organization of women affords its membership many wonderful opportunities in the fields of culture, literature, theology, domestic science, and recreation, literally making it possible for thousands of women who live in the remote parts of the Church to come in contact with the finer things of life.

"To do justly and to love mercy and to walk humbly with thy God" is more than an axiom with the mothers of the Church, it is an actual daily practice in their lives and a shining example of what Paul termed pure religion when he declared: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27)

Message From General Church Welfare Committee

(Continued from page 161)

constant attention to the many details necessary for the proper coordination of the work of the Relief Society with the Priesthood of the Church has unquestionably been largely responsible for the accomplishments of this great women's auxiliary organization in the Welfare Plan. The same can truthfully be said of the present leadership, Sister

Amy Brown Lyman, Counselors Donna D. Sorensen and Marcia K. Howells, and General Secretary-Treasurer, Vera White Pohlman.

Appreciatively and almost reverently, we, the General Church Welfare Committee, acknowledge your very great accomplishments in the Church Welfare Plan as you celebrate the centennial of your organization.



The Joy Of Progression

(Continued from page 181)

meetinghouse may be provided where someone may care for the children while mothers attend the meetings.

My final tribute to Relief Society is this: For many years my life has been enriched, and I have been made a partaker in the great joy that comes from learning new truths and from a sense of growth and development. My attendance has helped me to be more tolerant, more understanding of human mistakes and suffering, and to have a more intelli-

gent desire to remove the causes of evil amongst us. It has taught me more of the meaning of love for fellow man and given me a deeper insight into the truths of the Gospel of Jesus Christ, which alone offers the way to peace and progress for all mankind.

I am deeply grateful that the Lord made it possible for woman through study and effort to take her place by the side of man intellectually and spiritually in the march of eternal progression.



Relief Society General Presidents

(Continued from page 170)

tions. Her extensive travels and excellent education have given her a fund of interesting information, and socially she is a favorite, giving liberally of her talents in the entertainment of friends. No one can pre-

dict what awaits Mrs. Lyman in this war-torn world, but whatever comes, she will meet the need and emergency with the same courage as have her predecessors. All have been magnificent women fitted for the day of their leadership.

SYMBOL

William A. Forsyth

Last night the earth was dark and dull
 With a rumbling, rolling cloud;
 From mountaintop to mountaintop
 It formed the valley's shroud.

Today no clouds are in the sky;
 The air is fresh and new.
 This morning marked the season's turn—
 The grass was wet with dew.

Today a lone, brave pansy bloomed
 When it heard a robin sing;
 A purple splotch on neutral gray—
 Sure symbol of the spring.

"The secret of happiness is not in doing what one likes, but in liking what one has to do."

—James M. Barrie.

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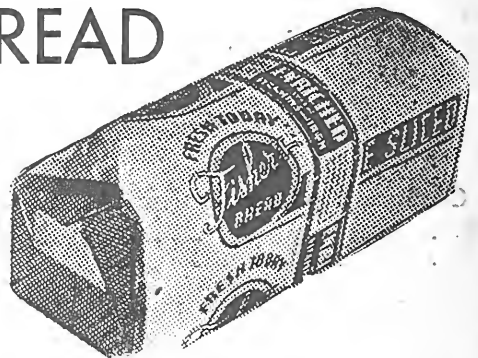
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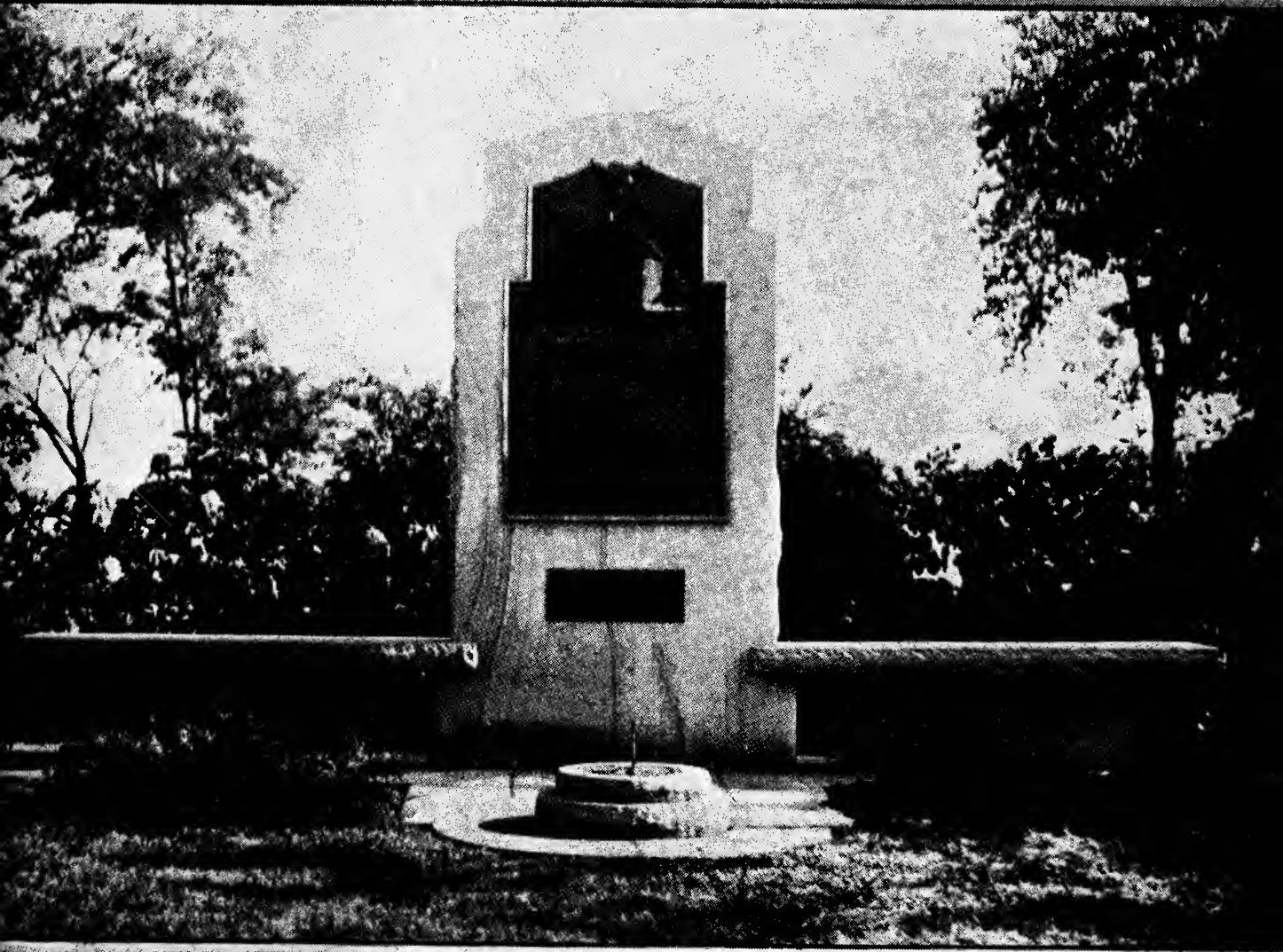
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MAGAZINE



APRIL, 1942



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The official centennial insignia has been beautifully reproduced in the Relief Society colors, blue and gold, on gummed seals the same size as the reproduction above. These are suitable for use on programs, booklets, letterheads, invitations, placards, and for similar purposes in connection with centennial celebrations, or for other purposes during the centennial year. Price, 10c per 100, postpaid. Not available in lots of less than 100.

MARKERS FOR CENTENNIAL TREES

Cast bronze markers for Relief Society centennial memorial trees are now ready. These markers have been especially made for this purpose and bear the inscription "Relief Society Centennial Tree—1942" in raised letters. The markers are three inches in diameter and attached to a 12-inch pipe made to be imbedded in concrete so that they cannot be pried loose. Price \$2.25, postpaid.

CENTENNIAL SONGS

A SONG OF TRIUMPH, words and music by the late Beatrice F. Stevens, 2 pages, 5c per copy, postpaid.

IN THY FORM, words by Dr. Carlton Culmsee, music by Dr. Florence Jepperson Madsen, 7 pages, 10c per copy, postpaid.

These two songs are punched to fit the loose-leaf RELIEF SOCIETY SONG BOOK.

RELIEF SOCIETY SONG BOOK

The third edition of the RELIEF SOCIETY SONG BOOK has just come off the press. This book is exactly like the two former editions with the addition of three new songs—the two centennial songs listed above and a new hymn, "O Father, Keep Us We Pray." The price of the new book including the three new songs is \$1.00 postpaid.

BINDER FOR RELIEF SOCIETY MAGAZINE

This is a substantial, well-made binder, into which a total of twelve single copies of the Relief Society Magazine may be inserted or removed at will. This binder is covered in blue Fabrioid, with the title Relief Society Magazine stamped in gold. This binder is a great convenience to Relief Society officers, class leaders, and other subscribers desiring to keep a current year's issue of the Magazine together. Price 75c, postpaid.

All articles listed above are obtainable only from
General Board of Relief Society, 28 Bishop's Building, Salt Lake City.

RELIEF SOCIETY

Centennial Personal Souvenirs

UNUSUAL AND APPROPRIATE GIFTS FOR MOTHERS' DAY



CENTENNIAL COMMEMORATIVE PLATE

This pottery plate, 10 $\frac{1}{2}$ inches in diameter, depicts the first Relief Society meeting held in Nauvoo, March 17, 1842. Brown is the predominating color of the design on this beautiful ivory plate, with costumes in a variety of colors. The plate is bordered with gold-colored wheat heads. The inscription on the back gives information as to the organization, scope, and purposes of Relief Society. Price \$1.50 postpaid.

OFFICIAL RELIEF SOCIETY PIN

No. 1 Pin of blue baked French hard enamel and 24 carat gold-plated. Price \$1.10, postpaid.

No. 2 Pin of blue baked French hard enamel and 10 carat solid-gold front (gold-filled), with 24 carat gold-plated back. Price \$1.80, postpaid.

Both pins are identical as to design, size, and coloring. Although issued as a feature of the centennial year, this pin bears only the organization date, 1842, and will therefore be appropriate for use after the centennial. These prices include Federal excise tax.

OUR LEGACY

RELIEF SOCIETY CENTENNIAL ANTHOLOGY OF VERSE

This 329-page book contains poems selected from the writings of Latter-day Saint women from 1835 to 1942, including all the prize poems designated in the annual Eliza Roxey Snow Memorial Poem Contest. The relatives of those whose poems are included in this anthology will be especially interested. Price \$1.50, postpaid.

"A CENTENARY OF RELIEF SOCIETY"

A special centennial commemorative book will be issued by the General Board about May 1, 1942. This valuable book, consisting of 96 pages, size 9x12 inches, will set forth in picture and story the history of Relief Society from its beginning to the close of its first century, March 17, 1942. The book will be bound in a blue paper book cover with its title, "A Centenary of Relief Society," and the centennial insignia stamped in gold. The price of the book has been kept as low as possible—fifty cents per copy, postpaid—whether single copies or quantity lots are ordered.

Orders cannot be accepted without the remittance of fifty cents per copy. A special gift card will be sent with all copies of the book designated as gifts. Order from your ward Relief Society Magazine representative or direct from the General Board.

All articles listed above are obtainable only from
General Board of Relief Society, 28 Bishop's Building, Salt Lake City.

The Relief Society Magazine

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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APRIL, 1942

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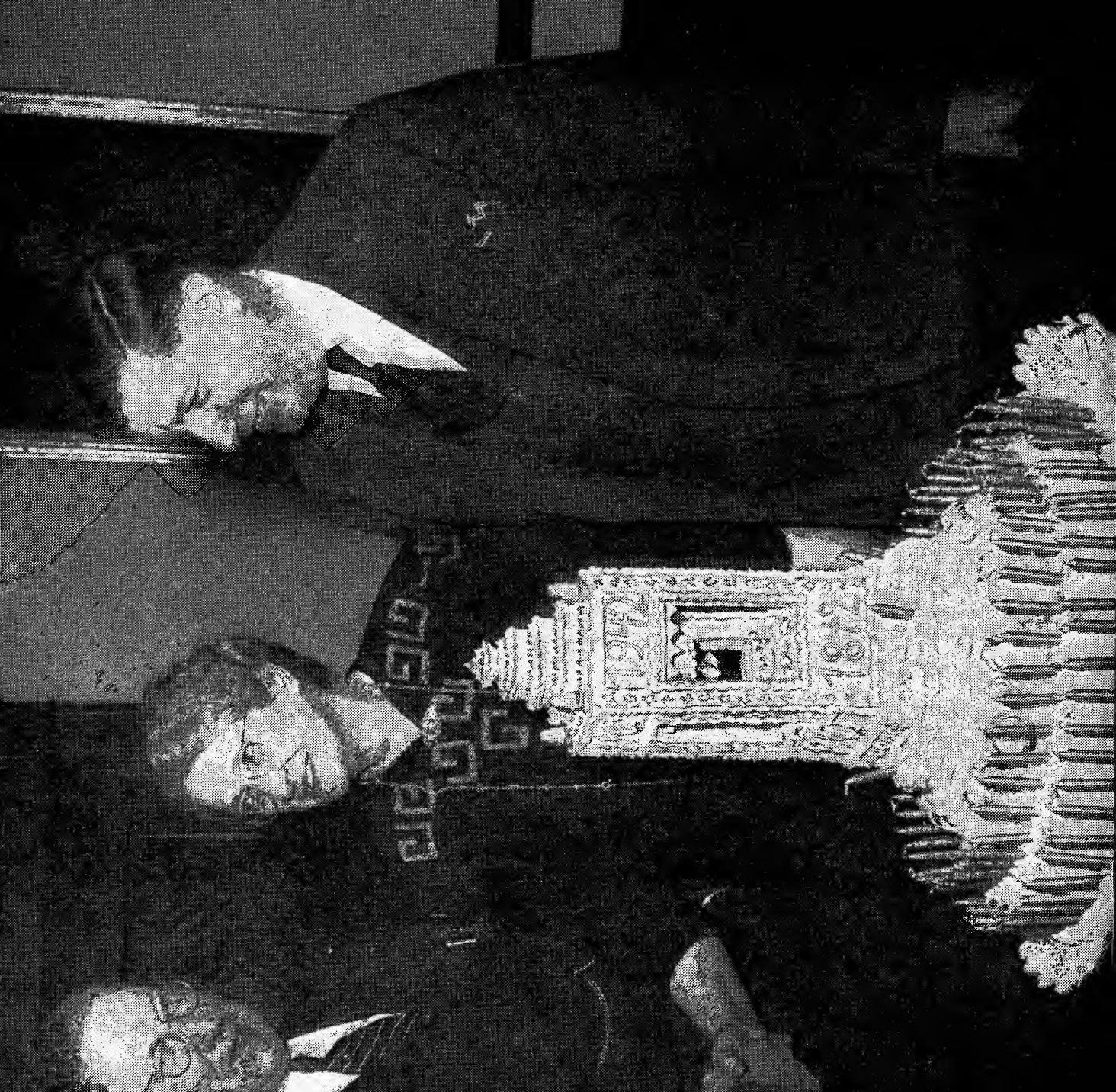
April

Celia Van Cott

When lightning splits in heaven
 With silvered darts that fly
Through the heavy rain clouds
 In splinters down the sky;
When thunder cracks above the dawn,
 Earth wakened from a dream
Lifts a sleepy smoke-stained face
 For rain to wash it clean.

The Cover

The Relief Society monument at Nauvoo is the subject of the cover for this issue of the *Magazine*. The monument, erected by Relief Society and unveiled July 26, 1933, marks the site of the Joseph Smith Store wherein Relief Society was organized March 17, 1842. The stone of the monument is of Tennessee bur-rose quartzite, said to be harder than granite, and very beautiful. The center stone is four by eight feet. At the top of the large bronze tablet on the front of the monument, in relief, is a replica of the Joseph Smith Store. Below this is the inscription "National Woman's Relief Society." Cover arrangements are by Evan Jensen.



CENTENNIAL BIRTHDAY CAKE

Presented to Relief Society General Board,
March 17, 1942, by Presiding Bishopric.

Left to right: LeGrand Richards,
Marvin O. Ashton, Amy Brown
Lyman, Joseph L. Wirthlin.

**RELIEF****SOCIETY**

Vol. 29 No. 4

MAGAZINE

APRIL 1942



Relief Society Celebrates Its Centennial

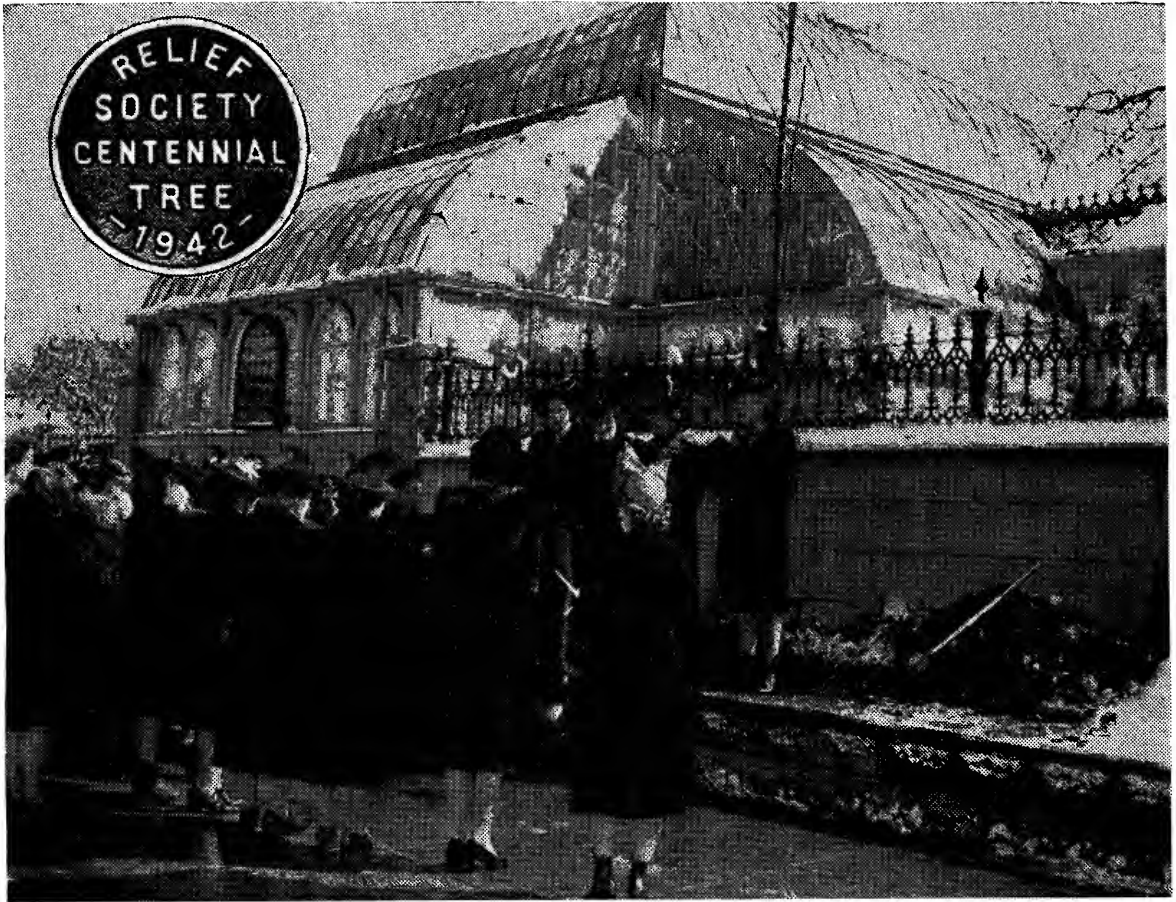
Vera White Pohlman, General Secretary-Treasurer

THE great day—March 17, 1942—toward which thousands of Relief Society women looked forward for months and years has come and gone, marking the end of one century of organized service by the women of the Church of Jesus Christ of Latter-day Saints, and the beginning of the second. This one hundredth birthday was appropriately observed by the 115,000 members of the Society, with the general membership of the Church joining in the festivities held in most of the two thousand local units throughout the United States and in many other countries. The observances were varied—there were programs of music, speeches, plays, pageants, and historical reviews, luncheons, dinners, dances, exhibits and sacred services—but running through all, as thread through a string of pearls, was the spirit of rejoicing in the opportunities afforded by the Society for the advancement of women, for concerted action, for compassionate

service, and the universal homage accorded its founder, the Prophet Joseph Smith. Two other features also appeared uniformly in the programs of most of the local Relief Societies—the planting of a Relief Society centennial tree, and the audition of a phonograph recording of centennial messages from President Heber J. Grant and President Amy Brown Lyman.

Centennial Tree-Planting

President Amy Brown Lyman's proposal that hardwood trees be planted on Church-owned property by Relief Societies throughout the Church in commemoration of the Relief Society centennial met the unanimous and enthusiastic approval of the General Board of Relief Society on April 23, 1941. With the sanction of the Presiding Bishopric, this project was recommended to all Relief Societies in an official bulletin on centennial plans issued August 20, 1941, and was repeated in the



GENERAL BOARD'S TREE-PLANTING SERVICE
Temple Square, March 17, 1942. Inset—Bronze Tree Marker

general conference of Relief Society October 2, 1941. Quoted from the bulletin is the following statement of the purpose of planting centennial trees: "Not only will these trees add to the beauty of Church grounds, wherever planted, but they will be a living monument to Relief Society throughout the years. A majestic tree slowly but surely growing with its roots firmly planted in the earth and its branches ever reaching heavenward is typical of our great organization and its century of service."

The Church Beautification Department of the Presiding Bishop's Office cooperated wholeheartedly with the Relief Society in this undertaking, guiding local Societies in the selection, purchasing, and proper

planting of trees of beauty and long life which would appropriately represent Relief Society. This Department also assisted many wards in designating a desirable location for the planting of these centennial trees in relation to the landscape plans of the Church properties concerned.

Special centennial tree markers were made available by the General Board for purchase by those Relief Societies desiring them. The accompanying picture shows the marker—a circular disc of cast bronze, $3\frac{1}{8}$ inches in diameter, with the inscription "Relief Society Centennial Tree—1942" in raised letters. Each marker is attached to a 14-inch pipe, which when properly set, is imbedded in concrete so that the

marker is level with the ground and cannot be pried loose. Hundreds of markers were set at the time of planting and many others will be placed later.

Indications are that the planting of centennial trees was a feature of the observances on March 17 wherever Church property was owned and wherever weather conditions permitted, and that centennial trees will be planted later during the year in those communities where they could not be set on the actual anniversary date. Orders handled through the Presiding Bishop's Office and letters from faraway stakes and missions indicate that choice trees of many varieties were planted, including the blue spruce extensively planted in Utah where it is the State tree, ash, maple, white cutleaf weeping birch, linden, locust, Japanese flowering cherry, dogwood, flowering hawthorne, and both the white-flowering and red-flowering horse chestnut. The beautiful magnolia tree was selected by most of the branches in the Southern States Mission; the British Mission reported plans to plant the English oak; the Bureau of Information at Palmyra, New York, planted the native maple at Hill Cumorah, historic Church shrine; wards in the Oahu Stake in Hawaii chose the breadfruit tree; some California wards, the flowering eucalyptus; and it is reported that the ginkgo tree may be planted on the grounds of the recently acquired stately New England Mission home in Longfellow Park, Boston, Massachusetts.

The General Board's centennial tree, an English elm, was planted just before noon, March 17, on Temple Square in Salt Lake City; in the ter-

race to the west of the Temple, near stately towering trees of the same variety, and near the site on which the Relief Society centennial memorial campanile is to be erected during the summer of 1942. The heavy new snow of the day before was scraped away, and the fine large young elm, selected with special care by the Church Beautification Department, was planted in the hole carefully prepared in advance. The marker had also been set previously, level with the sidewalk at the base of the terrace. This tree-planting was attended by a small group, composed principally of present and former members of the General Board, representatives of other Church auxiliaries, and of the Church Beautification Department. The time had not been publicly announced because of Church limitation of crowds in



This Centennial Birthday Cake of the North Hollywood Ward, San Fernando Stake, is Typical of Cakes at Hundreds of Local Centennial Celebrations.



PROGRAM

"The Singing Mothers"
of the
NATIONAL WOMEN'S RELIEF SOCIETY

Wabon, Ogden, North Wabon and Mt. Ogden Stakes
February 16 and 20, 1942
Order Tickets
A. Cantata



First Relief Society Meeting, 1842

RELIEF SOCIETY CENTENNIAL SOUVENIR BOOKLET

PROVO FOURTH

ESL Radio Talk 9:00 A.M.
AMY BROWN LYMAN
President National Woman's Relief Society

Loyal West Wood Relief Society
Centennial Tree Planting Ceremony
7:30 P.M.

Centennial Program 8:00 P.M.

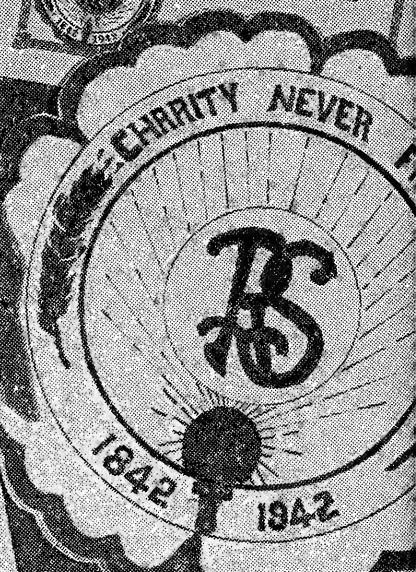
Lunch 8:45 P.M.

Dance 9:30 P.M.

1842

1942

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Centennial
Greeting



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RELIEF SOCIETY CENTENNIAL PROGRAM

WHITTIER WARD

1842 MARCH 17 1942

CENTENNIAL PROGRAM
OF THE
NATIONAL WOMEN'S
RELIEF SOCIETY



CHARITY
NEVER FAILS
RS
1842 - 1942

Blaine Stake Relief Society

Church of Jesus Christ of
Latter-day Saints

1842
Announcing
the Centennial
of the
National Woman's Relief
Society
of the
Church of Jesus Christ
of Latter Day Saints
on Friday, March 17,
at eight o'clock
Winnetka Ward Chapel
This gathering is devoted

Our Heritage
The will and power to make our destinies,
To seek, to choose, to cherish, and to work,
The right to worship how and where we please,
God gave, we must not, dare not, shirk
The task, the joy, of passing on this creed
To those whose strength must serve
Tomorrow's need.



Representative Centennial Programs and Favors

1842 to 1942



the Square since the onset of the war.

In opening the service, President Amy Brown Lyman said, "What we do today will be remembered long and noted down in history. We are conscious that we are standing on soil made sacred by those whose feet have trodden here and in these historic buildings dedicated for sacred purposes." Luella N. Adams, member of the General Board, conducted the singing by the group of "We Thank Thee, O God, for a Prophet." Marcia K. Howells, first counselor to President Lyman, spoke on the purpose and significance of the planting of trees in observance of the Relief Society centennial, and on the qualities and grandeur of the English elm about to be planted. Donna D. Sorensen, second counselor, then offered an appropriate and impressive dedicatory prayer. The first shovelful of soil was thrown on the roots by Vera W. Pohlman, general secretary-treasurer, who was followed by Belle S. Spafford, editor of the Magazine, and by each of the Board members present. A gilded shovel, very kindly proffered by Elder W. Lester Glade, was used for this purpose.

Centennial Phonograph Records

Desiring to greet all members of the Society on the one hundredth anniversary, and to present a centennial gift to each local Relief Society in recognition of this auspicious occasion and of the membership growth during the four-year campaign preceding the centennial, the General Board sent to all local English-speaking Relief Societies in continental United States, Canada, and Mexico, a 12-inch double-faced phonograph record containing a greeting from President Amy Brown Lyman and

a blessing and benediction by President Heber J. Grant, with preliminary announcements by Elder Richard L. Evans of the First Council of the Seventy, and music from the Salt Lake Tabernacle organ by Alexander Schreiner, tabernacle organist. Records were reserved for the Relief Societies in other lands and for those speaking other languages, but were not sent because time did not allow for their delivery by March 17, and because of uncertainties of shipping during the present war.

The master transcription of President Lyman's message was made in the Salt Lake Tabernacle on Saturday, February 28, to which the previously recorded blessing by President Grant was added. A total of 1,800 records was processed from the master transcription and mailed to reach the local Societies in time for their use at local anniversary programs on Tuesday, March 17. Never before has the Relief Society or any auxiliary of the Church used this means of greeting its members, a means typical of the present era and representative of the marvelous mechanical developments which have paralleled Relief Society's century of existence. Never before has the voice of a President of the Church been preserved and carried by this means into the gatherings of the Saints.

Messages of appreciation immediately began pouring into the offices of the General Board from all sections of North America, from which the following representative excerpts are quoted:

FROM BATTLE CREEK BRANCH, MICHIGAN—"The messages conveyed in this manner will be of great inspiration to us



Label on Relief Society Centennial Phonograph Record

on many occasions. We considered it a very real privilege to receive this recognition from our leaders. These messages give us greater appreciation of the work, and make us more proud and happy to be members of so great and wonderful an organization, one that has endured through the years and accomplished so very much to better humanity and improve conditions. We trust that even our little organization will rise to meet every requirement and be a creditable part of one grand whole."

FROM STERLING, IDAHO—"What a privilege it is to have such a wonderful gift! Our president is very ill; my son was taken prisoner on Wake Island, and it has been hard for me to be a cheerful leader. We had our centennial program planned, but we have had so many obstacles to work against that it has been hard to be very enthusiastic about celebrating; with weather and roads so awful it has been next to impossible to get out to meetings. I have played the record a number of times already on my old Victrola, and each time I hear it, it gives me added encouragement. These are such trying days; we need all the inspiration and encouragement we can get. I am only one of the 115,000 members of our great Relief Society, but I am thankful that I am *that one*."

FROM INDEPENDENCE, MISSOURI—"Not only the Relief Society members, but the entire branch is delighted with the recorded message from President Grant and

President Lyman. The Relief Society celebration was held jointly with branch reunion, and some 140 persons were seated around the dinner tables when the message was presented as a surprise. A hush fell over the group as the inspiration and thrill of hearing those voices was experienced. In our celebration it added greatly to the success of the occasion, and we want to tell you how sincerely we appreciate your thoughtfulness."

FROM SOUTH COTTONWOOD WARD, MURRAY, UTAH—"The wonderful recorded message added something to our centennial program that nothing else could have achieved. Every member of our organization felt the spirit of the day more deeply because of it."

FROM GAINESVILLE, FLORIDA—"On the night of March 17 we held a social at the home of one of the members. I carried a radio phonograph and the record, and I can't express in words the joy it was to us just to sit and listen to Sister Lyman and the voice of a Prophet of God. It was something we had never dreamed of. We only have six members in our Relief Society. We are very weak, as none of us had even attended a Relief Society meeting before, but we are trusting that we will grow stronger."

FROM MIDWAY, UTAH—"As a very fitting climax to our anniversary program we played the record you sent us. Our hearts beat with mingled emotions, and tears came to many eyes as we heard the voices of our beloved president, Amy Brown Lyman, and our prophet, Heber J. Grant. It was an inspiring occasion and we feel to rededicate ourselves to the service of this great work of Relief Society."

FROM THE SOUTHERN STATES MISSION—"There are not words to express appreciation for the records that were sent into this mission. To hear the voice of our beloved President Grant and the voice of our dear Relief Society President was indeed a gift that cannot be expressed. Many of these people had never expected to hear the tone of their voices. It filled our hearts with thanksgiving that caused tears of joy to flow."

Great Central Celebration Postponed

With the appointment, early in

1940, of a general centennial committee, composed of Mary Grant Judd, chairman; Edith S. Elliott, Rae B. Barker, Anna B. Hart, and Nellie O. Parker, assisted by all other members of the Board serving on subcommittees, and by several professional and technical advisors, specific plans were begun for a general Church-wide celebration of the centennial in Salt Lake City in connection with the semi-annual general conference of the Church in April, 1942. By the middle of January, 1942, plans and preparations for this historic event had proceeded to the point where announcement of specific dates and times for the various features of this celebration were written and ready for release.

Then, on January 17, 1942, as the result of engagement of the United States in war on December 7, 1941, the First Presidency published a request for Church-wide curtailment of auxiliary activities entailing travel in order to reduce to the lowest feasible limit expenditures incident to Church activities. This action was taken in recognition of the heavy tax burdens to be imposed and the limitations upon automotive travel because of nation-wide restrictions on rubber tires. The General Board of Relief Society immediately and heartily endorsed this wise and timely policy announced by the First Presidency in the interest of the members of the Church. Upon the recommendation of President Amy Brown Lyman, made in recognition and acceptance of the wisdom of this action, the Board voted on January 28, 1942, to postpone the general centennial celebration and to issue no call for the customary semi-annual general conference of Relief Society

in April. The only recorded previous interruption of the April and October semi-annual general conferences of Relief Society since their beginning in April, 1889, occurred in 1919, when the conference was postponed from April until June because of the nation-wide influenza epidemic.

The postponed general centennial plans consisted of a great historic and symbolic pageant, "Woman's Century of Light," which was to have been presented in the Salt Lake Tabernacle on nine evenings—March 23 through April 2 (except the evenings of March 26 and 29); a centennial concert on the evening of April 3 by a chorus of 1,500 Relief Society Singing Mothers composed of delegations of nine or fewer singers from the various stakes and missions of the Church; an exhibit of Relief Society handcraft drawn from all stakes and missions, and of other activities, to have been held in the Lion House during the week March 30 through April 4; and a three-day (rather than the usual two-day) general conference of Relief Society, April 1, 2, and 3, with departments on educational work and administrative problems during the first two days, and with two large ceremonial sessions for the general membership and public planned for Friday, April 3, in the Salt Lake Tabernacle. In harmony with the statement by the First Presidency and the decision of the General Board of Relief Society, many stakes which had planned for stake-wide centennial celebrations either in addition to or in lieu of ward observances immediately cancelled their plans.

This action caused great disappointment to the members of the

LDS Women's Group Reviews Century of Service



EPHRAIM ENTERPRISE

LARGE CROWD ATTENDS CENTENNIAL PROGRAM

The centennial of the Relief Society was celebrated with a special program in the ...

LOGAN HERALD-JOURNAL

Relief Society Observes 100th Anniversary

This marks the 100th anniversary of the Relief Society ...

BUHL HERALD

Relief Society Honors Century Anniversary

The Relief Society celebrated its centennial with a ...

EAR RIVER VALLEY LEADER

Second Ward Relief Society Centennial Program Big Success

The Relief Society of the Second Ward ...

VERNAL EXPRESS

500 Attend First Ward Reunion And Centennial Large Crowd at Centennial in Second Ward

IRISH COUNTY REAPER

RELIEF SOCIETY PROGRAM TO BE HELD MARCH 17

ROOSEVELT STANDARD

SALT LAKE TELEGRAM

Church Observe Anniversary Of Relief Society

Birthday Cakes Cut at Centennial Celebrations by Auxiliary

Birthday cakes were cut at ...

DESERET NEWS

President Grant Sends Centennial Message To All Relief Societies

Church Auxiliary Keeps Hundred Anniversary Of Founding

The blessing of Mrs. ...

Second Ward Relief Society Box to Be Opened; Variety of Events To Feature Centennial Celebration

The Relief Society of the Second Ward ...

VOICE OF SHARON

Highlights of Centennial Day Celebration in Sharon Stake

Relief Societies of Seven Wards ...

PROVO HERALD

Sharon Stake Plans Centennial Programs Tuesday

The Relief Society of the Sharon Stake ...

PROVO HERALD

Third Ward Relief Society Observance Set

The Relief Society of the Third Ward ...

PROVO HERALD

Centennial of LDS Now

The Relief Society of the ...

Relief Society Centennial Anniversary

The Relief Society of the ...

Relief Society Observes One Hundredth Birthday Anniversary

The Relief Society of the ...

Relief Society Observes One Hundredth Birthday Anniversary

The Relief Society of the ...

Relief Society Observes One Hundredth Birthday Anniversary

The Relief Society of the ...

NEW YORK TIMES

Women's Relief Society Serves Food Against Ang Shoo

The Relief Society of the ...

Golden Jubilee Plans for Welfare Group Canceled—Economy to Be Adopted for Duration

The Relief Society of the ...

NEPHEI TIMES NEWS

Relief Society Observes Centennial

The Relief Society of the ...

NEVADA STATE JOURNAL

Relief Society of Church Meets

The Relief Society of the ...

Relief Society Programs

The Relief Society of the ...

MILFORD NEWS

Seven Presidents Are Honored

The Relief Society of the ...

Relief Societies Observe Centennial Anniversary

The Relief Society of the ...

Relief Society Observes Centennial Anniversary

The Relief Society of the ...

Relief Society Observes Centennial Anniversary

The Relief Society of the ...

Relief Society Observes Centennial Anniversary

The Relief Society of the ...

THE PROGRESS

WASHOE NEWS

RELIEF SOCIETY'S CENTENNIAL CELEBRATION

A special and unique ...

SAFEO NEWS

The Relief Society of the ...

RELIEF SOCIETY OF PAGANT AND HOLLY MOORE WARD

The Relief Society of the ...

THE WEEKLY ...

FAIRMINGTON

Centennial Marked In Sunset

The Relief Society of the ...

Centennial Marked In Sunset

The Relief Society of the ...

Clippings Representative of Extensive Newspaper Publicity on or near March 17, 1942, Relating to Relief Society Centennial.

Relief Society generally, and to the stake and general officers who had planned and worked for months in preparation for the scheduled commemorative events. Nevertheless, Relief Society women everywhere willingly and immediately accepted the advice of their leaders, thus giving evidence of their wholesome faith in those in authority over them, their intelligent recognition of the wisdom of the action, and their flexibility in gracefully relinquishing cherished plans and turning their energies in the interest of the local celebrations which now became of first importance. The general attitude of acceptance of the change is crystallized in the following excerpts typical of those in the many letters received by the General Board on this subject:

FROM TAYLOR STAKE, IN ALBERTA, CANADA—"We have cancelled our stake centennial celebration. It was a very hard thing to do after all our plans, but we want to conserve as much as possible. We are encouraging the wards to go on and have the very best observances they can under the existing circumstances. The wards, after all, will serve the greatest number of people."

FROM PORTNEUF STAKE, IDAHO—"Naturally our sisters are disappointed, but we will urge the wards to prepare programs in the wards instead of holding a stake celebration. We can see the wisdom in changing plans, though it has taken a year and a half to make them."

FROM A MAGAZINE REPRESENTATIVE IN SOUTH LOS ANGELES STAKE, CALIFORNIA—"We are sorry to read in the newspaper that the centennial program has been cancelled due to the war, but I feel we can celebrate in our hearts and give thanks to our Heavenly Father for this organization and for the noble women who have presided and inspired us, and who are presiding over us now. We are indeed most grateful for our membership and all the blessings we have gained."

FROM NORTH SANPETE STAKE, UTAH (written immediately after the First Presi-

dency's announcement and before the General Board's postponement of the general celebration)—"Our sisters will have to make regular trips to some central ward at least once a week to hold stake rehearsals. This will be done at expense. The attitude of our stake and ward executive groups rather tends to the discontinuance of these practices and toward the centering of all our efforts now on the ward celebrations planned for March 17. Yet we want to do what you desire of us, and regardless of sacrifices or expense we are ready to do as you advise. Our officers feel that when the Church Authorities see fit to call off union meetings, et cetera, that we should call off our stake party."

Two Thousand Local Celebrations

The change of plans with respect to general and stake celebrations centered greater interest in the observance of the centennial by the individual ward and branch Relief Societies. The General Board had previously recommended that the centennial be appropriately observed in local communities, either in a ward or stake capacity, on or near the actual anniversary date, March 17, which, on this hundredth birthday occurred on Tuesday, the regular Relief Society meeting day. Many wards also commemorated the centennial by appropriate services in connection with the ward sacrament meeting on the Sunday preceding the anniversary. With few exceptions, the local celebrations of the more than two thousand local Relief Societies in stakes and missions throughout the Church were held on Tuesday, March 17, and others were held as conveniently near this date as possible. Greatly appreciated was the courtesy and cooperation of the Mutual Improvement Associations in relinquishing their regular meeting time, Tuesday evening, for eve-

ning centennial programs, wherever desired.

To assist local Relief Societies with their programs, the General Board had earlier prepared and submitted to all stake and mission Relief Society presidents a comprehensive list of suggested biographical and historical sketches, cantatas and other music, plays, pageants, and stories of pioneer Relief Society women. A few of these had been published in *The Relief Society Magazine*, to which references were given, but in the main these materials, compositions of Relief Society women who voluntarily submitted them for use wherever desired, were mimeographed and issued upon request of local Relief Societies. Before issuance, these materials were carefully reviewed by a committee of the General Board, returned to their authors for any necessary revision in the interest of accuracy of historical detail and dramatic effectiveness, and then recommended and made available to the local Societies, where they were used extensively. Many Societies observed the day by dramatic presentations or other special features originated by creative and ingenious members of their own groups.

Some idea of the extensive observance of the centennial may be had when it is realized that on this one hundredth anniversary 115,000 women, composing more than two thousand separate congregations, were commemorating simultaneously, or nearly so, in various ways and in many lands and many languages the birth of their beloved organization. These two thousand community gatherings not only traced the general history and development of the Society over one hundred years,

and paid tribute to its Prophet-founder, Joseph Smith, but many of them told in story and drama the history of their own local Relief Societies and honored their first and succeeding local officers.

The approach of the centennial which naturally centered attention on Relief Society beginnings and subsequent history, renewed the interest of local Societies everywhere in their own beginnings, and stimulated historical research throughout the organization. The resulting findings have been preserved in narrative summaries, some of which are being published, and in both stake and ward scrapbooks containing pictures and histories of all past officers, records of accomplishment, biographies and faith-promoting stories of their pioneer members, newspaper and magazine clippings. Much of this material was dramatized or otherwise reviewed at the centennial celebrations, and the attractive and valuable scrapbooks and related materials were exhibited at many of the day's festivals. Interesting and well-prepared records of the centennial observance itself have already been completed in many wards and stakes, and others will be finished during the year while it is still possible to assemble complete and authentic information, copies of the programs, newspaper clippings, and pictures. Accounts of the separate stake and ward centennial celebrations cannot be included in this article because of space limitations, but representative reports will be published later in the "Notes from the Field" Department of the *Magazine*.

A general feature of a majority of the local programs was the recogni-

Typical Centennial Messages Received by the General Board.


tion of the members of the Society, with special tribute to the elderly women who had given long years of service in the organization, and rejoicing over the new members who had become affiliated with the Society during the preceding four - year campaign for increased membership. In 1938, when the Society's membership numbered 75,000, the membership campaign was begun, its goal being an increase of 25,000, or a total of 100,000 members by 1942. By the end of 1941 the Society had not only reached but greatly exceeded its goal; 40,000 new members had been enlisted, bringing the membership during the centennial year to 115,000. This phenomenal growth, shared by local Relief Societies throughout the Church, is stimulating, revitalizing, and strengthening the organization, forging the wisdom and experience of the 75,000 members of many

FRANCISCO S. WILLIAMS
PRESIDENTE DE LA MISION

LA MISION ARGENTINA DE
LA IGLESIA DE JESUCRISTO DE LOS SANTOS DE LOS ULTIMOS DIAS

CALLE MANZONI 289

BUENOS AIRES, ARGENTINA



*We hope we are as good looking
when we're a hundred years
old.*

*From nearest Sunday School class
Covind*

The Relief Society General Board
28 Bishop's Building
Salt Lake City, Utah

Dear Sisters:

Yesterday I sent by Clipper express a little remembrance of the Centennial. It is a gift shared by all of our Relief Society sisters in the Argentine Mission. It might be of interest to know that the work was done on a sewing machine by one of our young members. Having lived in Buenos Aires all of her life, she has never seen a mountain, and it was necessary for a missionary to show her just how to make it. It can be washed and ironed.

We are preparing for our celebration in April and are very hopeful of a very successful performance. Our individual branches will celebrate the date of March 17th.

We sincerely pray for your well-being and that you may ever be guided and inspired by our Father in Heaven in fulfilling the duties of your high calling.

Sincerely your sister,
Corraine S. Williams
Corraine S. Williams,
Relief Society President,
Argentine Mission.

President Amy Brown Lyman and Counselors
and the Relief Societies all over the world

Dear Folks:

TODAY IS A GREAT DAY
100,000 STRONG
100 YEARS OF SERVICE

A million tongues today call your name blessed. More than a thousand bishops thank God for your organization, and praise your name. You are angels of mercy to more than that many wards throughout the Church.

May we join the multitude this day in congratulating you from the bottom of our hearts for what this hundred years has stood for: -- Kindness to the needy, Florence Nightingales to the sick, the essence of culture and champions of refinement in our Church. God bless you and all you stand for.

Please accept this birthday cake as a token of our love and appreciation.

Sincerely your brethren,
Grandchildren
M. O. Ashton
Joseph W. ...

STANDARD TIME INDICATED
RECEIVED AT

227

Postal Telegraph

GREETINGS FROM NEWZEALAND ONE HUNDRED YEARS OF SOCIETY ORGANIZATION
[ELVA COWLEY]

-iding Bishopric

Birthday Greeting by WESTERN UNION

OUR SINCERE CONGRATULATIONS AND PROFOUND ESTEEM FOR ALL THE FINE CHRISTIAN WOMEN IN THE RELIEF SOCIETY, ESPECIALLY AMY BROWN LYMAN, KATHERINE AND ALBIN PAUL

ON THIS YOUR ONE HUNDRETH ANNIVERSARY I WISH TO EXPRESS GREETINGS AND BEST WISHES TO ONE HUNDRED THOUSAND RELIEF SOCIETY WOMEN OF THE LATTER DAY SAINT CHURCH. YOUR ORGANIZATION HAS PERFORMED A MARVELOUS WORK IN DEDICATING ITS EFFORTS TO THE AFFECTIONATE CARE OF HUMANITY YOUR PROGRAM FOR HUMAN DEVELOPMENT WILL CONTINUE TO INSPIRE ALL OF US

SINCERELY
LESTER C. HUNT, SECRETARY OF STATE OF IOWA

years' standing with the enthusiasm and abilities of the 40,000 new members, many of them young women. Former General President Louise Y. Robison, under whose administration the membership campaign was started, wrote upon receipt of the telegram informing her of its successful conclusion: "I am thinking today what a great power for good one hundred fifteen thousand women would be in the Church if each member were valiant in upholding Church standards and in building Latter-day Saint homes. There is always a goal to work for."

Thousands of Relief Society women participated in the observance of the centennial in their local units who could not have made the trip to Salt Lake to attend the great central celebration, among these many who could not have traveled even the comparatively short distance to attend a stake celebration. An example of the appreciation of such members for opportunity to participate in a ward celebration was noted even in Salt Lake City where ward units are geographically compact, and where attendance at a stake or even the general observance would have entailed travel only within the city itself. This example, typical of hundreds of others throughout the Church, is provided by a member of the Society, 85 years old, so crippled from rheumatism that she must use crutches, who had prayed for months that she would be well enough to attend, and who was overjoyed at being able to participate in the day's activities in her own ward, realizing that her condition would have made her attendance at even a nearby stake celebration unlikely and an impossibility at a general celebration.

Radio Broadcasts

The Relief Society centennial was recognized in three radio programs of one-half hour each, originating in Salt Lake City, and broadcast from station KSL. Two of these broadcasts were sponsored by the General Board of Relief Society, and presented, respectively, on Tuesday morning, March 17, from 8:00 to 8:30, and Sunday evening March 22, from 9:15 to 9:45 Mountain War Time. These two programs were planned by the General Board's centennial sub-committee on radio, composed of Priscilla L. Evans, chairman; and Belle S. Spafford, Rae B. Barker, and Mary Grant Judd. This committee was assisted by Irma Felt Bitner, radio continuity writer. A third broadcast was presented by KSL—The Radio Service Corporation of Utah, Tuesday evening, March 17, 7:45 to 8:15, in tribute to the Relief Society.

The Tuesday morning broadcast consisted of a salute to the Relief Society membership by Rae B. Barker, chairman of the General Board's Membership Committee, a dramatization of the organization meeting of March 17, 1842, an address by President Amy Brown Lyman, and a transcribed message from President Heber J. Grant. The complete text of this program is printed in this issue of the *Magazine*, pages 245 to 251. This broadcast originated in the Salt Lake Tabernacle, with Elder Richard L. Evans of the First Council of the Seventy, as announcer, and Alexander Schreiner, tabernacle organist, at the organ. The singing of "A Hundred Thousand Strong" was a transcribed rendition by women's voices of the Salt

Lake Tabernacle Choir. Later during the day telegrams were received from several localities, and other messages arrived in due time by mail, giving indication of the wide area in which this broadcast was heard, including California and other Western states, and southern Alberta in Canada.

The other broadcast by the General Board was presented Sunday evening, March 22, from 9:15 to 9:45, when the regular time for the Church broadcast was graciously released by the Church Radio Committee even though this special Relief Society broadcast interrupted the current series of historical dramatizations, "The Fullness of Times." This program was broadcast from the studios of KSL, and consisted of episodes adapted from the postponed centennial pageant, highlighting the history of Relief Society during its hundred years, followed by an address by President Amy Brown Lyman, and the transcribed message by President Heber J. Grant which was to have been used in the pageant. Elder Richard L. Evans again served as announcer.

The broadcast presented by KSL on Tuesday evening, from 7:45 to 8:15, paid special tribute to each of the eight General Presidents of Relief Society and showed discriminating judgment in the selection of the character traits and accomplishments portraying each President. A favorite song of each President followed her respective sketch, thus creating a nice balance of text and song for this program. The words of three of the songs presented were compositions of past General Presidents, Eliza R. Snow and Emmeline B. Wells. This salutatory broadcast was fittingly

concluded by the reading of the inspiring classical centennial message from the First Presidency, which appears in full in the *Relief Society Magazine* for March, 1942. Not only for its own program, but also for the two sponsored by the General Board, KSL offered the full cooperation of its staff who gave helpful assistance in the preparation of the script and who during the broadcast performed their respective services with skill and sympathetically interpreted the characters which were represented.

A radio program was also broadcast by the San Fernando Stake Relief Society in Southern California, over Station KMTR, for fifteen minutes between 12:30 and 12:45 p. m. Pacific War Time. At the request of this stake, President Lyman sent a five-minute greeting to be read during this program; other features were greetings from the stake board and songs by the Singing Mothers.

Greetings and Gifts

All three members of the Presiding Bishopric listened to the first broadcast on March 17 in the General Board Room, arriving promptly at 8:00 a. m. and bringing with them a beautifully decorated birthday cake, surmounted by a model of the tower of the centennial campanile and surrounded by one hundred gilded candles. This cake, beautifully frosted in white and artistically decorated in blue, with the candles and the years 1842-1942 in gold, was made by Hugo Ebmeyer, who had spent the entire previous night in its preparation. The framework for the lovely frosted replica of the campanile was made by Elder A. S. Kienke from the picture on the cover of the January issue of the *Magazine*,



EMBROIDERED BANNER FROM ARGENTINE MISSION

Conveying Centennial Message: "We, the Sisters of the Argentine Mission, Join Hands With Our Sisters of the North in Love and Appreciation to Commemorate the Centennial of Our Beloved Relief Society."

This surprise by the Presiding Bishopric called for an impromptu reception, which was held between 12:00 noon and 1:30 p. m., immediately after the tree-planting, and which was attended by as many of the General Authorities of the Church, the executives of other Church auxiliaries, and present and former members of the General Board of Relief Society as could attend on short notice hurriedly extended by telephone.

The General Board Room was beautifully decorated for this occasion by lovely flowers sent by the General Board of the Deseret Sunday School Union, the General Board of the Young Men's Mutual Improvement Association, KSL, Highland Stake Relief Society, North Davis Stake Relief Society, and Dr. and Mrs. F. M. McHugh.

The General Boards of the Young Women's Mutual Improvement Association and the Primary Association joined in the gift of spring flowers in the Relief Society colors, blue and gold, arranged in one of the hand-made copper bowls carried exclusively by the Mormon Handicraft Gift Shop. Richly contrasted against the copper bowl and gleaming under the water surrounding the flowers were one hundred silver dollars—one for each year of Relief Society's century—a contribution toward the Relief Society centennial campanile to be erected on Temple Square. The written message accompanying this gift, signed by Lucy G. Cannon, General President of the Young Women's Mutual Improvement Association, and by May Green Hinckley,

General Superintendent of the Primary Association, said in part:

“With you our hearts are full of thanksgiving and praise to the Lord for the inspiration which He gave to the Prophet Joseph Smith to ‘turn the key’ for women. In organizing the Relief Society he not only opened up a great avenue of development and progress for mothers, but for all the childhood, girlhood, and womanhood of the Church. Through your organization the whole Church has been blessed. . . . The Young Women’s Mutual Improvement Association and the Primary Association desire ever to stand by you and to work with you in the glorious cause of womanhood.”

An unusual gift of originality and artistry was the banner, pictured here, received by clipper-express from the women of the Argentine Mission. Reproduced on page 235 is the letter from this Mission which gives details concerning this beautiful greeting.

Telegrams and special messages of congratulation and appreciation were received from numerous organizations and individuals, and many expressions of appreciation and loyalty came to the General Board from stake and ward Relief Societies.

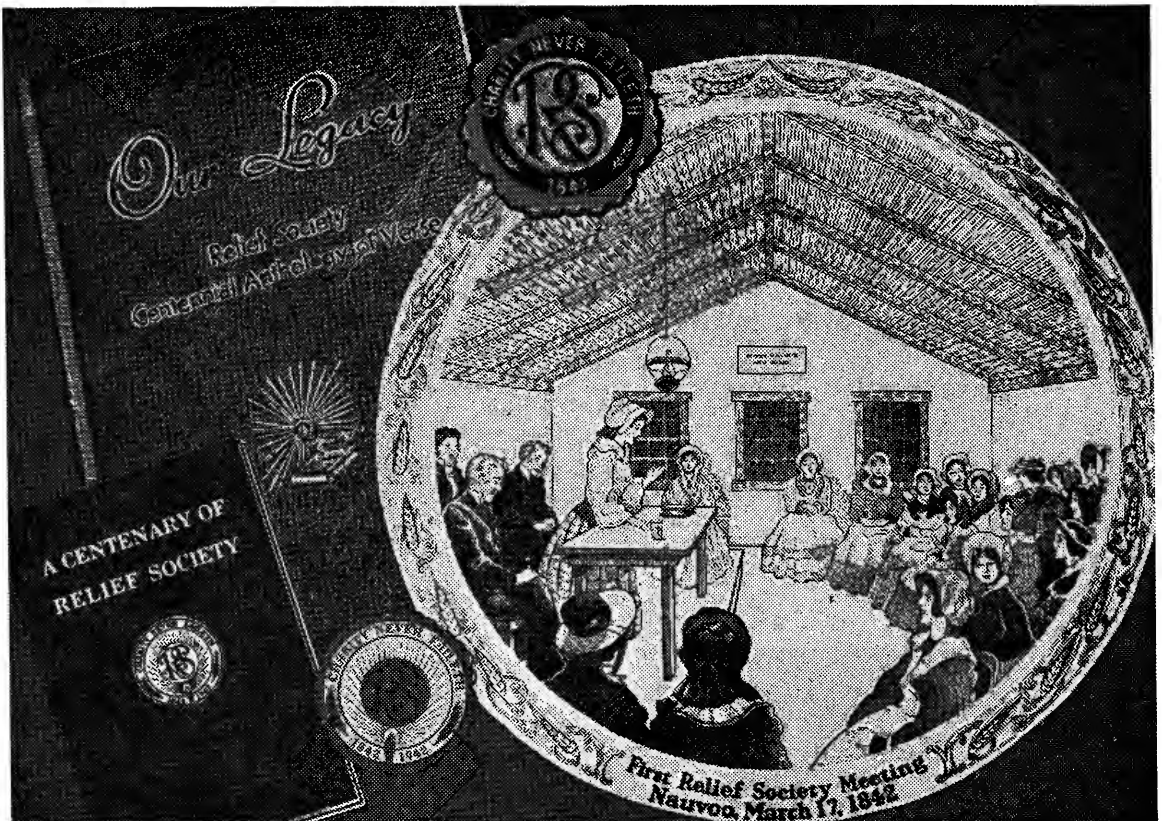
Publicity

All of the Church periodicals, *The Improvement Era*, *The Children’s Friend*, and *The Instructor*, gave special recognition in their March issues to the Relief Society centennial, as did also several issues of the weekly Church Edition of the *Deseret News*, and many of the monthly bulletins published by the various missions. The March issue of the Society’s own *Magazine* was devoted largely to recognition of the centennial, containing among other special features centennial messages from the General Authorities of the

Church and their pictures, making it an unusually precious number which will be preserved and cherished by Relief Society women throughout the Church. The newspaper clippings reproduced here are representative of those reaching the office daily from many parts of the country, indicating the extent of the publicity accorded the Relief Society centennial through the medium of the press.

Displays

During the entire week in which the Relief Society centennial occurred, March 16 through March 22, 1942, Zion’s Cooperative Mercantile Institution gave valuable space in its north group of windows on Main Street to a display of Relief Society relics, souvenirs, and other representative material. This display was attractively arranged and adequately identified by placards. Among the exhibits were two interesting old Relief Society banners, copies of books used in study courses, copies of *The Woman’s Exponent*, *The Relief Society Magazine*, and other publications of the Society, the centennial souvenirs, the scale model of the campanile, a collection of the unique handwork of Relief Society women of the South Sea Islands, and numerous other articles of historical interest. Adding greatly to the significance of the display and serving to unify the miscellany, were large pairs of placards arranged as in an open, three-ring, loose-leaf binder, comparing 1842 with 1942 from the standpoint of opportunities for women, household appliances, health, medical care, transportation, and other phases and activities of life. This exhibit



CENTENNIAL SOUVENIRS ISSUED BY GENERAL BOARD

A Centenary of Relief Society, Historical and Pictorial Souvenir Book; *Our Legacy—Anthology of Verse* by Latter-day Saint Women, 1835-1942; Commemorative Plate Depicting Organization Meeting; Top Center, Enlarged Reproduction of Relief Society Pin; Lower Left, Gummed Seal of Official Centennial Insignia.

aroused much interest and was the means of directing attention in Salt Lake's business district to Relief Society's important anniversary. Similar exhibits were held in other communities.

Also displayed during the week of the centennial, in the window of the Mormon Handicraft Gift Shop, was the unique and exquisite set of twenty-one 8-inch dolls, representative of the eighteen charter members of Relief Society, and President Joseph Smith, and Elders John Taylor and Willard Richards, who participated in the organization. These dolls, remarkable for their individuality of facial expression and authentically representing the clothing styles of the period, were made

by Mrs. Johanna Chavre, creator of authentic pioneer and other character dolls, and were to have been a special feature of the exhibit planned as a part of the general centennial celebration.

Centennial Contests and Compositions

In recognition of the centennial, the General Board specified that the entries in the 1941 annual Eliza R. Snow Memorial Prize Poem Contest be limited to poems with a Relief Society centennial theme. All three prize-winning poems were published in the *Relief Society Magazine* for January 1942, and in *Our Legacy—Relief Society Centennial Anthology of Verse*. They were "Brave, Pri-

ileged Feet," by Eva Willes Wangsgaard, "Spacious Century, 1842-1942," by Vesta Pierce Crawford, and "Centennial," by Zella A. Johnson.

Also in recognition of the centennial, the General Board conducted the first short story contest in its history, with the stipulation that the entries must have a Relief Society centennial theme. The three prize-winning stories were published consecutively in the first three issues of the *Relief Society Magazine* in 1942. The first prize was awarded to Alice Morrey Bailey for "Wilderness," the second to Mable Harmer for "Inheritance," and the third to Vera Hinckley Mayhew for "Men Must Work."

These prize-winning poems and stories were used in many of the ward centennial celebrations, as also were the winning entries in the several similar contests conducted by various stake and ward Relief Societies. Some of the stakes published commendable little collections of verse by their own Relief Society women.

Two official centennial songs were composed at the request of the General Board and issued in November 1941, both punched to fit the loose-leaf *Relief Society Song Book*. Words and music for "A Song of Triumph," were composed by the late Beatrice F. Stevens, member of the General Board, well known by Relief Society women for her earlier compositions, among them the Relief Society rally song, "A Hundred Thousand Strong," which captured the spirit of the membership campaign and is sung in many lands. Dr. Florence Jepperson Madsen, mem-

ber of the Board, composed the music, and Dr. Carlton Culmsee the words of "In Thy Form," written especially for three-part women's choruses. Both centennial songs, which were to have been sung at the general centennial concert by 1,500 Relief Society Singing Mothers, were featured at many of the local celebrations, particularly those presenting Singing Mothers' concerts. Several wards included in centennial programs the musical compositions of their own Relief Society women, and others presented the cantata, "Messengers of Mercy," for which music was composed by Gladys Rich and words by Minnie D. Warner, and which was dedicated to President Amy Brown Lyman. "Resurrection Morning," by the late B. Cecil Gates, which also was to have constituted part of the great centennial concert was sung in full or in part by many choruses of Singing Mothers on or near March 17.

Centennial Souvenirs

Special souvenirs of the centennial issued by the General Board during 1941—the Relief Society pin, commemorative plate, anthology of verse, and the centennial insignia in the form of gummed seals—had been widely distributed by March 17, 1942. By this date, six months after the pin first became available in September, 1941, nearly 5,000 pins had been purchased. This beautiful membership pin, provided in two grades but of identical design, size, and coloring, is not limited to use in the centennial year, but will be continued in stock as the official Relief Society pin. The 10½-inch centennial plate, depicting the first Relief Society meeting, and *Our Legacy*—

Relief Society Centennial Anthology of Verse, both of which were issued just prior to Christmas 1941, are being well received. The official Relief Society centennial insignia, reproduced in blue and gold on a gummed sticker, was extensively used during the centennial year, and particularly at the time of the anniversary celebration, in a variety of ways, such as on programs, place-cards, special booklets, and stationery. First issued in September 1941, the entire supply of 200,000 of these stickers was exhausted by March 17, but has since been replenished and these seals will be available hereafter.

The official centennial insignia also appeared on new stationery of the General Board, lithographed in blue and gold, which went into use in August 1941, and on the membership cards issued September 1941, for use during the ensuing 1941-42 membership year. A one-color reproduction of this insignia embellished the cards containing the Articles of Faith which were distributed, one to a family, in all English-speaking wards and branches of the Church in December 1941. This insignia also appears for the first time in the name plate of the *Magazine* in this issue, page 225.

Another souvenir of the centennial, *A Centenary of Relief Society*, a 96-page historical and pictorial book, size 9 x 12 inches, is to come off the press May 1, 1942. Publication of this book was purposely set for this time so that it could include a record of the great general centennial celebration and conference. This valuable book will not be delayed until such time as the general celebration may later be held, but will be issued as scheduled, com-

memorating in picture and story the dramatic history of Relief Society's one hundred years.

All of the personal souvenirs—the pin, plate, anthology, and historical book—though nominal in cost, are mementos of the centennial which will be increasingly cherished as time goes on by those who held membership in the Society during its centennial year, and will be handed down to their daughters and granddaughters, the future members of the Society.

Relief Society's Centennial Gift to the Church

Construction of Relief Society's centennial gift to the Church, the graceful memorial campanile (bell tower), 35 feet in height, described in the *Magazine* for January, 1942, is going forward with the expectation that this memorial will be set in place during the summer of 1942, on the designated site on Temple Square near the north gates. Accompanying is a picture of the skilled artisans completing the hand-wrought bronze tower in which the historic Nauvoo Temple bell will be hung. In the meantime, the blue-grey granite for the base is being cut and polished, and Utah-born Avar Fairbanks is working on the four sculptured plaques which are to surround the base. Arrangements are being made so that the historic bell may be rung and it is hoped that the tower may later be used for broadcasting Tabernacle organ music, conference addresses, and recorded music and messages on Temple Square.

Realizing and appreciating the privilege accorded the Society by the Authorities of the Church in permitting erection of this memorial on



ARTISANS COMPLETING THE HAND-WROUGHT BRONZE TOWER

For the Relief Society Centennial Memorial Campanile. Inset—The Historic Nauvoo Temple Bell To Be Hung in the Tower

Temple Square, and removal of the bell from the Church museum to the tower, voluntary contributions toward this centennial gift are being made by Relief Society women throughout the Church, by men wishing to honor their grandmothers, mothers, wives, or sisters who have been or now are Relief Society members, and by other interested individuals.

At the Threshold of a New Century

Observance of the centennial has engendered Church-wide retrospection, introspection, and evaluation of the Society, its history, purposes, and accomplishments. This long and discerning look at Relief Soci-

ety's one hundred years has brought to the women of the Church new appreciation for the Society in which they are privileged to hold membership, and has increased their awareness that the inception of the Society was divinely inspired; that the purposes of the original organization are still the principal concern of all Relief Societies today wherever located; that there is still need in all communities of the Church, irrespective of their varied geographical location, for the same helpful, friendly, sympathetic, human services as those performed by the women of Nauvoo at the inception of the Society, despite the great social and economic changes which have occurred in the meantime; that in ad-

hering to its initial assignment the Society has not clung to customs and functions for which there is no need today, but that it has adapted its human services to a changing era, risen to meet new needs, expanded its program, and endeavored always to improve the methods by which it carries forward its timeless objectives.

On the threshold of this new century of service stand 115,000 members of the Society which began its first hundred years with but eighteen women; 30,000 visiting teachers now carry on the system of friendly visiting begun in 1843 by a "necessity committee" of only sixteen; disbursements for charitable purposes amounted to \$97,000.00 in the hundredth year, as compared with \$306.48 expended for the relief of the poor during the Society's first year; 23,000 officers are now gaining administrative experience in conducting the nearly 2,400 administrative units, observing parliamentary usage as did the first Relief Society when there were no precedents and patterns for women's organizations; unnumbered thousands of experienced needle-women are making bedding and clothing for those in need, a service performed throughout the century since its initiation by the Relief Society women of Nauvoo who assembled materials and made bedding and clothing to be "given to such as are suffering cold and nakedness"; and thousands of women are conducting regular classes, instituted during the second half

of the first century in the weekly meetings of the Society on religious, cultural, and home-making subjects. Although the busy women in the days of Nauvoo and in the subsequent pioneer period did not have opportunity for the classwork which is now an important part of every local Relief Society, they frequently bore testimony of their faith in the Gospel of Jesus Christ, as do the women of today, and established the dual concept of spiritual development for the women of the Society and of compassionate human service by the women of the Society, which has characterized the organization from its beginning.

Encouraged, strengthened, and enriched by the review of the past, the members of the Society now look to the future as did Eliza R. Snow ninety-nine years ago, who in the first annual report of the secretary wrote, "More has been accomplished than our most sanguine anticipations predicted, and through the assistance and blessing of God, what may we not hope for the future?" President Amy Brown Lyman in her centennial phonograph message also faced the Society toward the future by these words: "We feel that we must use the lessons of the past to build for tomorrow, but in so doing, we must not cast such longing eyes at the past that we fail to view the possibilities and the glories of the future." Truly has she also said, "Our centennial will be not only an appraisal of the past, but a dedication to the future."

The Relief Society Centennial Radio Broadcast

Presented over Radio Station KSL, Tuesday, March 17, 1942, 8:00 to 8:30 A.M.

Dramatization Of Organization Meeting

FANFARE: (Tabernacle organ—"Assembly")

WOMAN'S VOICE: One hundred years!
One hundred years!

MUSIC: Organ theme.

ANNOUNCER: One hundred years! Words which chronicle a period of glorious achievement and spiritual expansion that finds fruition in this hundredth anniversary of the birth of the Relief Society of the Church of Jesus Christ of Latter-day Saints!

One hundred years ago, in Nauvoo, Illinois, the Prophet Joseph Smith spoke to the women of the Church in words that glow with greater light as time goes on. The women answered the Prophet's call, and from a group of eighteen, have grown to a mighty congress more than one hundred thousand strong. To the memory of the valiant women of yesterday, to the loyal women of today, and to the womanhood of tomorrow, we dedicate this program.

SINGING: "A Hundred Thousand Strong."

ANNOUNCER: One hundred thousand strong. The call and the answer by Sister Rae Barlow Barker, chairman, membership committee of the General Board of Relief Society.

RAE BARLOW BARKER: One hundred years ago women stood at the threshold of a day which brought them new freedoms. They were filled with desire to extend their influence, to expand their sphere of service beyond their own fire-sides.

But how few there were a century ago who had even a faint vision of the refining spiritual force that was being withheld from the world, withheld because of women's restricted activities. Eager and restive they worked while they waited for their time, a time when they could give to a hungry world their kindly ministrations.

Sheltered in a bend of the Mississippi

River lay Nauvoo, the City Beautiful. In a hallowed setting, homes were built around the rising spires of a sacred temple. There a handful of Latter-day Saint women sought their prophet, Joseph Smith. They laid their plans before him. He praised their work, but with prophetic understanding unfolded plans of greater scope than they had dreamed. He knew their power to do good and, in return to gain great good. There would be strength in working together, working to an organized plan under the priesthood.

One hundred years ago today those earnest women gathered to heed their prophet's call.

SINGING: "The Spirit of God Like a Fire is Burning."

ANNOUNCER (*Singing of hymn as background*): The time is March 17, 1842; it is early spring, almost planting time in the prairie lands. In the Nauvoo Lodge Room over the brick store which stood on the Joseph Smith homestead, eighteen women have come to hear the words of the Prophet. Eighteen women, gifted and gracious, modest of their talents, eager with the enthusiasm of youth yet tempered with wisdom of maturity, wait expectantly. An open Bible lies on the pulpit and as the stirring words of the song "The Spirit of God Like a Fire is Burning" fades on the springtime air, the Prophet addresses the group:

MUSIC: "The Spirit of God" (*Chorus fading on last lines*)

JOSEPH SMITH (*Fade in*): The objects of this Society shall be to provoke the brethren to good works, in looking to the wants of the poor, searching after objects of charity and administering to their needs; to assist by correcting the morals and strengthening the virtues of the community.

I appoint Elder John Taylor tempor-

ary chairman and Elder Willard Richards as temporary secretary. Will you please come to the front, brethren. (*Footsteps*)

I now move, Elder Taylor, that a vote be taken to determine whether or not all present are satisfied with one another and willing to acknowledge them in full fellowship and admit them to the privileges of the institution about to be formed.

SARAH M. KIMBALL: I second the motion.

BROTHER TAYLOR: All who favor granting to each sister here today membership in the Society with full fellowship and privileges, signify it by the uplifted hand. The vote is unanimous.

JOSEPH SMITH: And now, sisters, it is your privilege to name your president.

ELIZABETH WHITNEY: Mr. Chairman—

BROTHER TAYLOR: Yes, Sister Whitney?

ELIZABETH WHITNEY: I nominate for president, Sister Emma Smith.

SOPHIA PACKARD: I second the motion.

BROTHER TAYLOR: Sister Packard seconds the nomination. Any other—? (*Pause*) All in favor of sustaining Sister Emma Smith as president of the Society signify it by the uplifted hand. The vote is unanimous.

JOSEPH SMITH: I suggest, Sister Smith, that you now select your counselors.

EMMA SMITH: I should like to name Sister Sarah M. Cleveland as my first counselor and Sister Elizabeth Ann Whitney as second counselor.

JOSEPH SMITH: I commend your selections.

I now declare this society organized with president and counselors according to parliamentary usages, and all who shall hereafter be admitted into this society must be free from censure and received by vote.

Elder Taylor, will you kindly vacate the chair, and, Sister Smith, will you preside as chairman? (*Footsteps*) And, sisters, I should like to donate five dollars in gold with which to begin the funds of this institution.

EMMA SMITH: Thank you, President Smith.

We now have need of a secretary and a treasurer. Nominations for these offices are in order.

PHOEBE ANN HAWKES: I nominate Sister Eliza R. Snow for secretary and Sister Phoebe M. Wheeler as her assistant.

ELIZABETH: I second these nominations.

EMMA: All in favor of sustaining these sisters signify it by the uplifted hand.

SARAH: I nominate Sister Elvira A. Coles for treasurer.

PHOEBE M. WHEELER: I second the nomination.

EMMA: All those in favor, signify it by the uplifted hand.

All our voting has been unanimous.

Will you, sisters, come to the front.

Sister Snow will you relieve Elder Richards of the minutes?

ELIZA: Yes, Sister Smith.

ELDER RICHARDS: I believe, Sister Snow, you will find this record complete. I have affixed my signature as secretary pro tem.

ELIZA: Thank you, Elder Richards.

EMMA: Sister Coles, will you make a record of the donations?

ELVIRA: Are there others besides President Smith's?

BROTHER RICHARDS: I should like to make my contribution, also.

ELVIRA: Thank you, Brother Richards.

BROTHER TAYLOR: May I add mine, also.

ELVIRA: Thank you. Two dollars from Brother Taylor.

SARAH KIMBALL: May I add one dollar to the fund?

SARAH CLEVELAND: I have only 12½ cents in my pocket, but I should like to contribute that.

ELIZABETH WHITNEY: Put me down, please, for 50 cents—it's all I have with me.

EMMA: And let me contribute my offering.

ELVIRA: Thank you, Sister Smith. (*Reads*) One dollar, Emma Smith; 50 cents, Elizabeth Ann Whitney; One dollar, Sarah M. Kimball; and 12½ cents, Sarah Cleveland. These donations this day give us \$10.62½ with which to begin our work.

EMMA: With this fund as a basis, there need be no delay in beginning the practical work of this Society. We must be mindful of the widows. You all know Sister Merrick. She is industrious and performs her work well. There-

fore she should be recommended to the patronage of such as wish to hire needle-work done. Those who hire widows must be prompt to pay. We must be upright and deal justly. Let us remember these things.

PHOEBE M. WHEELER: Sister Smith, what shall we answer when people inquire about the purposes of our Society?

EMMA: You will reply that the chief object of this Society is for charitable purposes—to seek out and relieve the distressed; that each member should be ambitious to do good; that the members should deal frankly with each other; to watch over the morals and be very careful of the character and reputation of the members of the institution.

ELDER TAYLOR: Sister Smith, may I say that my heart rejoices when I see the most distinguished characters stepping forth in such a cause, which is calculated to bring into exercise every virtue and give scope to the benevolent feelings of the female heart.

And I rejoice that this institution is organized according to the law of heaven. . . . I rejoice to see all things moving forward in such a glorious manner. I pray that the blessings of God and the peace of heaven may rest on this institution henceforth.

MUSIC: (Triumphant theme.)

ANNOUNCER: To establish and fix the high objectives of the new society, the Prophet for a number of weeks gave to it his personal direction, giving additional instructions from time to time, and at the end of this formative period he commended and blessed the sisters.

JOSEPH SMITH: I now turn the key in your behalf in the name of the Lord, and this Society shall rejoice and knowledge and intelligence shall flow down from this time henceforth; this is the beginning of better days to the poor and the needy who shall be made to rejoice and pour forth blessings on your heads. (Music) If you live up to the principles and privileges that now are yours, the angels of heaven cannot be restrained from being your associates.

ANNOUNCER: The Female Relief Society of Nauvoo—under the guidance of the priesthood its work began.

FIRST READER: The call went out!
Through valleys, over mountains and plains,
To distant shores,
The message spread.

ANNOUNCER: The answer? (Pause)

SECOND READER: From hamlets, villages
and scattered towns,
From isolated farms,
From crowded cities too,
They came in glad response.

By tens, then hundreds,
Thousands, swelled the numbers
As the work moved on.

In manner suited to their time and place,
They've traveled many roads and many ways.

Behind handcarts some walked,
Or ox teams plodded 'cross
A thousand miles of barren plains
To valleys in the West.

"Whitetops" or saddle horses carried women

Over rutted country roads.
Then automotive travel brought us
Greater speed,
And trains and planes were servants
Of our day.

THIRD READER: From cold Alaska
To far outspread Australia
Women of today have heard again
The rally call.

Where first but eighteen women
Worked for better things,
One hundred thousand members, now,
And more will carry on.
One hundred thousand valiant women
With faith to follow our inspired leaders
Will renew allegiance to a glorious cause.

Will welcome a new century for service.

MUSIC: "A Song of Triumph" (Chorus)

READER: Mists of many years have fallen
on Nauvoo,

But the women brave who labored there
This day in glowing memory live anew,
And from altered arch of time and space
They reach their eager hands to us,
For we as daughters of that steadfast race,

Have sought to follow where they passed
And find the widow and the orphaned one;

In paths where want and sorrow walk
Still work of love and charity is done;
And yet we could not serve so well,
Nor seek with faith for wisdom's road
to go

Had you not set an ensign on our way,
O valiant sisters of the long ago.

MUSIC: (*Organ*)

ANNOUNCER: As we rededicate ourselves
to service in the future let us express

thanks for the loyal and devoted women chosen to stand at the head of this organization. Sister Amy Brown Lyman's thirty-three years of continuous service to the Church, coupled with her specialized training along the very lines so needed at this moment, eminently qualify her for the position which she holds. As eighth president of Relief Society, Sister Lyman greets you on this centennial anniversary.—Sister Lyman:

Address

President Amy Brown Lyman

ON this great and glorious day, the one hundredth anniversary of the birth of Relief Society, I feel greatly honored as president of the organization to have the privilege of addressing by radio the members of the Society. One hundred years it is, ten decades, a century since we were privileged to begin a work which had for its object the welfare of humanity, including the educational and spiritual development of its members.

At this major milepost in our history we might ask ourselves if we have accomplished the objectives for which we were organized, if we have fulfilled our assignment satisfactorily. I feel safe in saying that in a very large measure we have; that the past is secure in honor and service; and our future will also be secure if we continue to live up to our heritage of the past. I feel sure that the great founder of this organization, were he here today, would look with real satisfaction and pride upon our labors and achievements.

We are conscious of the fact that this eventful day is being observed in some manner in every one of the more than 2,000 local units of the Society, wherever located, whether

in one of the five great geographic divisions of the two hemispheres or in the islands of the sea. Even though the shadows of war hang heavy over many lands, this hundredth birthday is not forgotten. Ceremonials will vary according to choice and circumstance. There will be recitals of achievements, including our new membership record, songs of praise, prayers of gratitude, and rejoicing in the lofty mission of the Society.

An important feature in the observance of this centennial is the planting of Relief Society centennial trees throughout the Church, which will be suitably marked, carefully nurtured and preserved, to be loved and cherished by future generations of Relief Society women—symbolic of the strength and steady growth of the organization.

The postponement of the great central centennial celebration, which was to have been a climax to all other activities in connection with our centennial year, was naturally a great disappointment to the women of the Church, many of whom had saved and planned for months to be in attendance. The postponement of stake programs and pag-

eants, which had been arranged to be held in some stakes on this day in lieu of ward observances, has also caused disappointment.

While these postponements were a real sacrifice to us, still we recognize the emergent situation with which we are faced in connection with this tragic war, and make the sacrifice willingly.

We are pleased, however, that plans are going forward for the erection of the beautiful campanile, or bell tower, on Temple Square in Salt Lake City to house the famous Nauvoo Temple bell. Relief Society women everywhere are making contributions to assist in the erection of this graceful memorial—Relief Society's centennial gift to the Church.

It is with great pleasure that I express my sincere and unbounded gratitude and appreciation for the achievement of our goal of 100,000 members on our one hundredth birthday. Not only have we achieved this goal, but we have exceeded it by 15,000. The General Board is grateful for the efforts which have been put forth by officers and workers throughout the Society to bring about this wonderful result. We welcome our 40,000 new members with all our heart and with open arms. We know they are a great asset to us, that they bring new interests and new enthusiasm, and that they will receive the same enjoyment and benefits experienced by unnumbered thousands of women who have been affiliated with the organization during its hundred years.

DURING the past year our members have been looking back over the history of the Relief So-

ciety. The files of the General Board and of the Historian's Office, and the records of stakes and wards have been searched for information. There has probably never been a time before in the history of the organization when so much research work has been done by so many people—and we have not sought in vain. Our minds have been enlightened, our knowledge enriched, our hearts have rejoiced, and our faith has been strengthened by what we have learned. The record of the Society and its members is one of self-sacrifice to high ideals, of devotion to lofty principles, and of faith, and a testimony of the Gospel of the Master.

We have become better acquainted with the activities in Nauvoo, where almost every type of welfare work was carried on—the caring for the sick and needy, the comforting of the sorrowing, and the sustaining of one another in times of persecution and tragedy.

We have learned of the work of the women of Nauvoo as they became the women of the plains, many of them walking much of the way to the West; of their courage, faith, and valor in the face of illness, lack of sufficient food and warm clothing, and danger from hostile Indians and wild animals.

We have learned of their work as pioneers in the West where side by side with men they helped to blaze trails and lay the foundation for an empire; where they helped to build their own homes, plant and gather crops, fight crickets and kill snakes; where they wove and spun the cloth they used and, withal, reared large families. In the morning and even-

ing these pioneer families, who relied on their God for aid, knelt together and uttered prayers of faith, thanksgiving, and devotion, asking for protection and that their simple and most needed wants be satisfied.

We have been interested in the various phases of work they took up as circumstances became easier, such as the training of nurses and midwives, the manufacture of silk, the establishment of women's cooperative stores, the building of Relief Society halls for their meetings and of granaries for storing wheat, of their activities in movements for suffrage, for temperance and peace; and in later years the fostering of public health work, the development and advancement of their educational and social welfare programs.

Missionary work has also had a warm place in their hearts. They have not only supported the work and contributed to it as mothers and sisters of missionaries, but have performed missions themselves. As wives of mission presidents they have presided over the women's work in all the missions of the Church. Before the war began, there were thirty-six Relief Society women presiding over the women's work in the thirty-six missions of the Church, located all around the world.

In our research, we have traced the cooperative work of Relief Society with national and international organizations in the interest of women and humanity. In the 1880's, at the invitation of the great suffrage leaders of the nation, Relief Society women participated in conventions in large eastern cities. They reached their destination traveling in comfortable railway cars across the very

plains which they had earlier trod by foot. In 1888, the Society was represented at the convention in Washington, D. C., which organized both the National and International Councils of Women; and it became a charter member of the National Council. During the fifty-four years' existence of these Councils, the organization has been represented at the more than twenty biennial meetings held in various cities of the United States, and at all of the twelve meetings of the International Council which have been held in various countries. Not only has the Society sent delegates to these great gatherings of women, but its members have held important offices in the National Council.

In 1942, as we begin a new Relief Society century, in a year considered by many as the most critical ever known, we find the world full of tumult and trouble.

It is evident that people everywhere will have to make sacrifices—sacrifices the like and extent of which many have never dreamed, and that life will be different from what it has ever been before. In these trying times Relief Society women will not be found wanting, and they will never doubt but that finally knowledge and peace will triumph over ignorance and war.

Placing our trust in the Lord, let us this day rededicate ourselves to our own special work and mission, and to the advancement of the Gospel of our Lord and Master, Jesus Christ.

As we now listen by transcription to the inspired words of our beloved president, Heber J. Grant, followed by the strains of our National An-

them, let our hearts be filled with the spirit of prayer and an appeal to our Heavenly Father that peace

may again be established on the earth.

And now President Grant:

Blessing

President Heber J. Grant

MY heart is full of gratitude to my Heavenly Father for the faithfulness and devotion of the sisters of Relief Society who are doing and always have done so much for the comfort and encouragement of those less fortunate than themselves. I commend you, my dear sisters, for your faithfulness.

We are living in anxious and troubled days. Forces are abroad in the earth which threaten to destroy the peace of the world. Many of your sons have been called into the service of their country. This is a matter of deep concern, of

course, to mothers and to all of us. It is necessary that the people turn to the Lord, that they seek Him in deep humility, that they keep His commandments, and that they serve Him in spirit and in truth, with the assurance that He will not forsake the righteous nor turn away those who seek Him.

May our Heavenly Father bless the mothers in Israel and all who are engaged in building up the kingdom of God on the earth. May the peace and blessings of heaven abide in your homes and be upon you and your loved ones now and forever.



Early-Day Counsel

Rachel Ivins Grant

(From minutes of meeting of Ladies' Relief Society of West Bountiful Ward, Davis County, Utah, February 9, 1878)

“**S**ISTER RACHEL GRANT being called upon to speak said she would rather have sat still and heard some of the other sisters talk, but she always felt at home in the society of the sisters. It was a great trial for her at one time to get up and speak; she felt it was all she could do to stand up, but obedience was better than sacrifice. If we would live our religion God would assist us. She was thankful to see the young called into office in the kingdom of God and to see them stepping forward in improvement societies. It bespoke increase and growth. We must wake up to our duties and our obligations. If we lived near to God we could do much good. We could help to build temples. She liked to see the bishops appreciate the labors of the sisters. She spoke upon the necessity of parents instructing their children. She said we could not commence too early to form the characters of our children and to teach them the principles of the Gospel and the great responsibilities resting upon them. God is merciful to us, and if we would cultivate charity and good feeling and live near to God, we should be happy. She urged the necessity of encouraging home industries. President Young had encouraged the saving of grain. She prayed the Lord to bless all in the name of Jesus Christ. Amen.”

We Are At War—How Shall We Meet It?

Bryant S. Hinckley

THE meaningful and immortal utterance of the Master recorded in Mark 5:36: “. . . Be not afraid, only believe” should be written in textbooks and engraved upon imperishable tablets where all can read and ponder it. Five simple, unimaginative words, but never was more philosophy compressed into fewer letters; never were words more compact with meaning. The Master was the greatest teacher that ever lived, and this is one of His fundamental lessons: “Be not afraid, only believe.”

Faith and fear are the very antithesis of one another. They represent the two great influences that move the human heart and measure human achievement. Books have been written on the tyranny of fear, and volumes of discourses have been delivered on the meaning of faith. The great mission of man is to overcome the first and cultivate the second. Fear is the common enemy of mankind, the tyrant that pursues and wears down those who do not make war on it. The way to overcome it is by faith. Fear discourages enterprise, discounts endeavor, weakens the will, enfeebles resolution, breeds hesitation, doubt, and defeat. “On the plains of hesitation bleach the bones of countless men who at the dawn of victory sat down to rest, and resting, died.” We are all in a measure the victims of fear. No one is entirely free from its blight. To

conquer it is the religious obligation of each of us. Dr. Frank Crane, speaking of fear, has this to say: “Fear reaches out its ghostly hands to strangle you in the nick of crisis, just when everything depends upon you. It is fear that tangles your feet, hangs like a millstone about your neck on your journey; it dims your eye so that you cannot see the truth; roars in your ears until you cannot hear the music all about you; fevers your blood, strains your nerves, and pours its poison into your cup of life. You have one big battle: it is to conquer fear; that done, the world is yours, your own will come to you, and the stars in their courses will fight for you.”*

Perhaps the commonest, most universal manifestation of fear is worry. More good people suffer from worry than any other common cause. Fear is at the bottom of it. The Master in His matchless way teaches us the fundamental way of conquering fear. “Only believe,” that simple, child-like faith that looks to God as an overruling, beneficent Father who watches with compassion our struggles, and whose hands are extended full of mercy toward us, is a priceless blessing.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

*Crane, Dr. Frank, *Everyday Wisdom*, page 246.

But the very hairs of your head are all numbered.

Fear ye not therefore; ye are of more value than many sparrows. (Matthew 10: 29-31)

These words, spoken to His disciples, show how effectively He built up their courage. When the spirit of the Redeemer fills the human heart it drives out all fear. Those who are otherwise timid have the fearlessness to face flaming fagots or mob violence. "Perfect love casteth out all fear."

REFERRING for a moment to faith as a factor of human achievement: Faith is defined as "a principle of power," "the moving cause of all action." Every robust life is a life of faith. Every moral leader is impelled by its power. This quality of faith which may be defined as "vision plus valor" is a combination of two attributes:

(1) The vision to see things in advance, to project the imagination and see the unreal as real; to discover possibilities. But it must not stop there. If it does, it is only an idle dream. It must have the other attribute:

(2) The courage to back one's vision with action, to support it with practical means. This is backing faith by works.

Far-seeing men, men of vision, see possibilities and the results which will follow from their development, and then they bring these things to pass. That is how faith works.

We are engaged in a great war, and there are anxious and troubled days for all of us, for all the world. Never before have the resources and man power of the nations been so completely martialled and disciplined for war. Already many of our sons

are in the service, and many more may soon be called. No matter how loyal and patriotic we may be, our minds are filled with concern and our hearts with trouble. How can we best meet this situation and other difficult situations? What is it that helps men and women to face death and the stern realities which life imposes upon them? Undoubtedly, a settled faith in God and his goodness is the best support and reinforcement that can come to us in any severe trial. There is no evading the adversities of this great war. We have no choice in these matters. We must face this situation. We must make our contribution in this crisis.

To do this we need that composure of mind, that fortitude of soul, that spiritual power, that strength of hand which comes to us from above and which enables us to do our best, to take courage ourselves and to encourage others. We are sustained in this struggle with the assurance that our cause is just and righteous. "Thrice armed is he whose cause is laid in justice." We seek no territorial conquest. We do not covet the wealth nor the domination of other lands. We are fighting for rights and privileges that are more precious than life itself. We are fighting for the divine right of worshiping the Almighty according to the dictates of conscience, for freedom of speech and of the press, for the inestimable privilege of walking the earth as freemen. These great inheritances were won by the toil, sacrifice, and blood of those who bequeathed them to us. They must be preserved. They are worth fighting for and, if needs be, dying for. After we have done

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Family Prayer

Ray R. McKay

TRUE prayer springs from the sincerity of the soul. To be successful in rearing a family to be true Latter-day Saints in every sense of the term, parents must be sincere. They must do as they pretend, perform what they promise, and really be what they appear to be.

They profess to pay tithes; then the children should know that they pay an honest tithing. They are supposed to keep the Word of Wisdom; therefore, boys and girls should never see liquor, tea or coffee in the home. They are asked to have family prayers, and family prayers *there should be* at least once a day.

Jesus taught his disciples the model prayer—the Lord's prayer. With this example before us there is no excuse for any parents who think they cannot form a prayer to say, "I don't know how to pray." "Never before," says Canon Farrar, "had all that was best and purest in a nation's prayers been thus collected into one noble and incomparable petition: In the mingled love and reverence with which it teaches us to approach our Father in Heaven—in the spirituality with which it leads us to seek first the Kingdom of God and His righteousness—in the spirit of universal charity and forgiveness which it inculcates, in the plural form throughout it, which is meant to show us that selfishness must be excluded from our petitions and that no man can come to God as his Father without acknowledging that his worst enemies are also God's children—in the fact that of its seven petitions one, and one only, is for any earthly

blessing and even that one in its simplest form."

Prayer in the home leads children to God. It teaches them, as the *Bible* says, that He is a "rewarder of them that diligently seek Him." They learn that He is good, that He loves us, and that He is willing to help us if we have sufficient faith in Him to keep His commandments.

But we shall frustrate the purpose of prayer if we have the tiny tot kneel down while father gives a long, though ever so eloquent, prayer in language that the child doesn't understand, and in which he never really takes part. How many of us remember family prayer as something to be avoided, a long siege on the little knees that ached with the hard strain—a prayer that put us to sleep with our heads resting on the large, soft chair instead of in our little white beds. It would seem better that the little ones be spared this. The child can be taught a short prayer, to be said by the bedside, in which he thanks his Heavenly Father for all things given him, and in which he prays for blessings upon those he loves—his parents, brothers, and sisters.

As he becomes old enough to understand, he should join in family prayers and be permitted to take his turn in expressing a prayer for all. Someone has said, "To pray together is the most tender brotherhood of hope and sympathy that people can contract in this life."

Listening to father as an example, the child learns to improve his prayers, to keep them from being

prayers of pure selfishness, to pray not so much for earthly things as for light, strength, and courage to carry on, and, if he lacks wisdom in something that seems very vital to him, to ask advice from Him who "giveth to all men liberally."

Children also learn that prayers, just as requests to earthly parents, are not all answered in the affirmative, because, as Shakespeare expresses it, "We, ignorant of ourselves beg often our harm which the wise powers deny us for our good; so find we profit by losing our prayers." Children often ask for cake when they should have plain bread.

What joy a mother takes when she notices how family prayers help her boy in a public way; when she sees that he does not hesitate when called upon to pray, because, having practiced daily at home, he has no fear of his own voice, and is confident as he faces an audience that he can say at least a few words. How a mother's heart aches when she sees another mother's son arise to pray, address his Heavenly Father, turn pale, and take his seat because he has never prayed aloud before and is so afraid that all thoughts are driven from his mind. Shame on such a mother to allow a son to go into the world to preach the Gospel thus unprepared!

In response to sincere prayer, Joseph Smith the Prophet, received so strongly spiritual growth, soul uplift, and perfect faith in a living Redeemer that the Father and the Son appeared to him; and as a result we have restored to man the Church of Jesus Christ. At one time when the General Conference of the Church was dismissed and approximately ten thousand persons were emerging

from the Tabernacle, a stranger, amazed at the crowd, said to a little newsboy, "What is this all about? Where have these people come from? Where are they going? I have never seen the like in any city of this size!" "Oh," said the boy, "don't you know? This has all come from one little prayer by one little boy. Buy a paper, please?"

Mothers are able to encourage young people to take part in family prayer by holding before them always the worthy goal of being missionaries, to bring to others the true gospel of Jesus Christ.

Family prayer helps the boys and girls to speak before others; it helps them to form sentences; it gives them command of language; and, above all, it gives them a clear unwavering faith in the existence of a Supreme Being, because nearly always they have a special testimony that their prayers are heard and answered.

If all activities, such as Priesthood, Sunday School, music, sports, et cetera, are carried on with a view toward making of the boy a good missionary, he will no doubt make one; and if a good conscientious missionary, he will in all probability be a good husband and father the remainder of his life. From the home school, the children go out to establish other homes. How much better this world would be if every child could be reared in a home that is a worthy model for the one he will build.

Family prayers are especially necessary at this time when "Men's hearts fail them for fear," and when many families have sons and brothers offering their lives for their homes, their country, and freedom.

For the safety of absent loved ones, all hearts in a family will turn to God as one heart. Stronger will be the expectations for a favorable answer to its prayers if the family has kept the commandments of our Heavenly Father, for, He says, "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." If we impress upon our children the thought that He is "bound" if we do His will, surely it will help them to live better lives, and their prayers in the interest of the boys who are in the service of their country will be more effective.

We want our boys in the service to keep well; we want them to keep free from evil, and to wield a good influence over others. We want them to serve their country with all their might, and we want them to come home safe and sound. Now if we desire these things sincerely, we will contribute to their realization by living exemplary lives ourselves, and by praying earnestly that such protection and blessings may be granted.

Inevitably some of us shall have to pass through the Gethsemane of having our boys not return. Even so, we know through the Gospel that the passing means only an extended

separation and that we shall meet them again in eternity.

The thousands of little Japanese mothers who have said good-by to their sons do not have such consolation. At a conference in Hawaii one Japanese mother who has been converted to the Latter-day Saint Church testified that the Gospel has been a source of great joy to her. When she was a child she was taught that when she died she would come back to earth as an insect or some large animal; and when she attended a zoo and looked around at the monkeys and crocodiles she wondered with a shudder which animal she might someday be. But after receiving the Gospel she was happy. She knew she could pray to a Supreme Being, and that she would be reunited with her husband and children at some future time. How happy she was while giving this testimony!

And how happy will be the persons who suffer most from this war if they can unselfishly pray as Christ prayed on the cross, "Father, forgive them, for they know not what they do."

In desert wilds, in midnight gloom;
In grateful joy, in trying pain;
In laughing youth, or nigh the tomb;
Oh! when is prayer unheard or vain?



THE faithfulness of Relief Society visiting teachers is exemplified in the work of one of the teachers of the Rigby Stake. The Ririe Ward secretary reports: "You may be interested to hear that one of our sisters, forty-five years of age, rode horseback in January to make her eleven visits in the dry-farm section as a Relief Society visiting teacher, and we are proud of her."

Personal Attitudes Toward Tithing

T. Edgar Lyon

Associate Director, Salt Lake Institute of Religion

WHEN John D. Rockefeller was a small boy he earned a dime. His mother, who had become convinced that tithing was a principle of biblical religion, insisted that he should do two things before he proceeded to spend his earnings: first, he must give one tenth to his church; second, he must save one tenth. In this simple teaching is to be found two fundamentals of Christianity; first, that of paying the Lord's tenth to the church; second, that of saving a reserve to safeguard against adversity. So well did this good mother teach these principles that her son never forgot them, and in his later years contributed much more than a tenth to Christian enterprises and charities.

Other men and women of our day, many of them front-page names in the news, are faithful tithepayers. They usually give one or more of the following reasons for their voluntary action in this respect: it is biblical; it teaches the joy of giving; it makes one feel that he is participating in the good deeds of his church; it is a way of manifesting appreciation for the bounties that life has bestowed. If such people, lacking in specific religious teachings concerning this principle, have voluntarily observed the law of tithing, certainly the Latter-day Saints, who have had specific revelations concerning this law should have many more reasons for observing it.

Having been asked to explain the motives that prompt tithe-paying

among our people, the writer undertook to determine these by making a survey among a group of typical young Latter-day Saints. The following reasons were most frequently given for paying tithing.

It is a commandment of the Lord.

It makes possible the maintenance of the Church's missionary system.

It supports the temples and their saving work for the living and the dead.

It provides means for the hospitalization of Church members and for other charitable activities of the Church.

It assists in the erection of houses of worship in our wards and stakes.

It enables one to experience the joy of giving.

It helps to overcome selfishness.

It is a sign of loyalty to the Church.

It is training for a higher form of economic cooperation that must ultimately be lived.

It teaches one to develop a sense of humanitarianism.

It gives a sense of satisfaction through the feeling of being a participant in the activities of the Church.

It makes one "feel better."

A further inquiry with the same group of people, however, indicated that these ideas were partly in the realm of theory, for many of the persons expressing the ideas were not earning money and hence paid no tithing; others had once paid tithing, but as they had become older and their financial burdens had become greater, they had paid only a part or no tithing; others, however, had been tithepayers for years, in spite of increased obligations and periods of financial stress. Upon investigation, it appeared that among those for

whom tithe-paying was a fixed policy two factors had been the primary motivating forces in their continued faithfulness to the principle. These were: first, it was a commandment of the Lord; second, there was a mind-set toward tithing which made its payment easy. Some Latter-day Saints go through life paying their just dues to the Lord because it is a commandment. Some of these do it willingly, others perhaps grudgingly, and a few others perhaps because they are afraid to be disobedient. There are others, however, who have developed something more than mere obedience to a command; they have developed a psychological attitude toward tithe-paying that makes the payment easy and gives them the satisfaction of joyous giving.

An illustration, taken from the lives of two Church members, may illustrate these contrasting attitudes. Many years ago two small boys who had been taught the principle of tithing at home, attended the annual tithing settlement in their ward. The older of the two paid seventy-five cents, and the bishop commented upon the sacrifice he was making considering the candy or other luxuries a boy of his age might desire to buy with such a sum. The youthful payer agreed with the bishop—it was a sacrifice to him. The younger of the two then pushed a half dollar across the table as his offering, and the bishop again commented on the sacrifice it represented. The boy replied, with a wisdom that belied his years, "I'm not giving up anything. It doesn't belong to me. I never think that I have to give the Lord part of what I get. I think, the Lord has given me four dollars

and a half for my own, and let me collect fifty cents for Him, and the least that I can do is to be honest with Him."

In these words he expressed an attitude that is worth cultivating. Many people in the Church today bear witness to the fact that payment of tithing is an easy matter; they are never tempted to use as their own the tithe portion of their income, because they were taught from their earliest childhood that it was the property of the Lord, and simple rules of honesty required its payment. Not considering it their own, they practice thrift in their expenditures and base their budget on the nine tenths rather than the total income.

As the two brothers, referred to in the illustration above, grew to manhood, they secured employment, and each secured a ten-dollar salary increase at approximately the same time. The elder grudgingly complained, "It isn't really a ten-dollar raise; it's really only a raise of nine dollars, as I'll have to pay a dollar of it as tithing." The younger one commented happily, "Now I can pay a dollar more tithing than I have been paying, and that means that I have nine dollars more for my own use." Years passed and the financial obligations of these two became greater. The elder of the two was tempted to use the Lord's tenth to secure things he desired but could not seem to afford; finally he ceased paying tithing in order to acquire these things. The younger of the two, although his income was slightly less and his obligations slightly more than his older brother's, is still a faithful tithepayer. Through the practice of economy and the use of

wisdom, which he testifies the Lord gives him in compensation for his honest dealings with Him, he is able to maintain a standard of living equally as high as that of his brother who "can't afford to pay tithing."

Tithe-paying has become a habit and is a joyous experience for the one, because he has the proper mental attitude toward it. He sees the nine tenths with which the Lord has blessed him, rather than the one tenth that he returns to the Lord. He considers himself simply as a trustee for a portion of what comes to him, and he is not tempted to use it because he believes that he must be honest with his Master. It is neither a struggle nor a hardship to meet this requirement; rather, it is a joy.

Mothers and fathers in the home, and the teachers in the Priesthood quorums and auxiliaries having to do with the teaching of the principle

of tithing to young people might profit by this example. Some persons will always be willing to pay tithing because it is a commandment of the Lord. Others will fail to do so when their tithed income fails to purchase the things they desire. But many more will be willing to persevere in this obligation if they can be led to see this doctrine from the standpoint that they merely hold stewardship over the Lord's tenth. The great many members who are listed on the annual reports of the Church as partial or non-tithepayers is proof that they do not have the right mental attitude toward this commandment. When our youth can be taught to view their earnings with an attitude of gratefulness that they have been *blessed with means which they can tithe*, they will grow to maturity as happy and faithful stewards over the tenth that should be given for the Lord's work.



REFLECTIONS

Joseph Quinney, Jr.

ONE moment ago I visioned yesterday. Mine eyes beheld the golden hours as they spread themselves upon the barren wastes of time. These hours were mine; but time passed by, and I awakened this morning ashamed and bent, not that God would take away, but that I had lost the things that could and should have been.

One moment ago I visioned yesterday. Mine eyes beheld the tributaries which build faith flowing ever and anon into life's great stream. I omitted to plant in fertile soil those seeds that grow into golden deeds, and now I must atone for those lost hours and build again my faith in him who loves and gives.

One moment ago I visioned yesterday. Mine eyes beheld the agonics of misspent time. Thank God that vision closed, and the glories of a newborn day are mine. They give me hope; aye, strength to be a man, to gather up the broken bits of life and build a deeper faith in those rich promises that come from God to use for him and my fellow men.

Morale: What Does It Mean To Me?

Mark K. Allen

Psychologist, Utah State Training School

PSYCHOLOGICAL warfare has kept pace in importance with physical combat in the present war. Propaganda warfare was begun long before the first gun was fired. This mental preparation of armies and civilians for war is what we call *morale*. Military capitulations are always preceded by a collapse of morale. Morale has been more explicitly defined as a "condition of physical and emotional well-being in the individual that makes it possible for him to work and live hopefully and effectively, feeling that he shares the basic purposes of the groups of which he is a member; and that makes it possible for him to perform his tasks with energy, enthusiasm, and self-discipline, sustained by a conviction that, in spite of obstacles and conflict, his personal and social ideals are worth pursuing." (Report of conference under auspices of National Research Council, Division of Anthropology and Psychology. See *Psychology Bulletin*, 1941, 38, pp. 393-4.)

This definition will bear repeated reading and careful analysis. The person with high morale works hopefully and cooperatively to accomplish the common purpose, in spite of all frustration. This may involve personal sacrifice of many degrees, from reducing one's sugar consumption to giving one's life or the life of one's son.

Unshakable belief in the righteousness of one's cause is an indispensable condition for making the

supreme sacrifice. This faith must resemble in some ways that of the Christ as he walked into Gethsemane to offer his life for the sins of the world, for the preservation of the ideal of human brotherhood and peace on earth.

IF our morale for the war is to be high, we must first of all find a basis for deep conviction that our cause is right and worth dying for if necessary. Let us, then, search our souls for a basis for this conviction.

First of all, let us realize that we are at war and that, dislike it as we may, we must fight and sacrifice severely in one way or another. What is there in Latter-day Saint belief and tradition to justify our wholehearted support of the war effort? We as a group dislike war as intensely as any people do, but our history is replete with examples of pioneer courage and self-sacrifice. Why did our pioneer forefathers suffer the hardships of being driven from Missouri and Nauvoo, of being harassed by hostile Indians and the ever-present dangers of the elements while searching for a new home in the West? Why do many of our grandparents and great-grandparents lie in lonely graves far from the goal they sought in the mountains? Why could Joseph Smith and other martyrs face death so courageously? They all could have chosen the easy way and capitulated to the enemies of freedom.

But no! They had faith in their

ideals! Their morale was so high that no obstacles could defeat them. Their faith knew no fear, not even death. And let us today burn into our minds what that belief means: the right to worship according to the dictates of our own consciences!

Our sons today may be called upon to spill their blood for the same cause their pioneer forefathers did. This is illustrious company. We must realize that of all of the freedoms, religious freedom is most challenged today by godless tyrants and pagans consecrated to the destruction of Christianity. Christianity to them is the prattle of the weak, the opiate of the democracies. The attack on all religious freedom is already clearly outlined. It consists first of destruction or desecration of the monuments of religion—the shrines and sacred buildings. Then religious leaders are restricted in their activities either by concentration camps or rigid curtailment of freedom of speech and assembly. The dictator states tolerate no rival loyalties, no religion but that of rule by force. The state, and the state alone, is master. To them, the church and the home are the cradles in which weakness is nurtured, and they must give way to the strong ways of the state.

Think what would become of the Latter-day Saint ideal of the home should we lose the war! The family unit would be destroyed, and everyone would be slaves to the military order. The good life we know, based on peace, freedom, and plenty, would be substituted by a group life in which all luxuries would be gone and many of the necessities. A regimented society would replace all freedoms.

Many Latter-day Saints have been

“fighting mad”—with perhaps some of the same spirit with which the Christ drove the money-changers from the temple—ever since the dictator nations began oppressing weaker peoples. Latter-day Saints need look no further than the recent history of these many oppressions to find Christian justification for deep and righteous indignation toward all military aggressors. We should realize, perhaps even more keenly than other peoples, what this means, for was not our right to worship and live in peace threatened for nearly half a century by hostile neighbors?

Christianity is threatened as almost never before in its two thousand years of history. It is a religion of peace; but when the peace-loving are bled and starved to death, it must marshal all of its potential strength to save itself. And Christianity can be effective in war because it means brotherly cooperation and personal sacrifice for the common good.

Righteousness has never had an easy time of it. Its champions must be strong men and women who can prove through courage and sacrifice that they are worthy of freedom. The forcible prevention of cruelty and injustice is as noble an ideal as any in the Christian faith. If democracies fail to cope with the present crisis, it will not be because we are Christian, but because we are not Christian enough. It will be because we do not fully realize what tragedy may come to innocent people when we are not diligent in our war effort. Every personal right and luxury we cling to in opposition to the war effort may contribute to the loss of life of some of our sons in the forces, or death, or worse, to unprotected peoples at home or abroad. Our

sons must risk their lives in great numbers immediately to help save through united effort the lives of all combat forces in small numbers all over the world, as well as the lives of innocent women and children who will suffer in all parts of the world for every day of delay. Our enemies have great hope that we will choose the temporarily pleasant course of delaying our sacrifices, and that enough defeats can be scored against us in the meantime to effectively prevent our building up the necessary morale to take the offensive in the war.

If we can make Christianity function with all of its potential strength, we need have no fear for the future. Freedom and righteousness will prevail, but not until we burn into our hearts the conviction of the true worth of human life and the value of freedom and the privilege of worshipping according to the dictates of our consciences. During our easy years of peace and plenty, we have perhaps lost some of the vision of how intolerable life would be without freedom. The Latter-day Saint pioneers paid a great price for the same cause, and they appreciated freedom in proportion to the sacrifice. We will, likewise, purify our own souls through sacrifice and arise phoenix-like from the ashes of this world-wide disaster, men and women more capable of living responsibly as free souls.

THE importance of high morale as the first condition for successful war effort is fully realized by our enemies. Every effort will be made to impress us with our own weaknesses and the unworthiness of our aims. The enemy will shout our de-

feats into our ears. Spoken, or worse, attacks will be made against our shores to intimidate us into demanding that most of our forces be kept at home and, therefore, away from the principal battlefields. Efforts will be made by the enemy to impress us of their humane treatment of prisoners and civilians. We shall be bombarded with propaganda about the righteousness of the enemies' cause to distract us from their evil designs to destroy all freedoms.

But high morale impels people to work hopefully and enthusiastically, in spite of obstacles and setbacks. As we work hopefully in this great crusade for freedom, our spirits are sure to rise. Our confidence in our ability to win will increase in harmony with our progress in preparing for the war. Our confidence at home will be an important factor in keeping the morale of the troops at a high level. As our morale improves, theirs is bound to improve. The more thoroughly we sacrifice, the more they will feel we are supporting them in very deed as well as in spirit. We should accept as our first duty today the task of building up our own morale through every possible means. A passive attitude will not build or sustain morale, or win wars.

Careful investigations have shown that morale improves with the following conditions:

1. Deep religious convictions. They help the group to work more effectively, and they help the individual to withstand hardships and disappointment.
2. Active participation in worth-while activities related to war purposes.
3. Increase in useful skills in war work, civilian defense, or essential activities of the church and other organizations.
4. Comradery in activities of the group

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In Retrospect

President Amy Brown Lyman

CHAPTER IV

Marriage and Graduate Study

ON September 9, 1896, I was married in the Salt Lake Temple to Richard R. Lyman. President Joseph F. Smith (Uncle Joseph to the Lyman family) performed the ceremony. Following this, President Smith gave us a blessing in his tender and affectionate manner, which I shall never forget.

Marriage for time and eternity at the altar in the temple is most impressive, thrilling and sacred. It is one of the greatest privileges that the Church offers. The feeling of the permanence of the union and the concept of the family relationship of parents and their offspring both here and hereafter, is very comforting and satisfying. This sacred ceremony, together with the peaceful and beautiful surroundings, lifts one above the common things of life into a spiritual atmosphere which is satisfying to the soul.

From the temple we went directly to the home of my new husband's sister, Mrs. William H. King, on East South Temple Street, where she and the Senator gave a lovely wedding breakfast in our honor for the members of our families. In the evening we retired to our own home in Salt Lake City which we had rented and, with the aid of a relative, had previously prepared.

Our pre-wedding trip from Pleasant Grove to Salt Lake City took a whole day. Our outfit consisted of a buggy, in which we ourselves rode,

and a wagon containing furniture and the bride's trousseau. Our previously purchased cow was led behind the wagon. Being country bred, we could not conceive of a real home without at least a cow and some chickens, and the kitchen garden, which we planted in the spring.

The bride's trousseau, which had been in preparation for four years, included an ample supply of bed, hand, and table linen, the latter hand-hemmed and wrought so finely by the bride's mother that the stitches were invisible; blankets from Provo Woolen Mills, lovely homemade quilts, thin ones for summer and heavy ones for winter, filled with white wool; goosedown pillows, and a twenty-five-pound feather bed. The personal wardrobe, which was considered quite stylish, had been fashioned by a Salt Lake dressmaker.

Our home was near the University of Utah, located at that time on Second North and Second West Streets. My husband, professor of civil engineering in the University, drew up and established the first course in engineering given in the school, and he served as a member of the faculty of the institution for the next twenty-six years. The University faculty at that time consisted of twenty very excellent teachers. Living so near the University—just across the street—I registered for work in English and history.

During this period I had the priv-

ilege of joining a study group known as the Author's Club, which consisted of twenty prominent Latter-day Saint women, some of the finest and most intellectual women it has been my privilege to know, and some of the most cherished friends of my whole life. This group, which is now forty-nine years old, today meets regularly. Two of the charter members still belong to the group, and the regular membership is still twenty. Many of the early members have passed on, yet the spirit and aim of the group remain the same, that of earnest, intellectual effort for self-improvement and development.

IMMEDIATELY after our marriage we began to budget our income carefully with the view of paying off as rapidly as possible the school debt of my husband, amounting to \$2,500. This amount had been borrowed during his four years of study at the University of Michigan. It carried interest at the rate of ten per cent per annum. Through the exercise of thrift and strict economy the debt was paid in six years, and in the spring of 1902, sabbatical leave coming to him and also a scholarship award from Cornell University, he decided to enter that institution in the fall for graduate study. Our plan also included attendance at Chicago University for the summer quarter of 1902, immediately at hand.

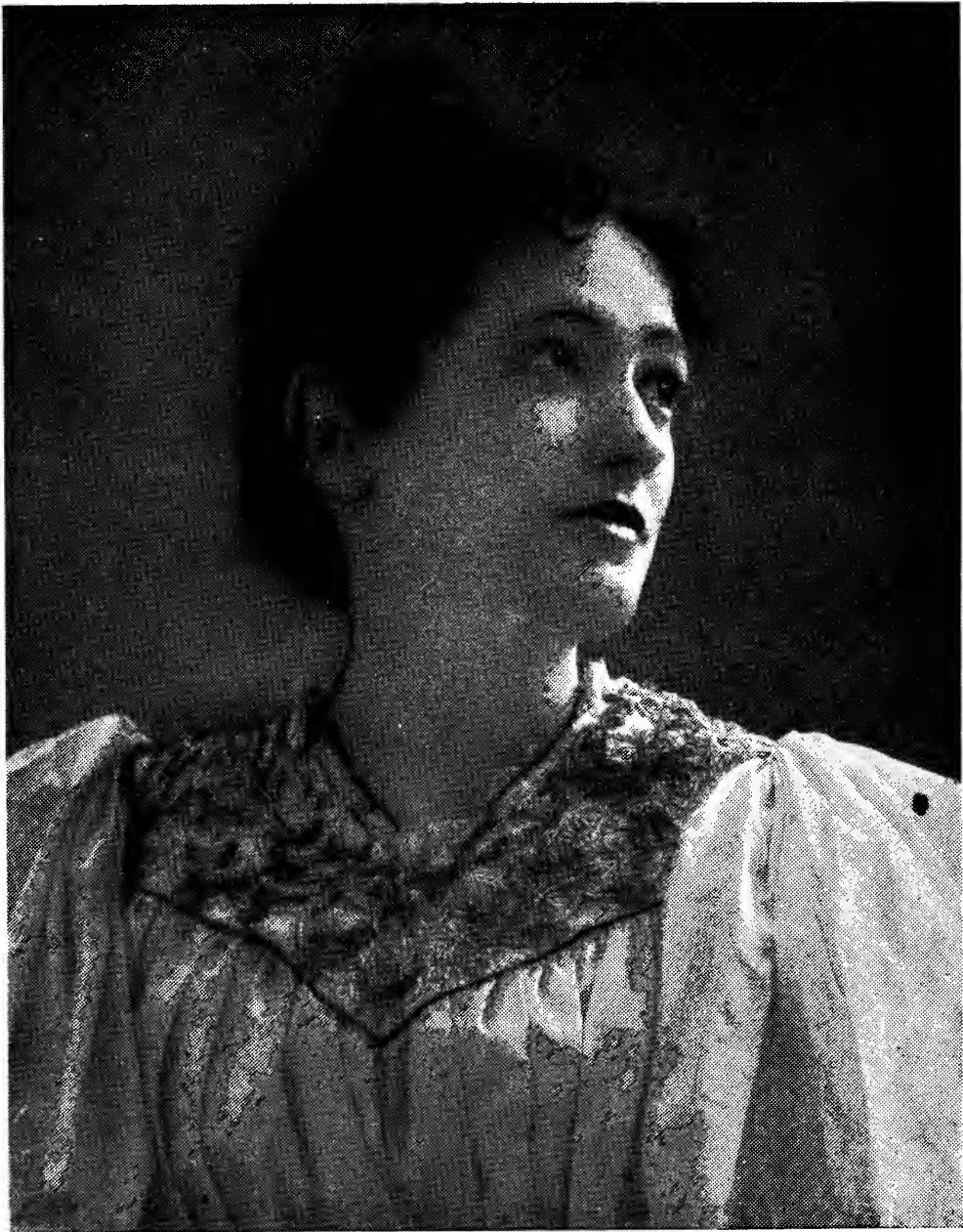
We left Salt Lake City early in June with our young son, Wendell Brown, and were soon located in a comfortable apartment near Chicago University. Besides ourselves, our household consisted of our two sisters, Ida and Amy Lyman, Professor Alice Louise Reynolds, of the Brigham Young University, and Miss

Matilda Peterson, of the State school office. There were in attendance at Chicago University at this time thirty Utah students.

This summer at Chicago University was interesting throughout. Living just off the campus we were in close touch with the University and with college life in general. President Harper was then at the height of his popularity. We were privileged to meet him personally a number of times and to hear many of his fine lectures. He was a most progressive president with a marvelous personality. As a public speaker he was forceful, dynamic, and convincing. He constantly urged students to devote themselves wholeheartedly to study and to place their aims in life high. Many college people today who hold advanced degrees are indebted to President Harper for the inspiration and encouragement he gave them to go on to higher attainment. It is little wonder that he was able to induce wealthy men to make large endowments to Chicago University. During this summer John D. Rockefeller, Chicago University's greatest benefactor, visited and inspected the school and showed his appreciation and satisfaction by increasing his already enormous contribution.

Dr. Harper was especially interested in and attentive to the graduate students, and during the summer quarter he held several receptions for them at his home.

While my summer at Chicago University was only incidental to my husband's work there and was therefore of minor concern, it proved to be one of the very valuable periods of my school life. I registered for a course of lectures on Bible liter-



AMY BROWN LYMAN IN HER WEDDING DRESS

ature with Professor Richard G. Moulton, author of *The Modern Reader's Bible*; for another on Shakespeare, with Hamlin Garland, novelist and dramatist; and for a third on sociology, a comparatively new subject in colleges at that time, with Dr. George E. Vincent, later president of the Rockefeller Foundation. Personal contact with these noted men was worth as much or even more than anything I learned about

the subject matter they discussed. It was at this time that I first became interested in social work and social problems. Doctor Vincent was such a popular teacher, that largely out of curiosity and because so many were rushing into his classes, I decided to take this course with him, but it proved very interesting and practical. And through a former Michigan classmate of my husband, who was then working in the Chi-

ago Charities, I was invited to do volunteer social work in this agency. These experiences together with the contacts I had with Hull House, the famous social settlement established by Jane Addams, were all profitable and started me on my way as a social worker.

It was interesting for us who had come from a small, undeveloped campus to note the spacious lawns and parks surrounding the University, and the emphasis placed on outdoor activities. The school was located between two great parks, and the grounds at the north had been developed and made beautiful at the time of the Chicago Fair in 1893; therefore, there was ample space for all of the thousands of students to enjoy with profit a few hours each day in the open. Some played golf, but the majority of the students rode, swam, and played tennis. Great sections of Jackson Park were set aside for tennis courts, and at any hour of the day hundreds of students could be seen participating in this sport.

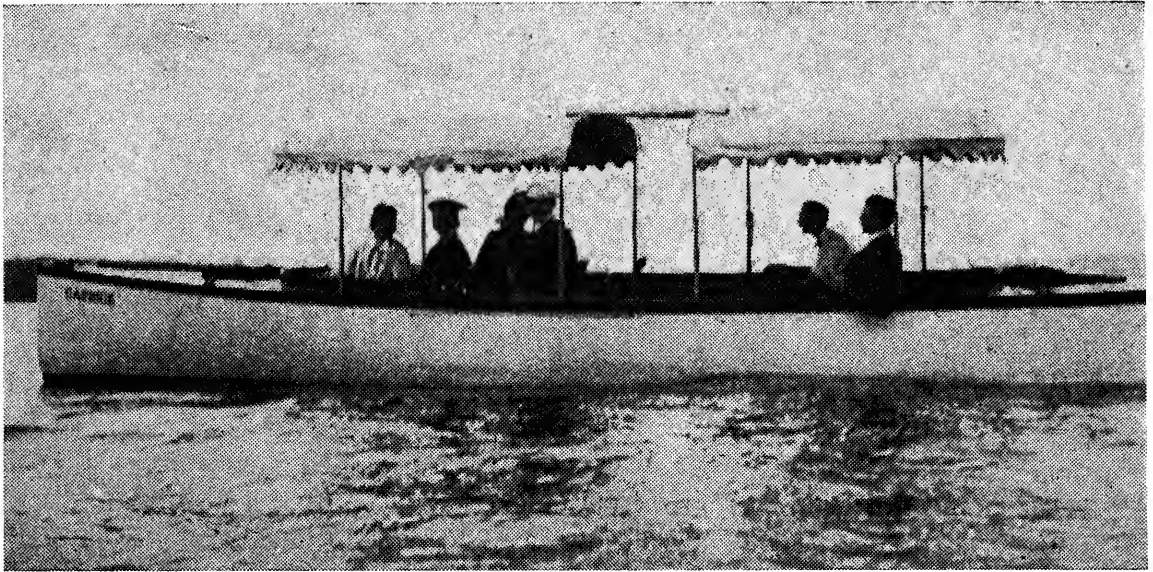
Among the attractions in Jackson Park, near the University, was a two-mile ride in an automobile at a cost of 25 cents per person per ride. Each day a long line of people stood awaiting their turn. It was a real thrill, but rather risky, we thought, to ride in this newly invented horseless carriage for two whole miles at what we then considered a high rate of speed. This was the second automobile we had ever seen. The year previous to this, Silver Brothers, of Salt Lake City, had exhibited a car and had ridden through some of Salt Lake's streets, which were packed with people to see this innovation.

It was very reluctantly that we

left the Chicago school with all its many interests and delights to go on to Cornell University, at Ithaca, New York.

Our two and one-half years at Cornell, from which institution my husband received his two advanced degrees, M.C.E. and Ph.D., and was elected to membership in the honorary society of Sigma Xi, were very interesting and profitable. Jacob Gould Schurman, who came to America as a Dutch immigrant boy, working his way over on an ocean liner, was then president of this great University. Because he had sent himself through high school and college he had great sympathy for and interest in all ambitious and struggling young students and constantly encouraged them in their work. He was a great help and inspiration to graduate students also. It was interesting to me to learn that in these great universities graduate students are recognized and honored next to faculty members. President Schurman held periodic receptions at his home for the graduate students, and we became well acquainted with him. Later, upon his visit to Salt Lake City, we were proud and honored to entertain him and his charming daughter at a luncheon in our home. A large autographed photograph of himself, which President Schurman later sent to us, we regard as one of our highly prized possessions.

Among the interesting students in engineering at Cornell, and occupying a desk near that of my husband, was Miss Nora Stanton Blatch, the granddaughter of that great American suffrage leader, Elizabeth Cady Stanton, who was a close associate of Susan B. Anthony. And a



MOTOR-DRIVEN LAUNCH ON CAYUGA LAKE, IN WHICH AMY AND RICHARD LYMAN FOLLOWED SWIMMERS

worthy granddaughter she was — able, independent, and a staunch believer in the education and advancement of women. She was a most engaging person and told us many interesting incidents in the life of her grandmother and of her mother who was also a well-known suffrage worker. Miss Blatch, a real athlete, dared one of Cornell's best swimmers to compete with her in swimming the five mile stretch across treacherous and deep Cayuga Lake. He accepted the challenge, and a group of us in a motor-driven launch followed them and drew behind us a small rowboat in which to pick up the swimmers if they were unable to make the full five miles. With real American fighting spirit they both completed the race, a great task for any man and a most remarkable undertaking for a woman. She put into this swimming venture that same undaunted spirit that made it possible for her, alongside of strong men, to complete her course at Cornell and receive the degree of Civil En-

gineer. Later she opened and successfully conducted an engineering office in New York City.

Life at a great American university, with its extensive buildings, equipment, and facilities, and with its thousands of students from many lands and localities, is full of interest and is rich in opportunity. Contact and association with brilliant and well-trained faculty members and with serious-minded, outstanding students is in itself a liberal education. Then in these great college centers there are available huge libraries, art galleries, and museums. Many and varied kinds of activities are also offered, including lectures by eminent educators, artists, writers, scientists, and statesmen. Debates and open forums also present opportunities for both entertainment and education.

On Cornell's campus is one of the most beautiful chapels in America, built and endowed by the Sage Family Foundation. Neither money nor expert workmanship were spared in its design or construction. It is not

large, but exquisite throughout, with hand-carved hardwood pews and stained glass windows, each of which is a masterpiece of art. In it are also various memorials in the form of plaques. Non-denominational services are held in this chapel every Sunday. Speakers of national renown who are engaged many months ahead are brought from far and near to conduct the services.

DURING our residence in Ithaca there occurred in this college town one of the greatest epidemics of typhoid fever this country has known. Over 1,000 cases were registered in a few weeks, and the death-rate was high. It had all come about because some laborers far up on the watershed had been afflicted with walking typhoid. When the spring floods came, the drinking water became polluted with the typhoid germs and the disease was spread over large areas. Residents of Ithaca were instructed to boil every drop of water they used whether for drinking, cooking, or even for washing dishes. This epidemic resulted in the building of two large filter plants which have since provided the University and the city with pure water.

The Smoot investigation was in process in Washington, D. C., while we were still at Cornell University, and the old prejudices against the Mormons were stirred up throughout the country. A so-called reformer, a woman lecturer, age about sixty, visited Ithaca to give a lecture against Utah and the Mormons in one of the prominent churches of the city. I was invited and attended the lecture with some of my Cornell college friends. Among other things, the speaker told of how

ignorant, illiterate, and immoral the Mormons were and that, astonishing as it was, there were no public schools in Utah. It was interesting to note in the discussion which followed that a number of the University group defended Mormon students who had attended and who were then attending Cornell University, and told of how temperate and moral they were and what splendid students they made. I also took occasion to state that for a two-year period I myself had served as a teacher in the splendid public schools of Salt Lake City.

The commencement procession on Cornell's rolling campus is worthy of mention. It is one of the most impressive sights I have ever beheld. The large groups of faculty members in their varicolored robes and hoods together with the hundreds of graduates in caps and gowns form a long line of march across the campus which is worth going many miles to see. I remember especially some of the colorful robes, among them that of Cornell's first president, Andrew D. White, a brilliant scarlet doctor's robe from Edinburgh University, which contrasted so beautifully with his white hair and beard.

President Schurman had followed Dr. Andrew D. White in the presidency of Cornell. President White, later Ambassador to Germany, was famous throughout the educational world. During our residence in Ithaca he visited the University several times and gave a number of lectures to the student body. I remember attending one of his lectures during the summer session. He said, "I understand I have before me teachers not only from all the states in



AMY BROWN LYMAN AND ALICE REYNOLDS
AT ITHACA, NEW YORK

the Union, but from many other countries of the world. And I want you to take to your students a message from Andrew D. White. Tell them that in my experience with college students covering a period of fifty years as a professor at the University of Michigan and as president of Cornell University, I have yet to find the first student who was a

heavy smoker of cigarettes in the days of his youth that ever made an outstanding success."

One of the most important events which occurred at Ithaca, and one I must mention, was the birth of our nine-pound baby girl Margaret, who is now Mrs. Alexander Schreiner.

(To be continued)



A MOTHER'S DAY SONNET

Bertha A. Kleinman

No pedestal for me on Mother's Day,
Nay, rather let me seek my children's shrine,
And there on bended knee attempt to say
Some tithe of what is in this heart of mine.

I want no laurel wreathed about my head,
I so at fault, so human and remiss;
Mine be the hands to halo you instead,
Who gave to me a royal day like this.

I ask no recompense—I have it all;
Each day brims up my measure of content,
As your success, magnificent or small,
Becomes my own in double lavishment.
So love me for the all you may not see,
And hold me close for what I want to be.

The Luxuriant Harvest

Ruth Moody Ostegar

NO badge of achievement ever looked better to a housewife than the family wash hanging on the line, almost transparent in the early morning sunshine, and casting fantastically moving shadows upon the ground. Elizabeth Lane paused on the top of the back steps to admire the four long lines of clothes, and to take note that this Monday morning her washing was the first one in the neighborhood to be on the line, although Mrs. Baxter, who lived next door, was beginning to hang out clothes. Elizabeth's sigh was one of mingled pride and relief as she turned to open the door, and mumbled, "Well, that's behind me for another week."

A baby's cry greeted her upon entering the door. With a quick glance at the kitchen clock, she realized that it would soon be time for that special morning ritual, the baby's bath, rub down, and feeding. Then, of course, would follow the cleaning of the house, and getting the children's lunch by the time they got out of school at noon; during the afternoon she would have to get some sewing done, as her three little tomboy girls all needed dresses.

As she went about her work, however, Elizabeth's mind was upon another problem. Several weeks ago the Relief Society president, Sister Winter, had made an announcement that Elizabeth had felt was truly important. She had said:

"Today we have living among us many old people, whose parents crossed the plains. In these people we have a veritable wealth of pioneer

stories — stories which upon the death of these pioneers may pass away forever; stories which are rich in faith, in perseverance, in instances of the divine goodness of the Lord. During this our centennial year we want to make a project of gathering these stories and writing them down, that they may be passed on to future generations. Did you ever stop to think that practically every person who crossed the plains for this glorious Gospel must have a story that is worth telling and remembering? Today I see many of our sisters here whose forefathers crossed the plains, and I want to impress them with the importance, the necessity of resurrecting, as it were, the story of their ancestors." She further went on to say that she would like to have one such story briefly presented each week in Relief Society, to build up the spirit of the centennial; that when especially good ones were found, the committee would be glad to have them for the purpose of dramatization.

Elizabeth's ancestors upon her mother's side had crossed the plains to the Salt Lake Valley with the early pioneers. She had heard her own mother say that great-grandfather Black had died while crossing the plains. Surely there must be some story attached to that! But now her mother was dead, and while she had left neatly written sheets showing the genealogy of the family, there was never a word about the story back of those odd-sounding names and those queer photographs. Elizabeth had at once gone to the

family records with the hope of getting a clue to the story she so ardently desired, but her only impression was that of how terrible it would be to name a poor little baby "Mahlon Ebenezer" or "Sophia Delilah."

Her first course of action had been to write to all of her mother's brothers and sisters; there were still living eight of a family of twelve. So far she had received answers from two of them saying that they were sorry, but all they could tell her was that Mahlon Ebenezer Black had died while crossing the plains in 1856. The others had failed to answer.

A Sunday School teacher had once told Elizabeth that President Grant could never be happy or contented in idleness, and that "so long as there was some difficulty to overcome you might find Heber J. Grant fighting his way with unremitting toil and energy, being determined to win." She knew that her disposition was much the same; and although so far she had met with failure, she was determined to find this story of great-grandfather Ebenezer Black if it still remained upon the earth. She pondered on the fact that the hearts of the children do turn to their fathers. She even surprised herself with the intensity of the passion that filled her with a desire to know the story of the past.

THIS morning as she went about her household tasks, her mind was going back to all the old friends of her mother and her grandmother who might still be alive, and who, perchance, could give her some of the much-wanted information. The ringing of the doorbell interrupted her meditations, and glancing hurriedly into the mirror to see if her

hair was "straight," she went to admit her neighbor, Mrs. Baxter, the while sending forth an unexpressed prayer that her caller would not stay all morning and detain her when she was so terribly busy.

"My, my!" Mrs. Baxter was saying, "your house looks as clean as if you had nothing to do but sit around and wipe off each speck of dust as it is deposited. No one would imagine you were the mother of five small children, president of the Primary, and literature class leader in Relief Society. I can't do it!"

"Oh, no, Mrs. Baxter, I'm not nearly the housekeeper you are. Won't you sit down for a few moments while I sterilize these bottles for the baby and make up his formula?"

"I guess I won't stop," Mrs. Baxter replied, all the while seating herself. "I just dropped in to tell you that I'm going to quilt tomorrow. I wish you'd come over."

Elizabeth's first reaction was to tell Mrs. Baxter that she was simply too busy, but immediately she remembered that she must add to her present store of bedding before cold weather set in, and that it might be handy to have Mrs. Baxter's help in a few weeks, so she replied, "Well, tomorrow's Relief Society, and I'm pretty busy, but I'll try and run over for a few hours at least. You don't mind my bringing the baby along, do you? He always sleeps or lies quietly in his carriage. I don't think he'll be much bother, and little Carla can play outside."

"Bring the baby, of course. Did you ever see a gathering of Mormon women when there weren't a group of children around?"

Her last words were almost

drowned by the telephone, and Elizabeth ran to answer it. Mrs. Baxter arose, washed her hands, and set about washing the bottles Elizabeth had left, and listened to the one-sided conversation:

"Hello! Mrs. Winter? Oh, how are you, Mrs. Winter?"

Mrs. Baxter mumbled to herself, "Now I wonder what that Relief Society president has up her sleeve. I'll bet a dollar she wants Elizabeth to take some job or other."

"But, Mrs. Winter," Elizabeth was saying, "I'm so blessed busy with all my Primary work! Being a new president is quite a job for one who knows so little about it. And besides I"

"Um, hum, I thought so. Whenever Mrs. Winter calls, you can be sure that she wants something done." This was from Mrs. Baxter.

There followed a long pause as Elizabeth listened, then she answered, "Well, I'll try, but I don't think I can get over there before next week." A pause followed. Then, "Where did you say she lived? At 2914 First Avenue?" Slowly she wrote the numbers down.

"Huh! She knows better than to ask me, Dora Baxter, to do all that work, thank goodness."

"I'll do the best I can," said Elizabeth. "Good bye."

"Now what have you let yourself in for? You're surely a glutton for punishment," were the words which greeted Elizabeth as she returned to the kitchen.

"I guess you're right about it. I sometimes get angry with myself. All a person has to do in order to get me to work is to praise me a little, and in a sweet, honeyed tone say, 'But, Elizabeth dear, you do things

so well, and we can always depend upon you.'"

"Well, what did she want?"

"Do you know old Mrs. Davis who has just moved into our ward? Mrs. Winter says that she has a lot of old diaries or journals that belonged to her father or grandfather or someone when he was crossing the plains, and as the poor soul is nearly blind, she wants me to go over and read all of those old moth-eaten records and see if I can resurrect a story of some sort for Mrs. Davis, to be read in Relief Society.

"But I thought you wanted to spend your time locating a story for yourself?"

"I do. I'd much rather spend the time working on my own story. You know how those old diaries used to go: July 29—Traveled fifteen miles today. July 30—Traveled sixteen miles. All's well."

"Yes, I imagine you'd have to read a dozen or more of them before you'd find anything like a story. Dry as hay!"

"And I'm so busy! It just seems that it isn't fair to ask me to do this for someone else when I want so desperately to find the real narrative behind those old names and faces in my genealogy book."

"If you ask me, I think you're a fool to even try. Just wait for a week or two and then call her up and tell her you can't get at it, that the children all have colds or something."

"But I promised her. . . ."

"I believe in moderation in all things!"

"Even to morals? Like James Hilton's Tibetan Priests in *Lost Horizon*?" Elizabeth smiled in spite of her upset feelings.

"Yes, that's it exactly. Moderation in all things, even to morals—or at least even to Church work."

"Perhaps you're right about it! I don't know when I can possibly scrape up a minute to go 'way down there."

"Of course I'm right about it. You'll be making yourself sick one of these days if you don't quit working so hard. Shall I put the bottles to sterilize in this big kettle?"

"But I ought to let her know. . . . Oh, what did you say? Yes, in the big kettle."

IN spite of her decision to refuse this assignment, which she felt would take so much of her time and energy and get her no closer to her goal, Friday afternoon found Elizabeth pushing the baby buggy, with three-year-old Carla running at her heels, toward the home of Mrs. Davis.

The old lady greeted her cheerfully, invited her in, and was delighted when she learned the nature of her visit. "Yes, for years I've felt that something ought to be done about them old journals," she said. "Father and mother used to tell me so many wonderful stories about crossing the plains. And I remember I used to go up into the old attic when I was just a child and read the stories. There was one I well remember," she stopped and smiled. "You know my father came over with a handcart company, and he tells about a young fellow from England who used to do the Highland fling from the endgate of some of the handcarts even after his feet were frozen."*

*From *Our Church and People* by John Henry Evans,

"Well, I hope that I can help you," Elizabeth explained. "I, too, feel that these old stories are something we should never allow ourselves to forget. They are very, very dear to my heart."

"I'm glad you said that, and I'm sure that the Lord has sent you to me today. I've always wanted to do something with them old journals, I just knew I had a gold mine, but I never had no education like you girls nowadays. I didn't really know what to do with them. But when I was unpacking the other day I ran on to them, and after I heard what the Relief Society president had to say about old pioneer stories, I went right up and told her about them. And . . . and that wasn't all. I come right home and prayed that the right person would be sent to me, one who would understand and appreciate, one who is blessed with the spirit of the Lord. And, dearie, I just know that you are the right one, and that the Lord has answered my prayer."

As time did not permit Elizabeth to read the journals at once, she took the three of them from Mrs. Davis, carefully tucked them in her baby buggy, and left. That night at the dinner table she told her husband of her experience. "You know," she said, "I felt inspired to make an effort to go up there. I don't know why. At least I will have the satisfaction of knowing that I have helped someone else whose desires were as great or even greater than my own."

THAT evening after the children were all tucked snugly into bed and the tasks of the day more or less completed, Elizabeth took out the

old journals, and looked through them carefully, almost reverently. The pages were yellowed with age, and the old-fashioned handwriting, done with a pencil many many years ago, was faded until in some places it was almost unreadable.

She opened the one upon which she saw printed in large letters, *Journal No. I*, and slowly read:

August, 1856. I, Joshua Fleet, having been appointed as a captain of ten, for the company of Saints to be known as the Fifth Handcart Company, do feel it my bounden duty to keep a record of the proceedings from day to day. Having so been commanded by our chief captain.

The journal continued to tell of the preparation of the Saints for leaving, of the organization of the company into tens, with a captain over each ten and another captain over each fifty. Then a list of the names of the various captains was given, and among the names was a Brother Black.

"Black? Oh, it couldn't be. . . . Still. . . .!" Her interest became more than just a passive one, and she read avidly now, excitedly. She was amazed to hear the clock strike midnight. "Of course," she told herself, "Black is a very common name, especially among the English, and as the company was composed mainly of English immigrants, it may have no connection with me or my ancestors."

After several wearying hours she finally completed *Journal No. I*. It had told of the long weary march of the Saints, the camp regulations, the country through which they were passing, the efforts of the leaders to provide entertainment and recreation for the weary travelers at night around the campfire. It told

of their troubles, worries, difficulties, and fears. Not one further word had she found of the "Brother Black" in whom she was so definitely interested. Tired and discouraged she put the journals away and went to bed, thinking, "Oh, well, I might have known I wouldn't find anything."

Journal No. II, when Elizabeth finally got to it, told of the further hardships of this ill-fated handcart company. Food was beginning to be scarce, and the journey was taking much longer than had been anticipated. There was frost at night, and many were ill. While the record told many interesting things about the family of Joshua Fleet, only once did it mention the name of Black, and that was merely to say that Captain Black had reported that food was scarce among his company.

The sufferings described in *Journal No. III* were beyond imagination—tales of wading creeks in icy weather, food giving completely out, except that obtained by shooting or snaring animals. And here Elizabeth even found the story told her by Mrs. Davis of the boy who tried to dance although his feet were frozen. Many times tears sprang involuntarily to her eyes, and she felt that though no other benefit might come from her reading these journals, the unwavering faith of those pioneer Saints, and the remarkable way in which many times this faith was rewarded, would at least give her a testimony never to be forgotten. She began to realize the "luxury of doing good."

Then as she turned a page she found:

Oct. 25, 1856. There are many sick among us. The number increases daily. Capt. Ebenezer Black is very ill, and I have been asked to supervise his company as well as my own. Due to the great number of sick we are traveling very slowly, some days we only make four or five miles. The snow is deep, and if we do not receive help, it seems that we must all perish.

There couldn't be two Ebenezer Blacks! Elizabeth's heart was pounding with excitement as she further read:

Oct. 27, 1856. This morning at 4 a. m. Capt. Mahlon Ebenezer Black passed away and has gone to his reward. Although many have died along the way, this is one of the saddest cases yet to be recorded. Brother Black, together with his small, frail wife, his son William, 12 years of age, and his two small daughters, are from Liverpool, England. They arrived at the settlements on the Missouri River in early June, almost destitute, having spent their last cent for transportation from England. Brother Black obtained work during the months of June and July to provide the necessary supplies to take his family to the Valley, and left with our company, which was to be the last this year. He was blessed with great faith. He was tall and strong and often went without food that his wife and children might be fed and also other members of his company. He was so weakened through self-enforced starvation that when the fever struck him he could not fight it off and fell a victim. What his poor wife and three small children will do is beyond me! We dug a shallow grave, wrapped Brother Black in

a blanket, although blankets are now very scarce, and laid him away beneath the frozen ground, Captain Cluff preaching the funeral sermon.

Sister Black goes fearlessly on, she is indeed a brave woman. We traveled but a few short miles today. When camp was made, and after our meager repast (there is still a little corn in the company, and we trapped a few rabbits), young twelve-year-old William Black came to me. He was weeping, and asked me if I would kneel and pray with him. That boy's prayer is still ringing in my ears: "O Father, help me to be a man, to have strength to care for my mother and sisters. Help me to be able to take them to Zion and there build them a home, as my father would have done. O God, make me a real man, and help me to take his place. Amen."

The tears were streaming down Elizabeth's face when she finished. She could not choke back the sobs! She felt weak and very, very small and inconsequential. There was her story—the story for which she had prayed. She had early in life heard her mother tell how her grandfather, William Black, was very short of stature having worked so hard when a mere boy to make a home for his mother and sisters in the Salt Lake Valley. And now the story was complete!

"And to think," she sobbed, "how near I came to refusing to help Sister Davis!"



THE OLD HOUSE

Beatrice Knowlton Ekman

After long years of questing to and fro
 This homely kitchen is a restful place—
 The smell of burning pine, the sparkling glow
 Of firelight upon a loved one's face.
 Let me find anchor here and end my quest
 In this old house where memories are best.

The Significance of Centennial

OUR long-awaited centennial birthday has now passed into history even as the organization day of the Society passed into history. For many, many months the one-hundredth birthday of Relief Society has claimed the attention of Relief Society women. Interest, enthusiasm, and effort gained momentum as the occasion drew near, until the few months immediately preceding March 17, 1942, Relief Society women everywhere were found devoting hour after hour of time, their very best thought, talent, and effort toward the appropriate observance of this eventful day.

All of this effort has been proper, because a centennial is indeed an important event. Any institution that endures for one hundred years has something of worth to perpetuate it. An institution that has the power to interest and influence the lives of tens of thousands of women over a period of time that extends from an early pioneering era to one of great social and industrial advancement, merits recognition and honor on its one-hundredth birthday.

A centennial sends us back into the past and many things that have been hidden in the records are brought to light. We become better acquainted with the values that have perpetuated the institution and drawn people to it. We become familiar with the vision and the faith which triumphed, often over disheartening conditions and temporary disappointments. We recognize the devotion and the work that have

built the structure. We learn the difficulties that have been encountered and the struggle that has gone into each achievement, and so we prize more highly that which the institution offers us. We become better acquainted with the personalities that have directed the growth of the organization, and we are not only inspired by their greatness, but we take heart, seeing in them many of the attributes which we ourselves possess.

Relief Society has been wonderfully blessed in its leadership—both general and local. Few societies can boast so many women possessed of such articulate and outstanding leadership strength. As we view the past we quickly recognize this strength, but in our admiration for what we have had we must not lose sight of that which we now possess. The Society today is led by a president who has served it as a general officer for more than one-third its century. President Amy Brown Lyman is well-acquainted with the history and purposes of Relief Society. Her native endowments, her rich life experiences, and her devotion to the Church and to Relief Society give to us of this day a leader of rare ability. Sister Lyman is supported by a General Board composed of gifted and energetic women who earnestly desire to promote the well-being of Relief Society. Nearly 23,000 faithful Latter-day Saint women, well qualified as executive and special officers, direct the work of the Society in the stakes and missions, wards and

branches of the Church. The ability of Relief Society leaders has been proved time and time again, but perhaps never more convincingly than in the recent membership-building program when approximately 25,000 women were enrolled in one year, and in the quality of the recent centennial programs.

Our centennial observance is a history-making event. Just as we today read with interest the accounts of important events of the past, so future generations will view what we have done on this important occasion. And while some of our original plans were not carried to full fruition, due to the war, most of them were realized, and programs

that were substituted for those we had to forego touched the lives of individual members even more intimately perhaps than our original plans would have allowed, and the observance, from every point of view, proved impressive and satisfying. Our centennial will go down in history creditably.

We who have been privileged to participate in this history-making event have been highly favored. Through it our appreciation for Relief Society has been deepened and our testimonies of the truth of the Gospel strengthened. Love has been engendered in us, so that we feel willing to rededicate ourselves to the service of this great organization.

Lula Greene Richards

THE Relief Society General Board extends greetings to Lula Greene Richards, pioneer editor of the *Woman's Exponent*, on her ninety-third birthday, which will occur on April 28.

Many years have passed since Lula Greene Richards was appointed by President Brigham Young to be editor of the *Woman's Exponent*. In fulfilling this responsible assignment, Sister Richards was encouraged by such leaders as Eliza R. Snow, Zina D. H. Young, Sarah M. Kimball, Emmeline B. Wells, and others whose names are so familiar to Relief Society women. Throughout the years her literary contributions have enriched Relief Society publications and contributed to the reading enjoyment of Relief Society women. Today on her ninety-third birthday she is privileged to enjoy with us, in health, our Relief Society centennial. What a picture she must have of personalities and events in the onward march of our organization! What satisfaction must be hers in reviewing her contribution to the Society! Sister Richards' testimony of the Gospel and her devotion to the Relief Society cause are as strong today as in the days of her youth. The General Board wishes her a happy birthday and a fullness of the Father's blessings every day.

115,000 Members Of Relief Society

FINAL tabulations of Relief Society annual reports for 1941 revealed a total of 115,008 members—2,000 more than the number shown by the earlier preliminary tabulation when reports from some of the faraway stakes and missions had not been received. This final tabulation necessarily still includes figures for 1940 rather than for 1941 with respect to a few of the faraway Relief Societies whose reports have not been received because of delays and interruptions in shipping due to the war.

The tabulations show that the phenomenal increase of 40,000 new members during the four-year membership campaign just closed was shared by Relief Societies in stakes and missions throughout the Church. The achievement in reaching and exceeding the goal of 100,000 members by 1942 was recognized in an editorial in the *Relief Society Magazine* for March, page 197. The May issue will contain pictographs and other data showing the membership growth for each stake and mission during the four-year period of the membership campaign, and also during the final year 1941 when nearly 25,000 of the total increase of 40,000 members were enrolled.

HAPPENINGS

Annie Wells Cannon

April with her smiling showers
Brings kindly thoughts and pleasant hours.

WITH spring and summer advancing, the stylists are somewhat at a loss to determine what would most please milady during these troublous war days. The desire, naturally, in keeping with the seasons, would be the feminine touch with flowered patterns and trimmings in hats and dress, soft frills and laces, and becoming jewels. However, with everyone—socialite, career woman, and even schoolgirl—either called into war service or seeking some kind of war service, the tendency is toward the uniform costume both in fabric and style. With little time for change, it is all rather military and confusing, no matter what the service—Red Cross, ferry pilot, munition factory, farm, or what not. After all, what matters so long as women do their part.

JOAN FONTAINE was awarded a gold statuette for the best performance by an actress in 1941 for her work in "Suspicion." "How Green Was My Valley" was proclaimed the outstanding motion picture by the Academy of Motion Picture Arts and Sciences.

ELIZABETH BERGNER, famed Austrian film actress, has been selected for lead in the picture "Watch on the Rhine," now in the making. Her first American movie was "Paris Calling."

GLADYS RICH, a Utah composer, has finished a cantata, "Messengers of Mercy," dedicated to the National Woman's Relief

Society. It is inspirational and pleasing for presentation in this centennial year.

MYRA TAYLOR, of Utah, has accepted a position with a large Minneapolis flour company as first assistant laboratory chemist. She is the first woman chemist employed by this company.

PRINCESS ABIGAIL KAWANANAKOO, one of the last of Hawaiian royalty, has offered her villa near Honolulu to the United States for a rest and recreation center.

SENORITA NOEMI ARRILAGA, of Puerto Rico, is experimenting in extracting fragrance from tropical flowers for distribution to American perfumers now that the essences from Bulgaria, France, and other European nations are unobtainable.

SARAH ANN BRADSHAW QUINNEY, 91, of Logan, Sarah Chappel Bennett, 97, of Midvale, Eunice Stewart Harris, 81, of Provo, and Louise Ellerbeck Felt, 76, of Salt Lake City, all beloved and honored Utah pioneer mothers, temple and Relief Society workers, died this spring.

ANGELA THIRKELL'S new novel, *Northbridge Rectory*, with its English setting is an amusing satire, and because of its quaint humor it is a delight to read, as is also Countess Waldeck's book, *Grand Hotel*, the setting of which is Athene Palace in Paris.

New Books

WESTERN AMERICA, a new book by Howard R. Driggs, is dedicated to the heroic men and women who carried civilization westward across the continent. The book, according to the Foreword, was many years in the making. "Its inception, so far as authorship is concerned, came round the pitch pine firesides of the old West. As an eager boy, the writer heard his parents, grandparents, uncles, aunts, and neighbors relate in homespun style their stirring adventures in crossing the plains and settling the 'valleys of the mountains.' Added to this firsthand history were other stories of courageous men and women who helped win our War for Freedom and lay the foundations of our Country."

Out of it all came a burning interest in the epic of America, an interest that the author has transferred to his book and that is caught by the reader as he follows the outstanding events in the westward march of America as presented by Mr. Driggs in this 299-page story.

The book is beautifully illustrated with reproductions of forty watercolor paintings by William H. Jackson, an illustrator who, like the author, knows the West.

The *New York Times Book Review* says of the book, "Here is a Western book for the general reader who wants to feel the lift and enthusiasm of America's sunward migrations. . . . There never was a book easier to read."

Westward America may be purchased for \$5.

AUTOBIOGRAPHY OF JOHN BROWN has been arranged and published by his son, John Zimmerman Brown, A. B., M. D. John Brown, a member of the original company of Utah Pioneers of 1847, and father of President Amy Brown Lyman, has already been introduced to *Magazine* readers by President Lyman in her interesting story "In Retrospect," now appearing in the *Magazine*. *The Autobiography of John Brown* consists, in the main, of events as recorded in his journal, and includes a short narrative of his life, brief sketches of members of his family, letters and articles for the press written by John Brown, reproductions of certificates and commissions, together with portraits of his family and associates.

In 1846, John Brown as one of the leaders of the Mississippi Saints, conducted this company across the plains from Monroe County, Mississippi, as far west as Pueblo, Colorado. In 1847, as captain of the Thirteenth Ten, he accompanied the Utah pioneers west in President Brigham Young's company and was one of the advance scouts who on July 19, 1847, viewed the Salt Lake Valley from the top of Big Mountain. His life as a missionary, a bishop and a patriarch of the Church, together with his experiences as a military man, an explorer, a colonizer, a merchant, a mayor, and a legislator, are accurately and vividly portrayed in his autobiography.

What Fiction Shall I Read?

Harriet P. Johnson

Member of Public Library Staff, Salt Lake City

THE cry of man from earliest times has been, "Tell me a story." There seems to be a continual need for man's spirit to escape by means of his imagination into another world, to view the pageant of life under conditions different from his own.

Good fiction may be re-creative. It is a sound impulse for a man or woman to turn to the novel after a hard day of monotonous work. Other forms of reading may require a conscious plan or sustained effort, while a novel, complete in itself, is usually relaxing. While it is true that many people who have failed to find the art of living may read too many light novels, filling their days with an endless consumption of them to the neglect of more important things, the novel as a form of good literature must not be condemned.

A great novel has intellectual, ethical, and emotional values which make the reader think, feel, and see; it may inspire him to better living. The problem that confronts the average reader is how to choose a worth-while novel.

No one is entirely qualified to choose with certainty the best from among modern novels. The good and the bad in modern fiction must be determined by time. Modern works have to pass before the bar of taste of many generations. The classics, however, have passed the test of time; with them it is the taste of the reader that is on trial. If you consider a classic is not good reading matter, it is you who are wrong and

not the book. The highest authority has classified it as good; it is for you to discover what it contains that makes it of worth.

The best books are those that can be read and reread at intervals throughout the years and which grow with the reader. Good books live. Every year book markets are choked with books too feeble to live for even a short time.

Only truth endures in this world, whether it is in life or fiction. Does your book seem sincere and true? If it does, you will in all probability ultimately like the book, irrespective of your immediate reaction to it, and you will no doubt be justified in doing so. Do not judge a book by your first reaction to it. Truth is not always pleasant. The first glimpse of it is often so disconcerting as to be positively unpleasant. When you have cast aside a book because of an unpleasant reaction to it, listen whether you can hear a voice saying, "It is true, though." Yield to that voice and read, for in the end you will probably like the book and benefit from reading it.

Similarly, when you are hugging a book of great emotional appeal, keep your ear ready for the secret warning, "Yes, but it isn't true." Bad books, by flattering you, caressing you, and by appealing to the weak and base in you, will falsely persuade you into thinking that they are splendid.

A TRUE book may not always be a great book, but a great book

is always true—not always true in a literal sense, but true to life in the day with which it deals. A good book must have a proper setting to give it vitality, and the author's technique must be adequate for the purpose of the book.

Alice Adams, a character in Booth Tarkington's book of that name, was not honest. But the important feature of this fine novel is not that Alice was a liar, but that Tarkington tells the truth about her, and gives a reasonable solution of the problem presented, showing why Alice cannot be happy until she has the courage to live truthfully.

The greatness of *Gone With the Wind* is not in the character of Scarlett O'Hara, for she was weak and driven into spectacular action by the events of the time; but the greatness of the book lies in Margaret Mitchell's honest portrayal of Scarlett's character. The reader of *How Green Was My Valley* is disappointed that Huw did not meet his problems more heroically, but the author portrays so honestly and vividly the handicaps of the Welsh valley that we recognize the greatness of the book.

It is a poor habit to praise or condemn a novel according to whether we approve or disapprove of the conduct of the leading character, and many of us are guilty of doing this. A good novel need not be written about a good woman, although delightful ones have been written about them. Some novels are meant to be textbooks on life, offered to help us in the long, hard business of living; they deal honestly with facts, never coloring them to prove a point.

There is a regrettable tendency to overemphasize the ugly, lurid side of

life, that undoubtedly exists; but like soiled linen, it need not be aired in public if we are to maintain the dignity of living. A book is not great because the author dares to portray the baser things of life. The facts of life portrayed properly should call out the best in men.

ROMANCE in a book is one thing, and sentimentalism is another. Sentiment may appeal to the very young, but it does not hold the interest of more mature persons; such books as *Lavender and Old Lace* are left for those who have not lived fully. Such books have the primness of the uninitiated and portray only partial truth.

The most insincere type of fiction is the type referred to as "true stories" presented in some popular magazines. The "true story" editors require that the story end happily in spite of all the wicked adventures to which the heroine is subjected. This is not true to truth. "True stories" defeat the elevating purpose of good literature by playing upon the heartstring through a presentation of sex problems, and by hiding behind a moral that is unconvincing and unreal.

Your paramount reason in reading may be for enjoyment, but you will not fully achieve that purpose unless you have subsidiary aims. These may be to discover aesthetic, moral, political, religious, or scientific truths; or you may devote yourself to a book to become better informed on some particular topic, an epoch in history; a national, racial or social problem; or some other special phase of life. Fiction primarily shows how people feel, while history presents a series of events in human pro-

gress. Yet Galsworthy said: "We may learn more of England's past and present from Dickens, the novelist, than from the historians themselves."

There are many prepared guides to good fiction. A popular one used in public libraries is *Baker's Guide to Best Fiction*. Baker classifies fiction according to subject matter, and the period of time with which the book deals. The following recent books have been popular:

Restless Are the Sails by Evelyn Eaton, a novel in which the author uses fascinating historical material of the early French settlers to present an unforgettable character.

The Long Winter Ends by Newton Thomas, a novel which tells of an immigrant's courageous search for security in the strange new land of modern America.

The Tree of Liberty by Elizabeth Page, a novel which deals with an epoch in early American history. In this novel the author paints many historical characters more vividly than they are presented to us in histories.

Random Harvest by Hilton, a novel which uses the English setting before the present war to present a character confused by wrong social conditions.

OF course we do not expect you to read only books that will endure. It does not pay to be so exacting about what we read. Even in the food we eat there must be a certain amount of roughage and bulk, and we eat some things because we like them even though they may not be very nourishing. If we lived on nothing but roughage, we would starve; but it is equally true that if we lived

on nothing but concentrated food tablets, we would neither enjoy our meals nor have optimum health—so we have "roughage" in books. The important point is to recognize what is nourishing and what is "roughage." Mystery novels and wild West novels would come under the class of "roughage." They are so much in demand that libraries resort to red and yellow dots on the backs of the book covers to assist the reader in classifying them quickly and to expedite their handling.

The writing of mystery novels is no longer an art; it is a science. These novels can be read as we play a game. For example, a corpse is found, but the identity of the corpse and the reasons for its existence are hidden in mystery. The author then directs the game of guessing these, eliminating handicaps, one at a time, until the corpse is identified and the killer known; then the game is over. This is a form of reading many indulge in when keyed to too high a tension by serious things. The subject matter of this class of reading should not be taken seriously.

Cowboy stories serve many readers as an excellent release for the whoopee which they would otherwise fail to get out of their systems. Regarded humorously, cowboy stories provide good relaxation.

The greatest pleasure in reading is found when a conscious effort is made to appreciate, think about, and intelligently criticize and understand what we read. Whatever we get out of books is strictly in proportion to what we put into them. "The true university," says Carlyle, "is a collection of books." Included in this collection should be books of fiction—both classic and modern novels.

The Way To Peace

Alice B. Castleton

Relief Society General Board Member

I CANNOT remember a time when I have not had implicit faith in the First Presidency of the Church as divinely guided leaders. I have always looked upon these men with profound respect, believing them to be the Lord's anointed, chosen by inspiration to lead His people and to direct the affairs of His Church. So, in view of this fact, I believe in these times of uncertainty and sorrow, when Satan seems rampant, threatening to destroy the peace of the world, when wickedness, greed, and lust for power have entered the hearts of men, and when millions of people have forgotten that "God's in his heaven" and are relying upon the wisdom of their godless leaders, my heart is full of gratitude to my Heavenly Father that the members of the Relief Society can implicitly rely upon the advice and counsel given from time to time by these inspired men. We should take comfort in the knowledge that these leaders will not lead us astray.

During these perilous times we should, as Relief Society women, accept the counsel and advice given us regarding conservation along all lines. The Savior's admonition, "Come follow me," should be our motto day by day in order that the work of the Lord may go forward. The growth of the Church depends in a large measure upon our individual efforts, and we must not fail.

My great concern at the present time is for those who do not heed the counsel given by those in authority. These people need our loving interest and sympathy. We should pray always that there will be a spiritual awakening in their souls. We should make every effort to build up their faith, to sustain them in right living, and to inspire them to keep the commandments of God, so that when the ills and calamities of the world face them they will be strong and well fortified. Those who keep the commandments of the Lord are the partakers of that peace and contentment which the Savior promised when He said: "My peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14: 27)

My earnest prayer is that we, as members of the Relief Society, will consecrate our lives to the tasks which confront us at the present time, and that we may have an abiding faith that God's purposes are being fulfilled; that the dawning of a brighter day lies before us; that right will triumph throughout the world; that there will be a spiritual awakening not only among the people in the Church, but among people of all nations, that they will turn to the Prince of Peace for divine solace and comfort.

Little Dreams That Grow Into Great Achievements

Lella Marler Hoggan

Be true to the vision that comes to thy heart,

Be true to the radiant gleam,
For the things of tomorrow are only a part
Of what is today but a dream.

—Selected.

BACK of every great achievement is the heroic figure of some man or woman whose life has been dominated by a vision of truth, a dream of beauty, or a great desire to serve mankind. On the long scroll of recorded progress the names of these men and women shine out with ever-increasing radiance.

Emerson once said that, "An institution is but the lengthened shadow of one man."

Men tread the hard, beaten path of the ages until one day they awaken to a realization of the fact that their hearts have been touched by a living flame. The light of truth comes singing into their lives and transforms the ancient, dusty pathway into a fragrant blossoming highway. Having glimpsed a great truth, having visioned a high service to be performed for mankind, these adventurous souls permit this ideal to become an absorbing interest, a ruling purpose of their lives. They are willing to struggle and suffer and wait for the fulfillment of their high hopes.

Looking back along the years we find that today's accomplishments are but the realization of the dreams of yesterday—dreams that grew and

spread in ever-widening circles until they became achievements. The comforts and conveniences, the luxuries and privileges that humanity enjoys today are ours because of the dreams of yesterday; and because men in the distant past had dreams of freedom, dreams of religious liberty, dreams of a better and a happier world, we today have these precious possessions.

Many men and women from the common walks of life, touched by dreams that became strong convictions, rose to heights of heroism. From the distant past their words come drifting back to us:

"I regret that I have but one life to give for my country," cried Nathan Hale.

"Give us liberty or give us death," demanded Patrick Henry.

"Be ashamed to die," urged Horace Mann, "until you have won some victory for humanity."

"All right," declared Jane Addams quietly, when told by her physicians that she had but six months to live, "I will take that six months to get as near as I can to the one thing I want to do for humanity."

Like the words of a prayer, the solemn sentences of Abraham Lincoln come down to us: "That we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people,

and for the people, shall not perish from the earth."

And from a little room in Nauvoo come the words of the Prophet Joseph Smith, words that shaped the pattern of an ideal for eighteen women, words that have been remembered and treasured for a hundred years and that now guide more than a hundred thousand women in their daily struggle toward higher service for humanity. After advising this little group of women, so long ago, to be merciful and pure in heart, to relieve the poor, to walk together in harmony, and to hold sacred each other's confidences, the Prophet declared, "If you live up to your privileges, the angels cannot be restrained from being your associates." What a promise to send ringing down the years! What an incentive to worthy endeavor! To walk in the presence of unseen angels is a blessing that anyone should cherish; it is a promise that should lift any life to worthy accomplishments.

And so the vision, the sublime

words, the accomplishments of the great and the good come down to us out of the past. Like the surge of the sea they beat upon the shores of today's civilization, challenging us to higher ideals and more heroic achievement.

An old Persian proverb runs, "I was common clay until roses were planted in me." From humble beginnings have come some of the great and significant forces that now sway the world.

Let us not forsake our dreams. Though the necessary work of every day may have long delayed their fulfillment, do not despair. Marden tells us that our earnest desires are prophesies of our power to make them realities. Our quiet, uneventful lives may be awakened to flowering fragrance. The light of the Gospel carries with it inspiration and spiritual insight. If we will open our hearts to accept it, our lives will radiate a heavenly beauty. We too may walk in the presence of unseen angels.



WANDERLUST

Sylvia Probst

The sky is tied in canopies of blue,
 Splashed with a scarlet brilliance when night falls;
 Green streaks the tops of tall, brown, winter trees,
 From where the early-homing blackbird calls;
 The air is new and cleansed by April rain,
 The road runs by, a silver beckoning thing;
 Restless I am to follow—it is spring
 And I would be a vagrant once again,
 Free as the wind to go where fancy led,
 Through sun-warmed woods and fields, and thrill
 At far-flung skies, my ceiling overhead,
 Or view the valley from a neighboring hill;
 There is no peace in patterns—it is spring,
 I would be off with the adventuring.

The Old Building

Thora Lambert

Editor's note: The following account of early-day activities of the Relief Society women of Kamas Ward, South Summit Stake, is published because it is typical of the early-day activities of Relief Society women in many communities. The erection of Relief Society halls where weekly meetings and socials might be held, and where the women might gather to sew, knit, remodel clothing, prepare burial clothing, make quilts, carpets, etc., was necessary in early days when meetinghouses of the Church were small, consisting in most cases of one room. The women were active in raising funds for the erection of these buildings, and many of these buildings stand today as monuments to the industry and enterprise of the pioneer Relief Society workers. The spirit and energy of the women of Kamas Ward as revealed in this article are characteristic of the spirit and energy of Relief Society women everywhere. Their ability to adapt themselves to circumstances and to accomplish their purposes in the face of difficulties is also typical.

AS I first remember the old Relief Society hall, it was a little log building with chinking and plaster in between the logs on the outside. It was used this way for some time, then Brother Willet S. Harder put weatherboards on. This must have been in the late fall or early spring, for I remember him working in the mud. The dimensions of the building were 17 x 18 feet, and it had an 8-foot ceiling. In the center of the front and facing east was a four-paneled door—the only outside door. On each side of the door and on either end of the building were windows. Green shutters covered these windows on the outside. At first the inside walls were whitewashed, then later they were lined with 1 x 8-inch lumber, covered with cloth, and then papered. The ceiling and floor were of tongue-and-grooved lumber. The chimney was in the west end of the building, where stood a four-hole cookstove with little round lifters on each side of the stovepipe to regulate the temperature of the oven. There were two oven doors, one on each side of the stove. The front of

the stove had a door with four panels of isinglass, 2½ x 3½ inches in size, for the firelight to shine through. The door opened into the firebox which had an ashpan underneath it. To clean out the soot one had to remove the ashpan and open a slide at the back of the pan, directly under the firebox. This four-legged stove stood on a wooden stove-board and was always shining black.

Among other furnishings in the room where a large-size table with drop leaves on either side and a number of yellow chairs to match, lace curtains, and a homemade rag carpet woven with single warp so it would last longer. (Single warp throws the rags up for wear, while double warp throws the warp up to be caught by tacks in shoes, broken, and thus to start a hole.) This rag carpet was woven by Louis Mitchell on a hand loom in yard-wide lengths. These lengths had been bound on the ends with blue denim and the strips sewed together by hand with coarse, cotton thread and an overcasting stitch. A four-inch layer of clean straw was



OLD RELIEF SOCIETY HALL,
KAMAS WARD, SOUTH
SUMMIT STAKE

under the carpet which had been stretched, one width at a time, so it would be straight and tight. That carpet was in constant use for twenty years. Each spring and fall it would be taken up, beaten, and cleaned; new straw would replace the old on a well-scrubbed floor. These Relief Society sisters were immaculate housekeepers. Everything was kept in its place and properly cared for. A large chest stood at one end of the room, containing sewing materials, such as quilt blocks, knitting, carpet rags, dry goods to be made up for bazaars, two pairs of cards, fine and coarse, for carding wool, and one set of scales with weights ranging from one ounce to four pounds. At one time the pictures of Eliza R. Snow and Bathsheba Smith hung on the wall.

A set of quilting frames always adorned the room. Holes were bored in the frames, and when the

quilt was rolled a wooden peg was thrust through the holes to hold the quilt firm while the quilting continued. If the holes didn't match, the quilt would have to be re-rolled until they did match before the quilting would continue. Chair backs were used to support the frames while the sisters were quilting.

The quilt blocks were cut very accurately, the precision of the work comparing favorably with that done today by professional cutters with modern equipment. Most of the sisters were beautiful quilters. Some of the quilt patterns used were church steeple steps, log cabins, sunshine and shade, Irish chain, single and double chain, and numerous others. Comforters tied with yarn were also made. Sometimes two colors were combined in these comforters, making them very pretty. I can't recall a time when the sisters were not tearing, cutting, and sewing carpet rags, picking and carding wool into bats, cutting quilt blocks, or quilting. Turkey red and white bleach were combined a great deal in quilt blocks, as were pink and green. Delaine pieces for wool tops were used. All the work of making quilts was done by hand. Years later a sewing machine was added, and large nails were used in place of the wooden pegs to hold the quilting frames firm.

The sisters always wore aprons the full length of their dresses. These aprons were usually white, trimmed with knit or crocheted lace, embroidery, or tucks, and were gathered full onto a band and tied around the waist, with long double bows at the back. Sunbonnets were usually worn to meeting. Some had cardboard

slats in the headpiece and were plain across the front with long capes at the back; others had a plain, heavy, starched headpiece with tiny ruffles across the front and around the cape. Calico and gingham dresses and aprons were used for home wear. These aprons were attractive with cross-stitch designs worked in knitting cotton across the bib, end of apron ties, and across the bottom. Dresses usually had a tight-fitting basque, and skirts had a pocket at the side toward the back.

I recall when the Relief Society presidency granted permission to the Y. L. M. I. A. to hold meetings in the Relief Society hall for a few years, asking only that the room always be left as it was found—which we did. Some evenings in the winter when we just had green wood with which to heat the building, we would warm the chairs over the stove before sitting on them—they were like ice. We often wondered how the mothers kept warm. When we had coal to burn, the room was much warmer.

To supply funds, the sisters worked, and worked hard. July 4 and 24, the men and boys would take teams to the mountains, return with a load of aspen and build a bowery at the south end of the schoolhouse. Ice cream, popcorn, and lemonade were sold. While the program and dances were going on inside the schoolhouse, Sister Sarah Harder would weigh the popcorn on the scales mentioned above, take a piece of newspaper and form it into a cornucopia, pour the popcorn into it, and hand it to the kiddies for their pennies. She used a big, white, earthen pitcher in which to

mix sugar, oil, and lemon syrup. When the kiddies asked for lemonade, Sister Harder would pour this syrup into a glass, fill it with cold water and stir—there was your lemonade, served in a second by an expert. She was adept at making lemonade and cornucopias. For their ice cream, the sisters would bring whole milk (no separated cream in those days) in shining brass kettles and make the ice cream as they used it. It was served in small fruit dishes, called “berry dishes” then, at five and ten cents per dish for generous helpings.

When John W. Carpenter built his dance hall across the street to the west, the Relief Society would serve ice cream on tables in the schoolhouse, but most of the couples preferred to sit on the school benches to be served with ice cream and large lemon crackers. Dinners were also sold during dance intermission.

When S. M. Pack and Jeddie Lambert were operating their hall, the Relief Society set tables on the stage as well as in the basement, and served refreshments.

RELIEF SOCIETY Annual Day, March 17, was always a big day for both young and old. It would begin with a meeting and program at 10:00 a. m. Dinner would be served at noon in the dance hall for everybody; each family brought its own food. After dinner the tables would be cleared from the floor for the children's dance at 2:00 p. m. At 4:00 p. m. the people went home to do their chores and returned in the evening to dance to the music of Henry Walker's violin. Sometimes they danced to Wheeler's violin, Bancroft's, Dulcemour's and

other orchestras. At intermission the sisters served supper in the upper end of the hall under the balcony. When all were served, they stacked the dishes and left them until the next day. Upon one occasion, the dishes had been left from the night before, and the sisters were gathering about 11:00 a. m. the next morning to clean up. They could see from a distance that all the windows had white blinds. President Ann Harder knew what had happened; and did she quicken her steps! Yes, she was right—the dramatic club had taken our white linen tablecloths and fastened them to the windows with hat pins and carpet tacks. In a flash, down came the tablecloths. Anyone who was the owner of such fine linen would have been provoked. It had been brought across the ocean and was highly cherished. In those days things were to be taken care of.

When John W. Carpenter built his large dance hall on the south side of the old one, he rented the old one to the sisters, but he never accepted payment, and he heated the

building besides. Here suppers were frequently prepared and served. Sometimes while waiting for intermission, the sisters would go over to the south side of the building and dance in the light which shone through the windows from the dance hall.

Those ladies could dance! I recall how surprised I was the first time I joined them. They were always so sedate and filled their Church offices with such dignity. Well, they danced just as well. Such grace and rhythm! They were charming. They danced all the square dances. At the call, "Balance all," "Swing your partner," or "Promenade," how those full skirts would flare out! They could do the "money musk" and cut a few "pigeon wings," too.

These sisters while raising funds to erect and improve their first Relief Society hall, did not neglect the real work of the Society. They took time to visit the sick, help the needy, and lay away the dead. Their living example was an inspiration, and to know them was to love them.

THIS THEN IS EASTER

Mabel Jones Gabbott

This, then, is Easter—this elated
 Buoyant lilt within my heart,
 This eagerness to feel, to be
 Of every living thing a part.

The listless lethargy has passed,
 Gone is the doubt of yesterday;
 The winter's dreary darkness lifts,
 Gone now the "everlasting nay."

There pulses, poignantly alive,
 With every breath, through every vein,
 A longing, striving urge to share
 In earth's renescent joy and pain.

This, then, is Easter—this rebirth,
 Awakening in some sweet way
 New hope and faith and keen desire;
 This is His "everlasting yea."

CENTENNIAL POEM

Ruth May Fox

One hundred years—since a seer's inspiration
 Founded and blessed our great organization
 With this admonition: "Be faithful, be true;
 God has opened the gates of service for you.

"Wife, sister, mother—this, your God-given dower;
 He also has given you freedom and power
 To develop your talents, a gift you have sought,
 That Zion may shine with the deeds you have wrought.

"Your special calling is to visit and bless
 The lonely and helpless and those in distress;
 Be wise in your service and sweet as a dove
 And God will regard you his handmaids of love."

Many branches have sprung from that goodly seed;
 Many thousands rejoiced in their generous need
 Of peace and good will; their beneficent aid
 Has answered the pleadings of those who had prayed.

Myriads of members who live far and near
 Give praises to God this centennial year
 For the spirit of kindness which leads to all good,
 For the growth and the strength of our sisterhood.

Hail to the prophet of this dispensation!
 Hail to the leaders of this generation!
 God bless the members spread over the world;
 May their banner of glory be ever unfurled.

YOU can serve YOUR FAMILY
No Finer Bread than
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VITAMIN ENRICHED
BETTER BREAD

Tune in Patty Jean's Keep Fit Club
 K U T A—9:30 a. m. Daily



It's Bread so Good
 "It's The Toast of the Town"

We Are At War

(Continued from page 253)

all we can do, there are some things that cannot be averted. They must be endured, and they should be endured with that composure and resignation which come from the assurance that the Almighty will sustain us and consecrate to our eternal good whatever sacrifice we may be called upon to make.

We are strong when our hearts are contrite, when we are not too proud to pray, when we have a settled faith in God, when we have in our souls the assurance that He is still in His heavens keeping watch over His children, when we know that He holds in His hands the destiny of men and nations, and that in His own way and in His own time He will see that justice is meted out and that righteousness is rewarded.

The mothers of the Relief Society and true mothers everywhere abhor war with all that it implies, but they are strong to endure whatever duty or circumstances impose upon them. The influence at the fireside, the atmosphere of the home, is largely in their keeping and this influence guides and blesses the world. "Be not afraid, only believe."

Benjamin Franklin Wrote:

"BE studious in your profession, and you will be learned. Be industrious and frugal, and you will be rich. Be sober and temperate, and you will be healthy. Be in general virtuous, and you will be happy. At least, you will, by such conduct, stand the best chance for such consequences."

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Morale: What Does It Mean To Me?

(Continued from page 262)

—sharing intimately with others the common tasks and responsibilities.

5. Pleasant emotional relationships at home—pleasant parent-child and husband-wife relationships.

6. A sense of economic security—being frugal with limited supplies, producing for one's own needs, and accumulating savings through defense bonds.

7. Effective and respected leadership and fairly rigid discipline.

8. Realistic techniques for facing realities of war—keeping accurately and dispassionately informed on events of the day, taking the "long view" of the news of the day, and refusing to listen to or to carry rumors.

In review, we have in this article attempted to define morale. We have also considered the important problem of finding some basis for convictions as the first condition for establishing morale. Other problems of maintaining morale will be discussed in subsequent articles. An attempt will be made to assist in meeting some of the difficult personal mental hygiene problems confronting everyone during war, for good mental health and good morale are almost synonymous.

A Stimulus

"THE love of truth is the stimulus to all noble conversation. This is the root of all the charities. The tree which springs from it may have a thousand branches but they will all bear a golden and generous fruitage."—Orville Dewey.



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V B. Y. U. has fundamentally reorganized classes to satisfy wartime needs. For example, foods and nutrition courses are now designed to aid in maintaining physical efficiency despite rationing and higher prices.

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V An extensive offering of classes in Chemistry, Physics, Mathematics, Mechanics, etc., is available for young men training for scientific or industrial defense services or commissions as officers.

V "War courses" in meteorology, celestial navigation, etc., have been added.

V Through the College of Applied Sciences, scientific and technical experts of the University will be available to help any defense organization or industry with a variety of services.

The four-quarter plan enables students to complete in three years a college course which will fit them to render a high type of service.

SUMMER QUARTER

First Term, June 15—July 24 - Alpine Term, July 27—August 29

BRIGHAM YOUNG UNIVERSITY

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Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

—John 8:12.



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*"Mighty
Oaks
from
Little
Acorns
Grow!"*

From Small Beginnings

Consider for a moment . . . the mighty forces at work in the world of today which began so humbly that their beginnings in their times went scarcely heeded.

The list would be long . . . some would bear from the start a sinister mein, portending evil . . . while in others would lay potentialities in whose fruition might well be found the very hope of mankind.

The organization of the Relief Society, one hundred years ago, created barely a ripple in the flow of events . . . today this society of women stands in the fore among those to whom all peoples will look for the creation of a better world.

We are proud that in our capacity of printers, we have a part to play in the great work of the Relief Society.

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Salt Lake City, Utah

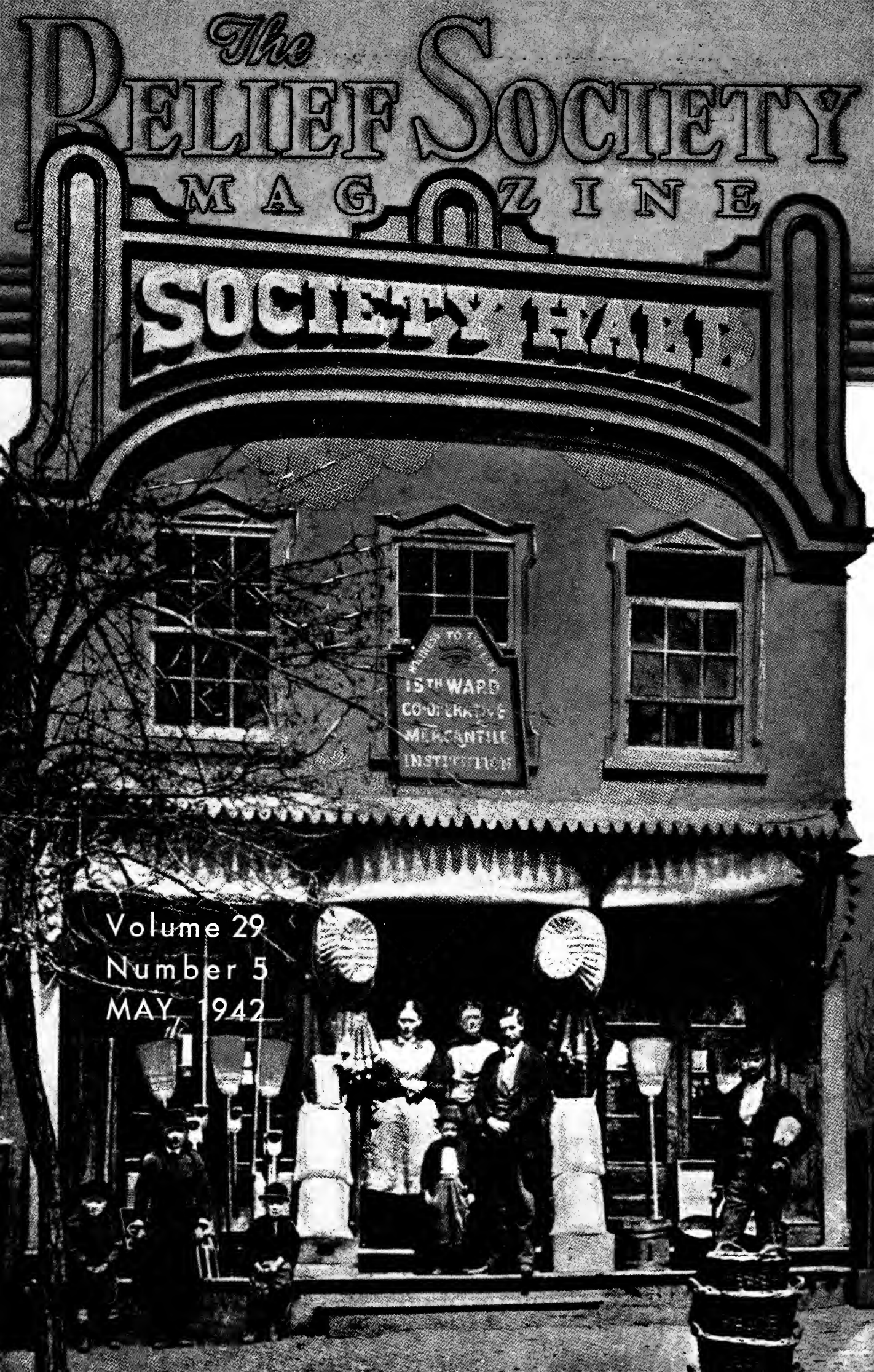
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The RELIEF SOCIETY MAGAZINE

SOCIETY LEADER

WALKER TO THE
15TH WARD
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MERCANTILE
INSTITUTION

Volume 29
Number 5
MAY 1942



RELIEF SOCIETY Centennial Supplies

NOW AVAILABLE FOR PURCHASE



OFFICIAL CENTENNIAL SEAL

The official centennial insignia has been beautifully reproduced in the Relief Society colors, blue and gold, on gummed seals the same size as the reproduction above. These are suitable for use on programs, booklets, letterheads, invitations, placecards, and for similar purposes in connection with centennial celebrations, or for other purposes during the centennial year. Price, 10c per 100, postpaid. Not available in lots of less than 100.

MARKERS FOR CENTENNIAL TREES

Cast bronze markers for Relief Society centennial memorial trees are now ready. These markers have been especially made for this purpose and bear the inscription "Relief Society Centennial Tree—1942" in raised letters. The markers are three inches in diameter and attached to a 12-inch pipe made to be imbedded in concrete so that they cannot be pried loose. Price \$2.25, postpaid.

CENTENNIAL SONGS

A SONG OF TRIUMPH, words and music by the late Beatrice F. Stevens, 2 pages, 5c per copy, postpaid.

IN THY FORM, words by Dr. Carlton Culmsee, music by Dr. Florence Jepperson Madsen, 7 pages, 10c per copy, postpaid.

These two songs are punched to fit the loose-leaf RELIEF SOCIETY SONG BOOK.

RELIEF SOCIETY SONG BOOK

The third edition of the RELIEF SOCIETY SONG BOOK has just come off the press. This book is exactly like the two former editions with the addition of three new songs—the two centennial songs listed above and a new hymn, "O Father, Keep Us We Pray." The price of the new book including the three new songs is \$1.00 postpaid.

BINDER FOR RELIEF SOCIETY MAGAZINE

This is a substantial, well-made binder, into which a total of twelve single copies of the Relief Society Magazine may be inserted or removed at will. This binder is covered in blue Fabrikoid, with the title Relief Society Magazine stamped in gold. This binder is a great convenience to Relief Society officers, class leaders, and other subscribers desiring to keep a current year's issue of the Magazine together. Price 75c, postpaid.

All articles listed above are obtainable only from
General Board of Relief Society, 28 Bishop's Building, Salt Lake City.

RELIEF SOCIETY Centennial Personal Souvenirs

NOW AVAILABLE FOR PURCHASE



CENTENNIAL COMMEMORATIVE PLATE

This pottery plate, 10 $\frac{1}{2}$ inches in diameter, depicts the first Relief Society meeting held in Nauvoo, March 17, 1842. Brown is the predominating color of the design on this beautiful ivory plate, with costumes in a variety of colors. The plate is bordered with gold-colored wheat heads. The inscription on the back gives information as to the organization, scope, and purposes of Relief Society. Price \$1.50 postpaid.

OFFICIAL RELIEF SOCIETY PIN

No. 1 Pin of blue baked French hard enamel and 24 carat gold-plated. Price \$1.10, postpaid.

No. 2 Pin of blue baked French hard enamel and 10 carat solid-gold front (gold-filled), with 24 carat gold-plated back. Price \$1.80, postpaid.

Both pins are identical as to design, size, and coloring. Although issued as a feature of the centennial year, this pin bears only the organization date, 1842, and will therefore be appropriate for use after the centennial. These prices include Federal excise tax.

OUR LEGACY

RELIEF SOCIETY CENTENNIAL ANTHOLOGY OF VERSE

This 329-page book contains poems selected from the writings of Latter-day Saint women from 1835 to 1942, including all the prize poems designated in the annual Eliza Roxey Snow Memorial Poem Contest. The relatives of those whose poems are included in this anthology will be especially interested. Price \$1.50, postpaid.

"A CENTENARY OF RELIEF SOCIETY"

A special centennial commemorative book will be issued by the General Board during June. This valuable book, consisting of 96 pages, size 9x12 inches, will set forth in picture and story the history of Relief Society from its beginning to the close of its first century, March 17, 1942. The book will be bound in a blue paper book cover with its title, "A Centenary of Relief Society," and the centennial insignia stamped in gold. The price of the book has been kept as low as possible—fifty cents per copy, postpaid—whether single copies or quantity lots are ordered.

Orders cannot be accepted without the remittance of fifty cents per copy. A special gift card will be sent with all copies of the book designated as gifts. Order from your ward Relief Society Magazine representative or direct from the General Board.

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The Relief Society Magazine

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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To Latter-Day Saint Mothers

“IF a boy has a good mother he is apt to be just like her, and if a mother works early and late, the boy is very apt to work early and late too. . . . I rejoice in the Gospel. I rejoice in being able to say to you good sisters—than whom there are no better—you are the salt of the earth.”

—President Heber J. Grant.

(“Relief Society Conference Address,” September 1937, **Relief Society Magazine**, January 1938.)

“THE most disinterested, the truest, the holiest thing we know in our whole mortal existence is the mother’s love; and its depth, its wisdom, its sympathy, its forgiveness, its hope, its belief, its compassion and faith, are the nearest the divine that we can know here.

“For the great hazard our mothers took when we came, for their care when we were sick, for their watchfulness when we were well, for their hope and for their faith in us, for their prayers and entreaties in our behalf, we are grateful beyond measure. For their patience with and forgiveness for our follies, mayhap our sins, always beyond our merits, we give thanks.

“Without the influence of their counsel, the inspiration of their example, we should be weak and frail indeed.”

—President J. Reuben Clark, Jr.

(Address, 21st Ward, Salt Lake City, Sunday, May 14, 1933.)

“ONE of the greatest needs in the world today is intelligent, conscientious motherhood. It is to the home we must look for the inculcation of the fundamental virtues which contribute to human welfare and happiness. . . . Motherhood is the greatest potential influence either for good or ill in human life. . . . God bless you mothers—home builders, angels of mercy! May your influence continue to spread, and your sweet, tender services bring comfort and consolation to those in need.”

—President David O. McKay.

(“The Highest and Best in Woman’s Realm,” **Relief Society Magazine**, January 1940.)

THE COVER—

The Fifteenth Ward Relief Society Hall, Salt Lake City, is reproduced on the cover of this issue of the **Magazine**. According to “Circular of Instructions,” published in the **Relief Society Magazine**, March 1915, this building was erected at a cost of \$5,500, and was the first Relief Society hall to be dedicated. Sarah M. Kimball, president of the Fifteenth Ward Relief Society, laid the cornerstone in 1868, using a silver trowel and mallet. The erection of Relief Society halls where the women might conduct their varied work was an important activity in the early days of the Society in the West. The ground floor of many of the halls was used for Relief Society cooperative stores, as was the case with the Fifteenth Ward hall.



LUCY MACK SMITH



RELIEF

SOCIETY

Vol. 29 No. 5

MAGAZINE

MAY 1942



Lucy Mack Smith

Donnette S. Kesler

AS the prophets of old saw in vision the "Fullness of Times" with the mission of the prophets and leaders of our day, think you they failed to see also their help-mates?

It is wonderful to think that as Mary was chosen to be the mother of our Savior, other mothers were chosen to bring forth through the centuries His special servants.

A seer shall the Lord my God raise up who shall be a choice seer, fruit of my loins.

And his name shall be called after me, and it shall be after the name of his father.

Lucy (meaning "born at dawn"), the mother of the Prophet Joseph Smith and Hyrum the Patriarch, was born July 8, 1776, at Gelsum, Cheshire County, New Hampshire, near the dawn of the greatest of days.

Lucy Mack Smith was the mother of seven sons and three daughters who were taught habits of piety, gentleness and reflection. They were instructed in the various branches of an ordinary education. Precepts,

accompanied by the example of their parents, made impressions on the minds of these children never to be forgotten.

Mother Smith, as she was called, accepted the mission of her son, the Prophet Joseph, from the first. It was to her Joseph showed first the "Key," as he called it—which was the Urim and Thummim; and after taking home the breastplate, she was the first, and as far as known the only woman except Emma, to handle it.

At the death of her husband, Lucy writes: "I then thought that the greatest grief which it was possible for me to feel had fallen upon me in the death of my beloved husband—but when I entered the room, and saw my murdered sons extended both at once before my eyes, and heard the sobs and groans of my family, and the cries of 'Father! Husband! Brothers!' from the lips of their wives, children, brothers, and sisters, it was too much. I sank back crying to the Lord in the agony of my soul, 'My God, my God, why

hast thou forsaken this family!' A voice replied, 'I have taken them to myself, that they might have rest.' As for myself, I was swallowed up in the depths of my afflictions . . . at that moment how my mind flew through every scene of sorrow and distress which we had passed together, in which they had shown the innocence and sympathy which filled their guileless hearts. As I looked upon their peaceful countenances, I seemed almost to hear them say, 'Mother, weep not for us, we have overcome the world by love; we carried to them the Gospel, that their souls might be saved; they slew us for our testimony, and thus placed us beyond their power; their ascendancy is for a moment, ours is an eternal triumph.'"

In the general conference in Nauvoo, October 8, 1845, Mother Lucy was invited upon the stand. "She spoke at considerable length and was heard by the large assembly. She warned parents that they were accountable for their children's conduct; advised them to give them books and work to keep them from idleness; warned all to be full of

love, goodness and kindness, and never to do in secret what they would not do in the presence of millions.

"Here, in this city," said she, "lay my dead—my husband and children; and if it so be the rest of my children go with you (and I would to God they may all go); they will not go without me; and if I go I want my bones brought back, in case I die away, and deposited with my husband and children here."

Mother Lucy took great interest in the Relief Society. She counseled with the sisters, encouraged them, and bore testimony to the truth of the Gospel. She was obedient and reverent, and after the martyrdom she gave her full support to Brigham Young and the Twelve Apostles.

She was commanding in appearance, keen in intellect, dignified and gracious in manner, hospitable and generous.

From the time of the removal of the Church to the Rocky Mountains until her death, May 5, 1855, she remained with her family in Nauvoo.



The Prophet's Characterization Of His Mother

“WORDS and language are inadequate to express the gratitude that I owe to God for having given me so honorable a parentage.

"My mother also is one of the noblest and the best of all women. May God grant to prolong her days and mine, that we may live to enjoy each other's society long, yet in the enjoyment of liberty, and to breathe the free air."—*Documentary History of the Church*, Vol. V, page 126.

TRIBUTE TO LUCY MACK SMITH

Emmeline B. Wells

"With her peculiar prophetic and wonderful eyes, she looked to me a prophet, and I felt I could kneel at her feet. I thought she was above all women."

A Mission To End A War

Albert R. Lyman

THE southwest corner of Utah was an unexplored wilderness in 1879. It had neither road nor white man's trail; it had no civic organization, and no name. Into its southern border extended the reservation of the Navajos who, by their bold and persistent plundering of Utah's southern settlements, had caused an intermittent war to drag on for more than twenty years. In one year the Navajos stole a million dollars' worth of cattle, sheep, and horses, murdering the herders, or the guards, and escaping with their plunder before the raids became known.

As a bid for peace with these native-born robbers, the leaders of the Church decided to plant a colony right on the turbulent border of the reservation. It was a perilous undertaking, as different from the popular ways of gaining peace as Mormon policies generally are different from the popular ways of the world. The Church considered that although peace might be obtained by the strength of superior numbers, it could best be won by superior faith and love and courage.

In the spring of 1879, the Church sent twenty-five chosen scouts from Cedar City by way of Buckskin Mountains (now called the Kaibabs) and Lee's Ferry to find a place for the proposed colony. These men—two of them having their families with them—explored their way from Moin Kopy northeast across the reservation toward "The Four Corners," reaching the San Juan River at the mouth of a canyon which they

called the "Montezuma." After weeks of exploring, they decided this was the place to establish the settlement. Leaving the two families as a nucleus for the colony, the men returned to Cedar City, traveling northwest by way of what is now Moab, through Castle Valley, by Salina and up the Sevier River, reaching Cedar City in October. In seven months they had traveled about nine hundred miles in an irregular circle, and in the heart of that circle was a country different from anything they had imagined. The wide area which was to become San Juan County, with its deep gulches and high mountains, has a wide elevation range, in some places the altitude being as high as 8,000 feet. Cretaceous strata are found on the highest peaks and very old carboniferous layers on the lower levels.

By the time the returning scouts reached Cedar City, a company of about eighty families was ready to start for the selected place in the dooryard of the Navajo nation. Instead of going, as the scouts had done, by way of the long half circle of 450 miles to the south, or by way of the other half circle by which the scouts had returned, the company determined to head straight across the big circle from Cedar City to the mouth of Montezuma. They expected to find a way through and make a road as they went, to take three or four weeks for the trip, and to miss the rigors of winter.

They started in November. After passing Potato Valley, now called Escalante, they entered a trackless

region not intended for wagons. Each new mile added to their astonishment as they viewed the unusual contour of the country. This was a region where Nature's sculptors had brushed away the soil and chiseled the bare rock into weird and fantastic shapes. There were chasms and reefs and rims to defy travel in anything but an airplane.

Somebody had found what was considered a possible place for a road over a towering bluff of the deep gorge of the Colorado River. The teamsters in the lead of the company arrived at this point in the fore part of December. They gasped at the dizzy profile of the cliff over which the road was supposed to be made. But the tide of their resolution was too strong to be turned by difficulties, and so their president, Silas S. Smith, started back to the settlements to secure from the state legislature an appropriation to build the road. Platte D. Lyman and Jense Nielson were left in charge of the company.

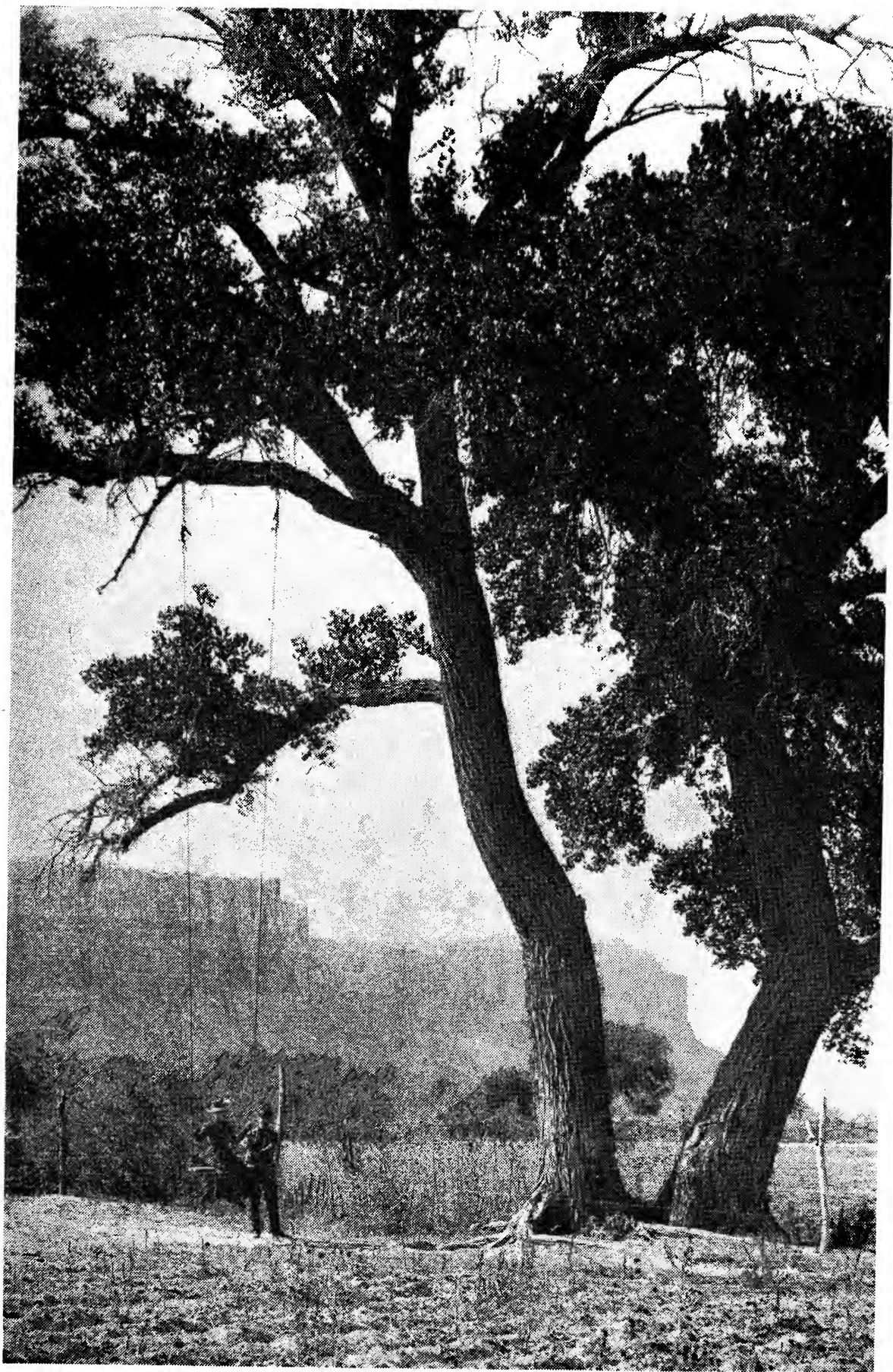
WHEN the president had gone, the company undertook the stupendous task of making a road down the almost vertical two miles from the brow of the cliff to the river. They decided, however, that this was quite impossible, and that the only sane thing to do was to give up and return to the settlements. But no—recent snows had piled up deep on the mountains behind them, and their only alternative was to hew a way out and go on or sit there and starve while they waited for spring.

They answered the challenge of their predicament with firm resolution to make the merry most of it. Acting at once to make sure of their

food supply, they began parching for their own subsistence the corn they had brought along for their teams. They contrived to open a passage down through what is still known as "Hole-in-the-rock." It was a crevice too narrow for a wagon, and its boulder-strewn floor was too steep for anything on wheels. Below this cleft was a stretch of smooth rock, and below that were soft sand slides and broken ledges leading to the river bank.

But where was the mouth of Montezuma? In what direction did it lie? How far away was it, and what surprise barrier might still hem them off from reaching it in this unorthodox country? Beyond the river the naked surfaces, forbiddingly on edge, suggested that it would not be easy to get through, and maybe it would be impossible. Four special scouts were chosen, Lemuel H. Redd, Sr., George Sevy, George Morrill, and George Hobbs, to find the mouth of Montezuma.

With the toughest horses and mules to be found in the company, these four men disappeared into the maze of wilderness east of the river on December 17. The road workers, some of them anchored to the steep surfaces by ropes, swung their picks and hammers with joke and song, resolved to make the occasion as pleasant as it was unusual. One of their most resourceful road engineers was "Uncle" Ben Perkins, a Welchman, full of song and good humor; and then, by happy accident, they had Samuel Cox, still remembered for his leather breeches and fiddle. When Christmas time came they carried on their backs great loads of shad-scale brush from the sand hills to replenish their fire, and in the



THE BELOVED OLD SWING TREE WHICH SHELTERED A GROUP OF
PEOPLE HOLDING THE FIRST SUNDAY SCHOOL AT BLUFF, UTAH



FIRST SCHOOLHOUSE AND CHURCH, BLUFF, UTAH—ERECTED IN 1880

glare of the firelight they danced on the bare rock to the animated strains of Brother Cox's fiddle as its music echoed through the solitude.

But the four scouts! What must have befallen them was painful to contemplate. They had been gone more than three weeks when one day they came dragging into camp with a thrilling story of adventure in a country different from anything else in the West. They had found narrow passes through one huge barrier after another, the most remarkable of all being one they called "Clay Hill." From Clay Hill they had had to veer twenty-five miles to the left of their course to get across Grand Gulch. Then they had had to veer as far to the right to get through the Comb Reef. They had been lost in a snow storm and suffered much with cold and hunger, but they had found the mouth of Montezuma, and had blazed a trail for the company to follow.

ON the sixth of April, ragged and thin, with wagons worn and rickety and teams staggering in their collars, that company reached a place on the San Juan River fifteen miles below the mouth of Montezuma. Wrecked wagons, worn-out and dead animals marked the trail behind them. The river bottom, fifteen miles below the selected location, was the very first place they had seen that was in any way fit for them to stop; with many of them it was the last point to which their teams could take them.

Among those able to go on were some who had become thoroughly sick of the primeval wilderness, and toiling on up the river they passed Montezuma, to scatter or, in most cases, return to the settlements of Utah. Only a third, or possibly a half of the original company stopped at the point fifteen miles below Montezuma. They named the place "Bluff," and organized San Juan County, a region twice the size of

the State of Delaware, and almost as extensive as Connecticut. Bluff became the county seat, and was the only town in this broad territory, for the big floods of the early "eighties" had stripped the seven families located at Montezuma, and had even threatened to drive the people away from Bluff.

The people of Bluff built their log houses in a hollow, forming a square fort. Small windows or port-holes looked to the outside, and at the two entrances were heavy gates. It was more than one hundred miles to the nearest settlement, and there was only a poor trail for a road between the settlements. A trip to Salt Lake by team would take three weeks. The Navajo country on the south began within a stone's throw of the fort and the renegade Piutes had their camps on every side. Idlers and thieves from both tribes saunt-

ered through the fort at all hours of the day. Besides that, San Juan was becoming the choice hideout for outlaws from all over the West. Being in the midst of outlaws and savages at all hours of the day and night, it behooved the people of this remote mission, for their own safety if for no other reason, to study with diligence the ways of preserving peace.

They plowed and planted and with difficulty dug a long ditch, little dreaming that their harvest would largely be experience and little else. The ditch was built in the sand where the river had run, and where it was determined to run again at irregular and unexpected intervals. The sun beat fiercely down upon the low huts of the fort where grew no spreading trees to soften its fury. Strong winds from down the river came loaded with sand to darken the sky and sift grit into everything, espe-



OUTFITTING POINT

For the Ruins of the Old Cliff Dwellers, Oil Fields, Monumental Park, Grand Gulch, Elk Mountain, and the Great Natural Bridges across the White Canyon, San Juan Co., Utah

cially food supplies. More disheartening still, thieves from the native tribes and desperadoes from everywhere drove off the livestock and carried away everything upon which they could place their sly hands.

Conditions seemed to be in a state of ferment all the time. Utah had had its Walker War, its Blackhawk War and other Indian troubles, but such troubles were matters of the past for the Territory in general; but for San Juan, Indian depredations were common. Bluff and its people had become the lightning-rod to arrest the fierce bolts of incipient war which otherwise would have found their way to the old settlements. Few people in Utah—then or since—understood that the little colony on the wild border was maintained in anguish as a shock absorber for the safety of the Territory, and for the purpose of putting a permanent end to the Indian wars which had terrified the pioneers and hindered their progress from the time of their arrival in Utah.

Bluff maintained its intense and perilous existence in the midst of ever-threatening troubles which often erupted. The history of San Juan has been told in a story of ninety thousand words, but it offers only a glimpse of the difficult and protracted problems of the colony. During the forty years following the building of the fort, the Indians killed more than forty white men in San Juan County, yet only one of them was a Mormon, and his murder occurred under exceptional conditions.

The defenseless little post could never have survived on the wild border if a watchful providence had not frequently and unmistakably in-

terfered. When it appeared that the Indians would surely steal all their horses and butcher all their cattle, Elder Erastus Snow of the Council of the Twelve told the people that the Indians would die unless they quit stealing. Thales Haskel reported this to the inveterate thieves of the two tribes, and warned them that they must respect the rights of these people who had come to live as friends among them. The Indians only laughed in contempt, but when their numbers were suddenly reduced by unaccountable calamities, they changed their policy in alarm.

It is doubtful whether the people of any other community in Utah ever lived in such constant danger from so many sources for such long periods at a time as did the people in Bluff. Danger admonished them to pray always for wisdom in retaining the good will of the savages around them. There was one dark night when all the women and children of the town gathered in and around one cabin, while one man watched over them, gun in hand, to protect them from an Indian attack that was expected at any moment. On another unforgettable occasion, most of the men of the colony were in a canyon fifteen miles from home when they were faced with a horde of angry Piutes; guns were drawn and the settlers realized that only a split second hung between them and a wild explosion which would annihilate the little circle of white men; that the little, waiting town would then be left in ashes; that the news of the massacre would find its way to the outside by very slow and uncertain stages. But in that split second, while guns were cocked and eyes

stared, a Piute raised his voice aloud in pleading for the Mormons, and the crisis passed without trouble.

There was also one dreadful day when a hundred Navajo warriors, painted and furious, ready for violent action, came galloping into Bluff, their guns across their saddles in front of them. They made impossible demands for imaginary wrongs. A lone woman met them, and held them with her jokes and her banter while she sent for her husband, her father, and the only other man in town. Only two of these men came, but on their tongues they brought munitions that were more potent in winning peace than superior numbers would have been.

WITHIN six years after the settlement of Bluff, the Navajos accepted an offer of peace from the settlers, and became permanent friends. Not so with the incorrigible Piutes, who stubbornly refused every reservation offered by the Government. Indolent, quarrelsome, usually fighting among themselves, they always agitated trouble of some kind, nursed every grievance, and fomented disturbance every few years. Scorning the colony's offer of peace, they began to call the Mormons cowards. Trouble grew steadily worse till in a quick, treacherous minute in 1923 it flamed into open war. The people had to meet the situation alone before help could arrive from the outside. Amid racing and chasing and firing from ambush, the Indian attack went on through five eventful days and nights, while every one fought or watched and waited in suspense.

Strange to relate, the crack shots among this tribe of expert hunters

could not hit a Mormon, though they could shoot his horse from under him. This frightened them, and they fled, hiding among the rocks. The posse followed them, and leaving two of them dead, rounded up the others like so many whipped cattle and drove them into a prepared bull pen. This was regarded as perhaps the first time the descendants of Gadianton had been disciplined. This humiliation persuaded the Piutes to accept the offered peace. They came out of the bull pen very much enlightened as to the stupidity of the course they had followed for forty-three years. They became friendly, allowed their children to be placed in school, and since that time have been a very different people.

After the tribulations of its first twenty years, Bluff began to prosper, and with its cattle and sheep became, with one exception, the wealthiest town of its size west of the Mississippi River. Jense Nielson, a veteran of the handcart company, was for twenty-six years the bishop of Bluff, meeting with inspired wisdom all its difficult situations, and endearing himself to his people by successfully guiding their temporal and spiritual growth. His administration ended with his death at the age of eighty-six.

It is sixty-two years since the mission was sent to substitute peace for war, and the task has been successfully accomplished. Deep in the hearts of the two savage tribes is planted an abiding confidence in the people who went so far to offer peace. Among those two tribes are some very splendid men and women whose hearts are white however dusky their outside appearance may be.

The Eighteen Charter Members Of Relief Society

Marjorie M. Woolf

DURING the Relief Society centennial year it is appropriate that we turn back the pages of time and pay tribute to eighteen valiant women who were in attendance at the first meeting of the Society, and who helped to lay the foundation that has so firmly supported this organization up to the present time.

The women of the Church in Nauvoo felt the need of an organization in order that they might better accomplish desired ends, both spiritual and temporal, so they met in Sarah Ann Kimball's parlor one afternoon and discussed plans for formulating a society. Eliza R. Snow wrote a constitution and a set of by-laws that encompassed the ideals and objectives of the group. These were submitted to the Prophet Joseph Smith for counsel and approval. The Prophet said they were very good, but he had something better for the women. He invited them to meet with him one week later in the Lodge Room of the Joseph Smith Store, at which time he organized them "under the Priesthood and after the pattern of the Priesthood." The eighteen women in attendance at this organization meeting were:

Emma Hale Smith

The first Relief Society president was a queenly woman, stately and dignified, with soft, dark hair which she wore parted in the middle. She was born in Harmony, Susquehanna County, Pennsylvania, July 10,

1804. She was generous, sympathetic, and in every way a leader. In a revelation given through the Prophet Joseph Smith, she was called an "elect lady," and was given the task of making a collection of sacred hymns. In 1841, a hymnbook for the use of the Church, containing 304 hymns selected by Emma Smith, was published. At the organization meeting, March 17, 1842, Emma was made president of the Female Relief Society of Nauvoo.

Sarah M. Cleveland

Sarah M. Cleveland was the first counselor to Emma Smith in the presidency of the Female Relief Society. She lived directly across the street from the Prophet and Emma in Nauvoo. She and Emma were very friendly. When the Saints were driven out of Missouri in the spring of 1839, Emma Smith and her children were cared for and given shelter by the Clevelands until the Prophet was released from prison. After coming to Nauvoo, the Prophet wrote to the Clevelands, saying he had selected them a lot near him and Emma. Sarah Cleveland was practical, ambitious, quick, and kind. She suggested the name "Nauvoo Female Relief Society" for the new organization.

Elizabeth Ann Whitney

Elizabeth Ann Whitney was second counselor to Emma Smith. She was born December 26, 1800, in Derby, New Haven County, Con-

necticut. She came to Ohio from New England when a young girl. Here she met Newel K. Whitney, a prosperous young merchant, whom she later married. Newel and Elizabeth Whitney were living in Kirtland when the Prophet first came to that place. As the Prophet stepped from the sleigh he extended his hand and said, "Newel, thou art the man." He recognized him from a dream he had had.

Sister Whitney was always proud of the fact that she was the first to entertain Brother Joseph when he came to Kirtland. She was a very pretty woman, friendly, had a beautiful voice and often sang in Relief Society meetings. She made an inestimable contribution to Relief Society.

Eliza R. Snow

Eliza R. Snow, was born in Becket, Berkshire County, Massachusetts, January 21, 1804. Her parents were of English descent. The Snows bestowed great care upon the education of their children. Eliza possessed great literary ability which evidenced itself when she was very young. A number of her poems written after she accepted the Gospel embodied Church history and doctrine. Most of us are familiar with "O My Father," "Though Deepening Trials," and others.

In Kirtland she taught a select school for young ladies, and boarded at the Prophet's home. She was also a governess to the Prophet's children. At the organization of Relief Society she was made secretary. Later, in the Valley, she became general president. When Sister Snow was asked, "What is this Relief Society?" she answered:

It is an institution formed to bless
The poor, the widow, and the fatherless;
To clothe the naked and the hungry feed,
And in the holy paths of virtue lead.
To seek out sorrow, grief, and mute despair,
And light the lamp of hope eternal there;
To try the strength of consolation's art
By breathing comfort to the mourning
heart.

Phoebe N. Wheeler

Phoebe N. Wheeler was assistant secretary of the Female Relief Society. She was very gentle and yet possessed such a spirit of strength that she was a source of encouragement to those less blessed. She could always be depended upon to handle a trying situation with tact and wisdom. Her contribution to the organization was of great benefit.

Elvira A. Coles (Cowles)

Elvira Coles was the first treasurer of the Relief Society. She was a beautiful young girl at the time of the organization meeting in March, 1842. In December, the *Wasp*, the Nauvoo paper, reported her marriage to Jonathan H. Holmes as one of the social events of the holiday season.

Sophia Robinson

Sophia Robinson was a woman of culture and refinement, who courageously and cheerfully met her numerous obligations. She was a worthy leader of women and beloved by her co-workers. There were many Robinsons in the Church in early days. Many of them, as sturdy pioneers, came to the Valley.

Sarah M. Kimball

Sarah M. Kimball was born December 29, 1818, in Phelps, Ontario County, New York. She was Sarah Melissa Granger. Her parents moved

to Kirtland soon after the Church was established there. Here she met Hiram Kimball, whom she later married. As a girl she sought after knowledge, and received a good education which was a great help to her later as a teacher and leader among women.

The Kimballs had a beautiful home in Nauvoo. It was there that the women first met to discuss the possibility of having an organization. Sarah came to the Valley in 1852. She was a most able president of the Fifteenth Ward Relief Society in Salt Lake City. She was a staunch advocate of woman's suffrage, and contended for it with all the ability she had. She was an ardent admirer of Susan B. Anthony. Her name is on the roll of honor of the National American Suffrage Association as honorary vice-president. When Eliza R. Snow was chosen president of the Relief Society, Sarah M. Kimball was made secretary. She possessed a tall, commanding figure and a face of remarkable dignity and sweetness.

Phoebe Ann Hawkes

Phoebe Ann Hawkes was born in Connecticut in 1803, and was thirty-nine years old when she became a charter member of Relief Society. What a joy it was to her to have this honor, and how well she carried on! She was privileged to have John Smith, the Prophet's uncle, give her a patriarchal blessing.

Elizabeth Hughes Jones

Elizabeth Hughes Jones was born in New York City in 1803, the daughter of Katherine and John Hughes. The Hughes were converted in New York and gathered to Missouri with the Saints. Elizabeth

was faithful and dependable. Hyrum Smith gave her a patriarchal blessing.

Leonora Taylor

Leonora Taylor was from Canada. She was the daughter of Captain George Cannon. She married John Taylor, who later became President of the Church. The Taylors were converted in Canada and made several trips to Nauvoo before they took up permanent residence there. John Taylor was called on many missions, and during his absence Sister Taylor had full responsibility of the family. Her cares were many, for there was much sickness, but she stood the test and remained true and steadfast when many would have faltered. Sister Taylor played the organ for the first Relief Society meetings.

Margaret Cook

Margaret Cook was a seamstress in Sarah Kimball's home, and was very anxious to be of use in furthering the cause of the Temple. She made shirts for the men and helped to mend their clothes. This work she donated as her contribution to the Temple. She was very proud to be a charter member of Relief Society.

Martha Knight

Martha Knight, the wife of Vinson Knight, was Martha McBride, of New York, born in 1805. Martha lived for some time in the Prophet's home, and was just the type to help carry on Relief Society work. The Prophet knew her strength of character, and she didn't fail him. Her descendants, the Knights of Provo, are glad to remember Martha as their kin. She was married by the Prophet.

Sophia R. Marks

Sophia R. Marks was greatly admired by the Prophet for her untiring support of the Gospel cause. She and her family were consistent laborers in the Church. Sophia was kind and tolerant, and did much to brighten the lives of those with whom she came in contact. It was a distinct honor for Sophia to be numbered among the group who attended that first Relief Society meeting in Nauvoo.

Philinda Merrick

Philinda Merrick was a widow, and helped support herself by sewing. Her husband was killed in Missouri by a mob. Brigham Young had helped her to move to Nauvoo. She often told of the first meeting of the Relief Society and how Emma Smith had urged the women present to give Sister Merrick their sewing and to be prompt with their payments, reminding them, "Sister Merrick is a widow, is industrious, and performs her work well. . . . We must help the widows."

Sophia Packard

Sophia Packard was Sophia Bundy, of Massachusetts, before she married Noah Packard. She was the mother of one son. The Packards were great friends of the Whitmer family, and Sophia was baptized into the Church by David Whitmer. Sophia was a quiet woman and more inclined to boast of her husband's accomplishments than her own.

Desdemona Fulmer

Desdemona Fulmer was born in Pennsylvania, October 6, 1809, the daughter of Peter and Susanna Ful-

mer. A number of Fulmers belonged to the Church in early days; some of them came to the Valley and settled in Springville, Utah. Desdemona was thirty-three years old and unmarried when she attended the organization meeting of Relief Society. Joseph Smith, Sr. gave her a patriarchal blessing.

Bathsheba W. Smith

Bathsheba Bigler Smith was born in West Virginia, May 3, 1822. As a girl she was very fond of horses, and few could excel her in horsemanship. She was religiously inclined, and loved honesty, virtue, and integrity. When she was fifteen, the Biglers were visited by Latter-day Saint missionaries, and by the spirit of the Lord were convinced that Joseph Smith was a true prophet of the Lord. Like many others, the Biglers sacrificed the comforts of their well-ordered home and joined the Saints in Missouri. Here Bathsheba saw the tragic experiences of the Saints. From Missouri the Biglers moved with the Saints to Nauvoo, and in 1841 Bathsheba was married to George A. Smith, a cousin of the Prophet, and one of the Twelve Apostles. She was but nineteen years of age, the youngest woman present, on that memorable occasion when Relief Society was organized. The Smiths came to the Valley, and later made many trips with Brigham Young throughout Utah and Colorado. In 1911 Bathsheba was made general president of Relief Society.

THESSE grandmothers and great-grandmothers of ours, inherently able women, worked zealously in

(Continued on page 355)

Mental Health During War

THE VALUE OF WORK

Mark K. Allen

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No. II

MENTAL hygienists agree that preoccupation with thoughts of oneself is inimical to mental health. Christ suggested the same thought: "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matt. 16:25) Psychiatrists sometimes speak of the "out-flowing wish" as a factor in mental health. People in mental distress are encouraged to "objectify" their thinking, to lose themselves in their work or in the service of others.

In times of distress the "easy way" is to turn our thoughts inward rather than to challenge realities with a will to somehow remake a better world. Facing concrete tasks changes our inner world, whether the outer world can be changed or not. The best antidote for sorrow and fear is work, for then, as Emerson said, we are "too busy with the crowded hour to fear to live or die."

The importance of work as a prerequisite to mental health and high morale is vividly borne out by many recent discoveries. Psychiatrists in private practice in England report that during the "Munich Period," when anxieties ran high as to the possibility of a terrible conflict, nervous breakdowns increased. With war imminent, British leaders were so fearful that many of the civilians would break mentally under the

strain of bombings and deprivations that many psychiatric centers were established throughout the land to care for the anticipated mental casualties. However, when the devastating bombings of English cities began, the cases of mental breakdown actually decreased and the centers had so little use that they were turned to other purposes.

Why? Simply because people were so busy digging themselves out of the debris and attempting to get their families together that they had no time to think of petty personal troubles which previously had occupied so much of their time. People most subject to nervous ailments are often those with little to do but to think of themselves. In England, the well-to-do classes did not endure the strain so well as did the poorer classes. Dr. R. D. Gillespie, British psychiatrist, offers this explanation: "They (the poor) don't suffer from competition, don't worry about keeping up appearances when everything is gone." He also finds that the number of neuroses among women who were formerly idle has greatly decreased now that almost everyone in England has some important, absorbing war work to do, with little time to brood over personal troubles.

An uncertain dread is usually worse than a dreadful certainty. Mira, a Spanish psychiatrist, reported sur-

prisingly few mental disorders resulting directly from war shock, during the recent Spanish revolution. Human nature, in most cases, has enormous capacity for adapting to apparently unbearable circumstances, when put to the test. Most people take crisis with unexpected courage when it finally comes. Many Americans have better mental health now that we are in a total war than when we were worrying about getting into one.

To return to the value of work as a factor in mental hygiene, interesting confirmation of the psychiatric findings in England is found in American sociological studies of persons on relief. Surveys of persons on direct relief revealed that they were less happy than those on "work relief." Likewise, among persons drawing old age pensions, those who had some simple work to do were definitely happier than those without work. Old people with hobbies, however simple they might be, were definitely happier. The truth that to be happy one must keep busy is as old as man. Equally valid is the truth that wholesome occupations are the best means of combating fear and grief.

WARS usually go through three rather distinct stages, which are associated with certain stages in the development of group morale. The first stage is the "period of milling around," or confusion over the possibility of war. Anxiety often is very great during this period. There are likely to be factional disputes, lack of common purposes, and confusion of public opinion. Next comes the period of actual entry

into war. We are now going through this period of the early stages of war. This is a time of rapid unification and clarification of purpose. Much confusion and considerable anxiety as to the effectiveness of our effort may still exist. There have been few major victories to offset the many defeats we have already suffered. We are going through many "growing pains" in arriving at full military maturity. Habits and attitudes must be radically revised. For the first time in many of our lives, individual liberties and satisfactions must be sacrificed on a large scale to the common good. It takes some time for such drastic changes to seem real to us. We are reconstructing the pattern of living so that it makes sense in the light of critical new problems. As we succeed in seeing our way through this confusion and as we adjust our habits and attitudes to new requirements, morale is certain to improve.

If our war effort succeeds, we soon may enter into the third stage, the period of offensive action, which will be a period of victories. Depending upon our success, morale will improve very rapidly during this period. But should we fail, our morale would undergo a very critical test. Our personal losses would be great, and fatigue and discouragement would then endanger morale.

Before the period of offensive action can really begin, morale must reach a fairly high level. What can we as citizens do now to achieve this goal as soon as possible? Joseph Smith counseled our people that "if ye are prepared ye shall not fear." (*Doctrine and Covenants* 38:30) Fear comes from thinking that we

lack control of the conditions which threaten us. Fears may arise from lack of knowledge of true conditions, or they may result from accurate appraisal of threatening circumstances. Fear today is normal and valuable if it leads to energetic action to prevent imminent disaster. To fight fear, be prepared! Develop skills that help prevent the disaster that threatens. The armed forces improve in morale when they receive weapons and tools to do their job, and to the extent that they develop military skills. Soldiers and civilians alike will feel better as concrete progress is seen in building the tools, making the preparations, and developing the skills commensurate to this tremendous task of winning the war. To win this war should be the primary aim, directly or indirectly, of every citizen in everything he does until the war is over.

In the present stage of the war, many people are eager for something to do. Leadership to direct us individually and collectively is very vital. Morale improves under authoritative direction by respected leaders. We feel a new confidence in our ability to do when our leaders clarify our tasks by well-directed orders.

Already many younger women are answering the call to full-time defense employment. Demands for this service are likely to increase. All able-bodied women who cannot serve the national welfare better in their own homes will probably be expected to contribute their full effort wherever they can take the place of men. Women of England have found a new and interesting life in defense work. Their work helps dis-

sipate fears and makes sorrows more endurable.

Those who cannot do full time defense work, may find duties in the civilian defense program. This program is rapidly taking form; and when the time comes, all women who are able should avail themselves of the opportunity to serve wherever possible. Personal sacrifices by those at home sustain our boys in the service in their courage and will to win. Families are thus brought shoulder to shoulder in the common cause of righteousness, though oceans and continents may separate them. This helps the morale of everyone.

OTHER means of serving are to be found through the Red Cross program. One cannot help but be impressed with the personal satisfaction people derive from doing their part in this work. Group activities of this kind are most helpful in building morale. Courses in first aid, home nursing, nutrition, and other practical subjects prepare us for emergencies and give us the courage that comes with skill.

Some people gain much from gardening. Projects of this kind may be of great value in promoting mental and physical health. Vegetable gardens may help provide food in time of emergency and thereby contribute to the national welfare. However, this type of gardening should be carefully planned in advance. Unless one has proper soil, adequate time, knowledge, and physical strength, vegetable gardening should not be undertaken. Failure and waste of material will help neither morale nor the national larder.

Persons who are aged or physically
(Continued on page 345)

In Retrospect

President Amy Brown Lyman

CHAPTER V

RELIEF SOCIETY WORK

AT the Relief Society conference in October 1909, I was appointed a member of the General Board of Relief Society to fill the vacancy on the General Board caused by the death of Annie Taylor Hyde. While I was a member of Relief Society in my own ward, my major Church work up to that time had been in the Young Women's Mutual Improvement Association, either as stake or local officer or class leader. My first love had been Primary work. I served this organization as ward secretary until I was grown up.

When the letter came from the general secretary, Emmeline B. Wells, telling me of my appointment to the Relief Society General Board, I shed tears of anxiety because of the responsibility such an appointment involved. Some of my friends thought it would be a great mistake for me to accept this call, as Relief Society work, they said, was for "old women." It is true that at that time the average age of Relief Society women was above what it is today, and even above what it was with the eighteen charter members, the oldest of whom was forty-two years of age, and the youngest near twenty.

I shall never forget my first attendance at Board meeting held in the office of the *Woman's Exponent* in the Templeton Building. As I timidly entered the room I faced what seemed to me the most imposing

group of women I had ever seen at such close range. I was well acquainted with only a few of them.

In my little date book, to which I now refer, I wrote the names of those present at that first meeting. At the head of the table sat Bathsheba W. Smith, the president. On her right was her second counselor, Ida S. Dusenberry, educator and Brigham Young University professor. On her left sat the general secretary, Emmeline B. Wells, and next was the treasurer, Clarissa S. Williams. Then there was Julina L. Smith, wife of the President of the Church; Emma S. Woodruff, wife of the former President; Rebecca N. Nibley, wife of the Presiding Bishop; Sarah Jenne Cannon, wife of a former first counselor in the First Presidency; Emily S. Richards, nationally known suffrage leader; Annie Wells Cannon, author; Alice Merrill Horne, artist; Elizabeth S. Wilcox, student of literature and fluent public speaker; Priscilla P. Jennings, widow of the wealthy former mayor of Salt Lake City, who, with the poise of a queen, had entertained in her elegant home Presidents of the United States, senators, and other men of national repute; Julia P. M. Farnsworth, Phoebe Y. Beatie, Carrie S. Thomas and Susan Grant—experienced and able public speakers.

My first contact with Relief Society had been in my childhood when my second mother, Elizabeth Cros-



TEMPLETON BUILDING, SALT LAKE CITY

Meetings of the General Board of Relief Society held during the fall and early winter of 1909, and for some time previously, took place in the office of the *Woman's Exponent* in the Templeton Building, by courtesy of the editor, Emmeline B. Wells.

by Brown, was ward president. We were all familiar with her goings and comings to visit and nurse the sick, to help those in need, to comfort those who mourned, and to supervise the gathering and storing of grain. Her work was thought to be very important by all of the members of the family—almost more important than her home duties; and in her work she was supported, honored, and respected by her family. The children of the town used to climb up to the top of the Relief Society wheat bins in the old United Order Hall to look at the golden grain, which they understood had been collected in case of hard times or famine.

Among the outstanding events in

our little town, which were especially interesting to women and girls, were the visits of Eliza R. Snow and Zina D. H. Young, second and third general presidents of Relief Society, respectively, both of whom I well remember. When they held meetings in our community, all the women and girls who could possibly attend did so, as did many of the children. Sister Snow had been president of all women's work in the Church and was well known and beloved by M. I. A. girls and Primary children, as well as by mature women. My closest contact with Sisters Snow and Young was when they came to our home on several occasions to bless and comfort my semi-invalid mother. On one occasion

we children were permitted in the room and were allowed to kneel in prayer with these sisters, and later to hear their fervent appeals for mother's recovery. They placed their hands upon her head and promised that through our united faith she would be spared to her family. This was an impressive spiritual experience for us, and the fulfillment of this promise, a testimony.

Sister Snow, as I remember her, was dignified, reserved, and rather cold, so much so that one would hesitate to approach her or to assume any familiarity whatever. She was so powerful and able, however, that she impressed people, even children, with her superior intelligence, wisdom, vision, and leadership, and won their admiration and confidence. She was one of the most versatile and constructive workers the Church has produced, and was indeed one of the great women of her time.

Zina D. H. Young, "Aunt Zina" as we knew her, was a gentle, kindly, honey-hearted woman, beloved for her graciousness and the warmth of her soul, for her generous and tender service to the sick, needy, unfortunate, and discouraged. Her ministrations to others covered her mature life span. No hand was ever held out to her but what succor was forthcoming.

THE meetings of the General Board that fall and early winter of 1909, took place in the office of the *Woman's Exponent* in the Templeton Building, where they had been held for some time previously, by courtesy of the editor, Emmeline B. Wells, who always found room in her home or office for Relief Society property and meetings. Much of the

discussion and planning at that time was with reference to the new Relief Society headquarters soon to be opened in the Bishop's Building, which was just completed.

The women of the Church had for a number of years been collecting funds and making plans for a woman's building; and the Relief Society, Young Women's Mutual Improvement Association and Primary organizations had each raised a substantial fund for that purpose. The site now occupied by the Bishop's Building had been promised them for the proposed building. The First Presidency, however, later decided that the construction and upkeep of a building suitable for that important location, would be too much of a task for the women's organizations, and they offered the women space in the proposed new Church building soon to be erected there, and to be known as the Bishop's Building. The women were at first greatly disappointed in not being able to proceed with their plans, but later offered to turn over their funds toward the Bishop's Building. The Relief Society contributed \$8,500, the Young Women's Mutual Improvement Association \$7,000, and the Primary Association \$5,500, making a total of \$21,000. As the beautiful well-built structure was near completion, the General Boards were invited to go through the building on an inspection tour, at which time the future headquarters of each group were designated.

The Relief Society was assigned the north side of the second floor, including the large Board room in the center. The six rooms on the south side of the floor were assigned



BISHOP'S BUILDING, SALT LAKE CITY, WHERE RELIEF SOCIETY HEAD-QUARTERS WERE ESTABLISHED IN 1909. THE BUILDING WAS DEDICATED JANUARY 27, 1910.

to the Seventies and the Young Men's Mutual Improvement Association Board, respectively. The third floor was turned over to the Young Women's Mutual Improvement Association and Primary Association. The Relief Society Board set about at once to select and purchase furnishings for their offices, and in a few weeks these offices were beautifully furnished and ready for occupancy. On December 3, 1909, the attractive headquarters were opened for a regular Board meeting. I shall never forget that meeting and the earnest prayers which were offered that peace, harmony, and good will might always prevail within the walls.

The Bishop's Building was dedicated January 27, 1910. The dedicatory services were under the direction of the First Presidency, with the Presiding Bishop, C. W. Nibley, as master of ceremonies. The guests were the General Authorities of the Church and their wives, the General Boards and their partners, and other friends. The beautiful invitations which were issued by the First Presidency contained, besides the program, a picture of the building with photographs of the First Presidency, the president of the Quorum of the Twelve, the president of the First Council of Seventy, the Presiding Bishopric, and the presidents of the three women's organizations—The

Relief Society, Young Women's Mutual Improvement Association and Primary Association, which organizations had contributed so liberally to the beautiful edifice.

The entire building was brilliantly lighted and thrown open for inspection; and as the guests progressed through the rooms, they were received respectively by members of the organizations which were to occupy space in the building. We were very proud of the Relief Society rooms, which we felt were especially attractive with the new furnishings and beautiful floral pieces.

Services were held in the large hall on the fourth floor, which was beautifully decorated for the occasion, and consisted of a banquet and program including the dedicatory prayer. The long tables filled the room and were surrounded by a happy throng.

There were toasts, addresses, and music. The addresses were by President Joseph F. Smith; President Francis M. Lyman, representing the Twelve; Seymour B. Wells, the First Council of the Seventy; Bishop C. W. Nibley, the Presiding Bishopric; George D. Pyper, the Sunday School; President Heber J. Grant, the General Board of Young Men's Mutual Improvement Association; President Anthon H. Lund, the Religion Class; George H. Brimhall, the Church schools; President Bathsheba W. Smith, the General Board of Relief Society; President Martha H. Tingey, the Young Ladies' Mutual Improvement Association; President Louie B. Felt, the Primary Association. Sister Smith spoke of her long connection with the Church and with the Relief Society, referring especially to

the organization of the Society in Nauvoo, and her association with the Society from the first. She gave some interesting reminiscences of Nauvoo days. Musical numbers were given under the direction of J. J. McClellan.

The chief feature of the evening was the impressive and comprehensive dedicatory prayer by President Joseph F. Smith, who expressed appreciation to our Heavenly Father for his many blessings and especially for the beautiful and substantial new structure.

Brother Golden Kimball, who was in charge of the Seventies' offices, and Brother Edward H. Anderson, editor of the *Era*, in charge of those of the Young Men's Mutual Improvement Association, were most interesting and agreeable neighbors. Brother Anderson was especially helpful to the Relief Society in the establishment of the *Relief Society Magazine* in 1914, having been appointed by President Smith to assist the Magazine committee, and to act as special advisor to the committee, in which capacity he served until his death, February 1, 1928. He had rare ability as a journalist, and was a wise, well informed, though modest, man, and a faithful Latter-day Saint. In 1920, when the Priesthood organizations were given quarters in the new Church Administration Building, the entire second floor of the Bishop's Building was turned over to our organization. The additional space was greatly appreciated as it allowed more room for our Magazine office, and made it possible to set up our Burial Clothes Department in the building. This latter department had been established in 1913

under the direction of President Joseph F. Smith, who felt that there was a great need in the Church for the service such a department could give.

MY acquaintance and association with Bathsheba W. Smith, the fourth general president of the Relief Society, covered but one year, as she passed away in 1910; but it was a profitable year to me, a young Relief Society worker. A charter member of the Relief Society in Nauvoo, and the youngest one of that group of eighteen, being only nineteen years old at the time, she had a background that was rare and unique. For sixty-eight years she had been a member of the Society. Her recitals of incidents of the early years of the organization in Nauvoo and of the important personalities of that period were most interesting and informative. Sister Smith was a large, fine-appearing woman with dignity and charm, balance and poise. She was direct and positive in her speech, however, and fearless in her actions. In addition to her work in Relief Society, she was one of the most important temple workers of her day, having officiated in the Nauvoo, Logan, and Salt Lake Temples. In the latter, she presided over the women's work. With her passing in September 1910, Emmeline B. Wells came into the presidency of Relief Society as its fifth general president.

My first office on the General Board was that of assistant secretary (1911 to 1913). I later served fifteen years as general secretary (1913 to 1928), and eleven years as first counselor (1928 to 1939). In January 1940, I was appointed general president. As assistant secretary, I

worked under Olive D. Christensen, the general secretary, a very efficient officer and a most cooperative and charming co-worker who, after two years' service, resigned her position on account of ill health.

President Joseph F. Smith in outlining my work as general secretary stated, among other things, that it was his desire that all Church offices, including that of Relief Society, be thoroughly modernized and supplied with all necessary equipment for efficient work, and that the business affairs of the organization, including those of stakes and wards, be conducted according to the best business practices. At that time (1913), there were in our headquarters no typewriters and no filing cases, to say nothing of adding and mimeograph machines. There was no typist and no bookkeeper.

Emmeline B. Wells, at this time general president (appointed in October 1910), had continued to spend full time in the office, and under her direction and supervision, I took up secretarial work. Thus began a close and cherished association which covered a decade. We worked together day after day and month after month, with little extra clerical help at first. It was a rare privilege for a new and young officer to serve under the guidance of a veteran worker in the cause—a woman of intelligence, experience, training, and wisdom, and a diplomat withal. I traveled with her to stake conferences, and in 1911 I accompanied her to my first meeting of the National Council of Women held in Chicago. "Aunt Em" was a constant inspiration, and she took great pains to pass on her almost limitless knowledge of Relief Society work, and of

Relief Society and Church history, which included many thrilling incidents and experiences. Born in 1828, her life had covered one of the most interesting periods in history as well as the whole life span of the Church. She was especially interested in the development of young women and constantly encouraged them to seek knowledge, to work for improvement, and to achieve goals.

"Aunt Em" was small in stature, dainty in person, very attractive personally, and naturally drew people to her. While she was positive in her views and determined in what she thought was right, she was tender, affectionate, and responsive to love and attention. There was no wall of reserve about her. Above and beyond everything else was her love of the Gospel and her testimony of its truthfulness. I was always thrilled with her testimony which I have heard over and over again both in conferences and small meetings and also in the office as we sometimes sat alone during a pause in the day's routine, or near the close of the day as twilight approached. Her love and appreciation of the Prophet Joseph Smith and her knowledge of his greatness inspired me with greater love and appreciation for him.

A dramatic incident in the life of Sister Wells occurred September 23, 1919, when the President of the United States, President Woodrow Wilson, accompanied by his wife, called upon her in her room at the hotel to thank her personally for the Relief Society wheat which had been turned over to the Government by the organization in the late spring of 1918. President Wilson was then on a tour of the United States speak-

ing in the interest of the League of Nations.

Somehow the testimonies of faithful sisters in the Church have been especially impressive to me. In my Primary days, Mary Ann Winters, one of the officers of that Association, mother of Mrs. Heber J. Grant, and grandmother of our own Board member, Mary Grant Judd, used to bear a very fervent testimony. As a child and youth she had lived in Nauvoo; and although only eleven years old at the time of the martyrdom, she remembered all the tragedy connected with it, and was at the meeting in the grove when the mantle of the Prophet fell upon Brigham Young. Being small, she stood on a bench to witness this miracle. She used to bear a fervent testimony concerning this incident, as did also "Aunt Em" Wells. The testimonies of other faithful sisters, close office associates, fellow Board members, and beloved friends, have also thrilled and inspired me and increased my faith and appreciation of the Gospel.

THE Relief Society office in those days was a veritable bureau of information, not only for the women of the Church, but for women generally. It was the only women's headquarters of any kind in the city open daily with regular office hours. Tourists and other strangers who desired information about Utah women and their activities and early Church history were referred here by hotels, railroads, and sight-seeing concerns. With her knowledge of Church people and events and her excellent memory, Sister Wells was also constantly consulted by men as well as women, both in and out of the

Church, who were writing articles and papers on early Utah incidents and history.

Many important friends from out of the State and Church crossed our threshold in those days. Of these I shall mention only a few: Madame Mountford, famous lecturer on the Orient, and Jerusalem in particular; Lady Aberdeen, of Great Britain, president of the International Council of Women, and her husband Lord Aberdeen; May Wright Sewall, former president of the International Council of Women, former president of the National Council of Women of the United States, and one of the founders of these two organizations.

Four other presidents of the Council, all close friends of Relief Society, who visited the office, are here listed in the order of their service: Dr. Kate Waller Barrett, who until her death was president of the Florence Crittenden Homes in America, established for the care and protection of unmarried mothers and their babies; Mrs. Philip Morse Moore, who before coming into the presidency of the Council had for several terms been president of the General Federation of Women's Clubs, in which organization she had been one of the most prominent leaders; Dr. Valeria H. Parker, physician, staff worker, and director of field extension of the American Social Hygiene Association; Lena Madisen Phillips, lawyer, president of the Business and Professional Women of the United States, and later president of the International Business and Professional Women.

Among other distinguished visitors were: Jane Addams, famous so-

cial settlement worker and founder of Hull House; Carrie Chapman Catt, great suffrage leader, successor to Susan B. Anthony and one of the finest public speakers America has produced; Grace Abbott, Chief of the Children's Bureau; Dr. Edward T. Devine and Gertrude Vaile, noted social workers; Rebecca West, English author; Charlotte Perkins Gillman, famous sociologist, brilliant lecturer and author, niece of Henry Ward Beecher.

Myra Kingman Miller, corresponding secretary of the National Council of Women, who had become acquainted with our women at conventions, after a visit to our office covering half a day, wrote the following tribute to Mormon women which was published in the *Long Beach Mirror* of June 22, 1916:

These Mormon women have been a big factor in the building of this great city of Salt Lake, which was described in a previous chapter, for they are homemakers first of all. They are bright, lovable, intelligent women, above the average. They are loyal, conservative, alert, industrious, frugal, competent, and charitable. They are self-sacrificing, generous, happy, peaceful, contented; women of high standards of morals, of large intellects and deep thinkers, and they are giving to the world some of her most prominent business and professional men, some of her happiest homes and some of her most talented sons and daughters. God bless these women, true to convictions, through trials and tribulations, through joys and comforts. May their like increase.

Dr. Albert E. Winship, of Boston, editor of the *Journal of Education*, eminent educator and lecturer, who was a close personal friend of our family, and often a guest in our home, always enjoyed a visit at the office. He was a real friend to the Mormon

people and was loud in his praise of their accomplishments. He first visited Utah in the days of Brigham Young whom he met personally, was familiar with the work of the Utah pioneers, and kept up his interest in the development of the state and Intermountain West. He was especially proud of Utah's education laws and program, which he thought were among the best in the country. He often remarked that in his travels about our great country he felt it to be a part of his mission to interpret to the people of one locality the fine work of those of another. He believed that prejudice was one of the great destructive forces and that it was born of ignorance.

After a visit to our office in the

winter of 1917, he paid a glowing tribute to the Relief Society in a 1,000 word editorial published in his *Journal of Education* of March 1, 1917, under the title, "Women's Noble Work for Women." The introductory paragraph was as follows:

One of the most brilliant achievements in women's work for women has had all too little recognition. We refer to the General Women's Relief Society with headquarters in Salt Lake City.

After describing the work and accomplishments of the organization, his closing words were:

Such an achievement of women for women would ordinarily be heralded far and wide by a public agency of great efficiency, but so far as we know this is the first general recognition it has received.

NIGHT RAIN

Della Adams Leitner

A fresh, cool summer morning after rain
 I walked entranced among the garden flowers,
 Radiant with gems reflecting brilliant hues—
 The precious gift through darkness of the showers.
 A spider's web across a fern became
 A spangled net that quivered in the breeze;
 The leaves were etched with pearls; the lily pool
 Shimmered with drops from overhanging trees.
 The grass, a diamond carpet; and the moss,
 Green velvet on the rocks beside the pond,
 Was dustless. Incense of the fragrant flowers
 In stillness bore my grateful thoughts beyond.
 Wordless my praise, but in my heart a prayer
 Winged silent thanks that clouds in black of night,
 Bestowing jewels in the dark, unseen,
 Had wrought this matchless beauty for my sight.

Relief Society Membership Goal Achieved

Vera White Pohlman, General Secretary-Treasurer

THE membership-building program of Relief Society, first proposed at the general conference of the organization in October 1937, was launched at the next general conference in April 1938. At that time (as of December 31, 1937) there were 75,064 enrolled members. The objective of the membership campaign, which was to continue intensively during the four-year period ending December 31, 1941, was 100,000 members by Relief Society's one hundredth year. This goal called for a total increase of approximately 25,000 members, or a gain of one-third over the 1937 membership.

With their characteristic energy and enthusiasm, and with the support and assistance of the Priesthood, Relief Society workers throughout the Church took up the campaign, employing numerous ingenious methods of acquainting and interesting unenrolled women in their communities with the opportunities and benefits afforded through Relief Society membership. Marked progress was made during each of the first three years of the effort, as shown in Chart 1, on page 325, the yearly gain varying between 5,000 and 6,000 members. By the end of the year, a total increase of 16,000 had been recorded, or an average of about 5,300 per year. But a further enrollment of 9,000 more women—almost double the number enrolled during any preceding year—was required during the final year of the

campaign in order to achieve the goal of 100,000.

Localized Quotas Designated During Final Year

Up to this time no specified quotas had been assigned to the various stakes and missions, but in general each local subdivision was working toward an increase of one-third over its 1937 membership—the same ratio of gain as that desired for the Church as a whole. Some of the local Societies which put forth the greatest effort to achieve an increase of one-third were constantly meeting with discouragement because their enrollment already included more than two-thirds of the eligible women in their communities. On the other hand, some Societies had achieved a membership one-third larger than that of 1937, but still had only a small percentage of their eligible women enrolled. At the beginning of the fourth year, an analysis of the situation showed that an enrollment of 100,000 Relief Society members would mean the enlistment of 60 percent of the estimated number of women in the Church, and the General Board approved the plan of applying uniformly to each stake and mission a membership quota equivalent to 60 percent of the Latter-day Saint women within its boundaries.

There were no compiled data showing the number of women in the stakes and missions; therefore, the number was estimated as being

the same as the number of Latter-day Saint families, on the assumption that there is approximately one woman in each family eligible for membership in the Society. It was recognized that there are no women in a small proportion of the total families, but inasmuch as only six of every ten families were required to be represented in order to meet the quota, the remaining margin of four of every ten families allowed for those homes in which there were no eligible women. Additional margin was also allowed by the fact that in some families there were two or more women eligible for membership, and that women not belonging to the Church may be admitted to membership in the Society.

In determining the membership status of each stake and mission, as of December 31, 1940, in the light of the new localized quota, it was found that the possibility of enrolling women from at least 60 percent of the families had already been demonstrated by a group of 66 stakes and missions where, by the end of 1940, Relief Society membership represented 60 percent or more of their Latter-day Saint families. In assigning this quota, emphasis was given to the fact that final calculations at the end of the four-year campaign would be based on the number of Latter-day Saint families in the respective subdivisions at that time, thus making allowance for fluctuations occurring in the meantime in the number of families.

The assignment of the 60 percent quota was made at the general conference of Relief Society in April 1941, and was emphasized by a display of large colored pictographs, re-

ductions of which were later reproduced in the *Relief Society Magazine* for May 1941. These pictographs and supporting data showed for each stake and mission, in terms of both number and percentage, Relief Society membership in relation to the number of Latter-day Saint families, the additional number of members required in order to reach the quota (which number was subject to change as families in a district either increased or decreased), and the approximate number of unenrolled women available from which the additional members might be drawn.

With this specific assignment, and with the pictographs spot lighting those areas with the largest percentage of unenrolled women from which the principal membership gain during the final year of the campaign might be expected, Relief Society workers throughout the Church set out to enlist, during the remaining nine months of the campaign, the 9,000 additional members.

This was a stupendous task in consideration of the short time remaining, particularly so for the 24 stakes chiefly urban and numerically large, where the 1940 enrollment represented less than 40 percent of the women within their jurisdiction, ranging, in the lowest stake, down to 22 percent. Upon this group of stakes devolved the major portion of the task of enrolling the 9,000 additional members, but those stakes and missions whose ratio of enrolled women was between 40 and 50 percent also had a sizeable job to do in bringing their ratios up to 60 percent. Despite the task confronting them, Relief Society workers were

encouraged by the realization that the assignment was within the range of possibility, that in every one of these stakes and missions unenrolled women exceeded by hundreds the number to be enrolled in order to achieve the goal. These stakes and missions were heartened by reports that numerous other stakes and missions with quotas already reached had not relaxed their efforts but were continuing them with the two-fold purpose of extending opportunity for Relief Society membership to every woman within their boundaries, and of helping to achieve the total membership goal, realizing that their extra gains would help to offset the inevitable lag in some other areas where local conditions or other factors were less favorable.

The Goal Achieved and Exceeded

The results obtained by the end of 1941 were phenomenal—not only was the centennial goal of 100,000 members reached, but it was exceeded by 15,000. During 1941 alone, when it was hoped an additional 9,000 members would be enlisted, nearly 24,000 were enrolled. It is interesting to note that the increase in this one final year nearly equalled the gain of 25,000, or one-third, toward which the four-year campaign was directed, and that the actual four-year increase was 40,000, or 53 percent over the 1937 enrollment. The 115,015 members recorded as of December 31, 1941, represented 64 percent of the 179,482 families reported. The stakes accounted for a membership of 98,550, representing 64 percent of their 153,784 families, and the missions

16,465 members, 64 percent of their 25,698 families.

Stakes and missions with the highest proportion of their women enrolled in Relief Society at the end of 1941, head the list in Table 1, on page 326. First among these are seven missions—one in Mexico, two in South America, and four in the islands of the Pacific—where the membership represents 100 percent or more of the Latter-day Saint families. Next, three stakes—San Juan in southeastern Utah, Big Horn in Wyoming, and Moapa in Nevada—all predominately rural and with problems of distance and transportation, achieved rates between 90 and 95 percent. These are followed by seven stakes and missions with rates ranging between 80 and 90 percent, 42 between 70 and 80 percent, and 63 between 60 and 70 percent, a total of 122 stakes and missions reaching or exceeding the quota—three-fourths of the total 162 subdivisions. The remaining 40 stakes and missions closely approached the 60 percent goal, and most of them made substantial gains over the membership recorded at the beginning of the campaign. Several of these made remarkable gains and are included in the following list of stakes and missions which made the greatest growth during the four-year campaign, most of them more than doubling their membership:

Stake or Mission	Percent Increase Over 1937
San Diego	260.00
Ensign	242.42
Inglewood	205.24
Seattle	195.85
Mt. Ogden	179.83
Texas	176.02

Stake or Mission	Percent Increase Over 1937
Denver	164.41
Portland	164.05
Highland	159.08
South Salt Lake	156.03
Oakland	152.82
San Fernando	147.67
Emigration	147.11
Riverside	145.10
New England	144.64
Weber	144.35
Bonneville	129.00
East Central	125.67
Reno	122.22
Sacramento	120.58
Wells	120.07
San Francisco	119.67
Los Angeles	119.26
Grant	118.20
South Los Angeles	118.20
Pasadena	114.81
Long Beach	114.47
Northwestern States	111.27
Boise	110.84
Ogden	110.57
Salt Lake	110.29
Northern States	109.84
Mexican	100.00
Southern States	99.86
Western States	95.74
Eastern States	91.86
Pocatello	88.20
San Bernardino	85.44
Twin Falls	82.91
Granite	79.64
Carbon	78.89
Phoenix	77.48
Kolob	76.74
Big Cottonwood	76.32
Liberty	75.96
Uvada	75.22

Space does not permit the further listing here of the many other stakes and missions with creditable gains, but Table 1 shows for each stake and mission in the Church the Relief Society membership status as of the end of 1941, the growth during the final year of the campaign, and the

total gain made over the 1937 membership. Many individual wards and branches made high membership gains, some of them enrolling every available Latter-day Saint woman within their boundaries, and in addition interested women not members of the Church.

It is recognized that varying local conditions affected the extent to which membership gains were achieved, and that equal effort was not always conducive to the same rate of growth. It is also recognized that the number of women estimated on the assumption of one to a family is not as exact as an actual count of the women themselves, had such a figure been available for the entire Church, and that the rates based on such a figure would appear higher for some congested urban, industrial, and military areas where the family count is not so representative of the number of women as in most sections of the Church. Whatever the conditions and the factors affecting the statistical rates, the growth made, no matter how small, is of inestimable value both to the Society and to the individuals enlisted, value of such quality and ultimate worth as can never be fully measured and set down in figures.

Explanation of Pictograph and Supporting Table

In order to show the membership status of the various stakes and missions of the Church by the centennial year, and also the outstanding growth made during the final year of the campaign, the pictographs which were issued last year showing data as of 1940 are here reproduced again as Chart 2, pages 329 to 332,

with the 1941 gains added in red. The 60 percent goal line also appears in red. In Chart 2 each character stands for 10 percent of the number of Latter-day Saint women—the number of Latter-day Saint families being considered as the equivalent of the total Latter-day Saint women in the designated stake or mission. The black characters represent the members on the rolls as of the end of 1940; the red characters represent the members enrolled during the one-year period, 1941; and those in outline represent the unenrolled women as of the end of 1941.

Preceding these pictographs is supporting Table 1 on pages 326 to 328, in which stakes and missions are listed in order according to their respective percentage of Latter-day Saint families enrolled in Relief Society as of the end of 1941. The position in this table of a given stake or mission may be readily ascertained by referring first to the pictographs, Chart 2, in which stakes and mis-

sions are listed alphabetically. At the right of each row of characters the rank of the respective stake or mission is shown; by means of this rank number the same stake or mission can be easily located in Table 1 where the stakes and missions appear in order according to rank.

In preparing Table 1, adjustments were made with respect to stakes and missions effected or created by division since 1937. This table shows the number of Latter-day Saint families in each subdivision, the number of members enrolled as of December 31, 1941, and the percentage which these members represent of the total number of families. In addition, the table also shows the numerical and percentage growth during the final year of the campaign, 1941, and also the total numerical and percentage growth made during the entire four-year campaign. Membership losses during the periods compared are indicated by a minus sign (—) preceding the figures.

Editor's Note: Pictographs were planned by General Secretary-Treasurer Vera White Pohlman, and prepared under her direction.



“**D**ESIRING to extend the organization’s influence for good, both in individual lives and in the community, we have sought the goal of one hundred thousand members on our one hundredth anniversary. I am happy to announce that not only have we achieved our objective but we have exceeded it by fifteen thousand. We welcome our forty thousand new members, and sincerely appreciate the individual and concerted efforts of the other seventy-five thousand members who enlisted them. The same promises of power and blessing given by our Prophet-founder to the original eighteen members will, through the continuance of unselfish service, be fulfilled to these hundred and fifteen thousand women of today, who compose more than two thousand local branches throughout the world.”—Excerpt from President Amy Brown Lyman’s Centennial Phonograph Message

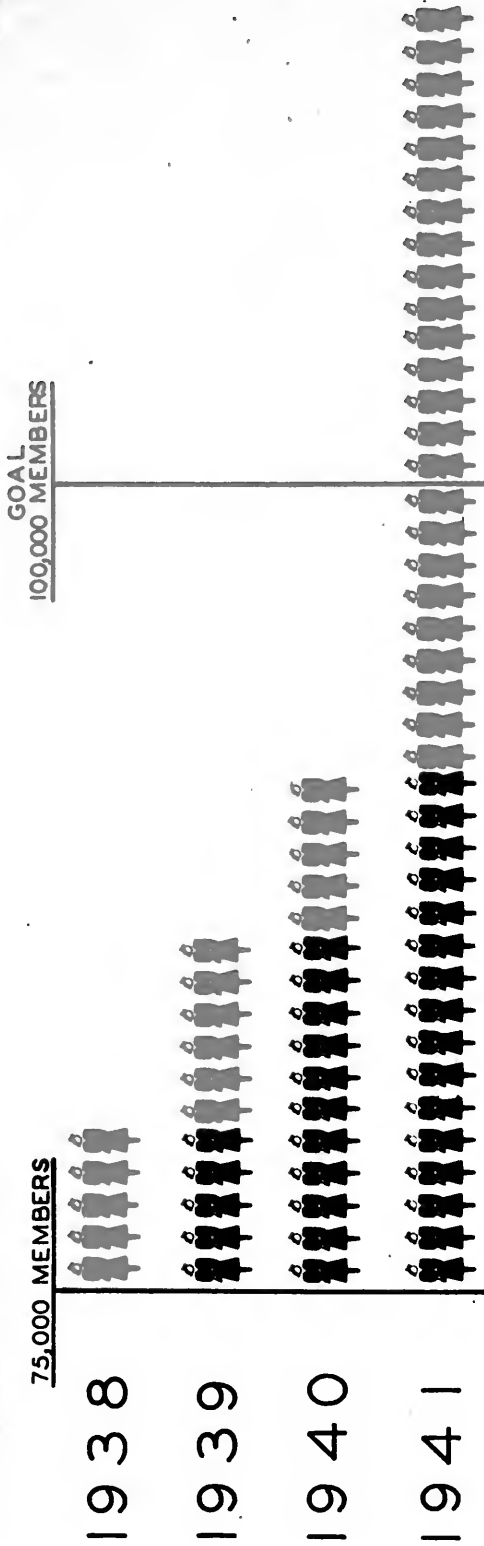
CHART I

RELIEF SOCIETY MEMBERSHIP GROWTH

DURING FOUR-YEAR CAMPAIGN 1938-41

Each character represents an increase of 1,000 members over 1937

Red characters represent growth during calendar year



YEAR	MEMBERS BEGINNING OF YEAR	INCREASE DURING YEAR		MEMBERS END OF YEAR	INCREASE OVER 1937	
		NUMBER	PER CENT		NUMBER	PER CENT
1938	75,064	5,176	6.90	80,240	5,176	6.90
1939	80,240	5,902	7.36	86,142	11,078	14.76
1940	86,142	4,922	5.71	91,064	16,000	21.18
1941	91,064	23,951	26.30	115,015	39,951	53.32

TABLE I

RELIEF SOCIETY MEMBERS IN RELATION TO L.D.S. FAMILIES - 1941 AND MEMBERSHIP INCREASE DURING 1941 AND 4-YEAR CAMPAIGN 1938-41

Rank	Stake or Mission	Relief Society Members in Relation to Families, 1941			Increase During 1941		Increase During 1938-41	
		Number L.D.S. Families	Number Members	Percent	Number	Percent	Number	Percent
	GRAND TOTALS	179,482	115,015	64.08	23,951	26.30	39,951	53.32
	<u>100 PERCENT AND OVER</u>	1,995	2,167	108.62	---	---	---	---
1	Brazilian *	47	73	155.32	---	---	19	35.18
2	Samoa	422	497	117.77	72	16.94	50	11.19
3	Tongan *	204	218	106.86	---	---	41	23.16
4	Argentine	159	169	106.28	- 1	- .59	32	23.36
5	New Zealand *	560	592	105.71	---	---	160	37.04
6	Mexican	349	364	104.30	43	13.40	182	100.00
7	Tahitian *	254	254	100.00	---	---	- 11	- 4.15
	<u>90 - 100 PERCENT</u>	2,033	1,896	93.26	---	---	---	---
8	San Juan	448	423	94.42	54	14.63	127	42.91
9	Big Horn	954	899	94.23	126	16.30	260	40.69
10	Moapa	631	574	90.97	- 5	- .86	126	28.12
	<u>80 - 90 PERCENT</u>	4,403	3,638	82.63	---	---	---	---
11	Juarez	186	167	89.78	3	1.83	13	8.44
12	New England	154	137	88.96	39	39.79	81	144.64
13	Deseret	916	768	83.84	63	8.94	173	29.08
14	Wayne	463	385	83.15	14	3.77	34	9.69
15	Star Valley	982	803	81.77	208	34.96	327	68.70
16	Moroni	610	494	80.98	16	3.35	39	8.57
17	South Sanpete	1,092	884	80.95	100	12.76	186	26.65
	<u>70 - 80 PERCENT</u>	37,800	28,132	74.42	---	---	---	---
18	Snowflake	879	703	79.98	50	7.66	176	33.40
19	North Central States	489	389	79.55	46	13.41	127	48.47
20	Carbon	1,581	1,254	79.32	128	11.37	553	78.89
21	Benson	967	764	79.01	45	6.26	134	21.27
22	St. Joseph	789	623	78.96	3	.48	19	3.15
23	Garfield	572	451	78.85	18	4.16	37	8.94
24	Alberta	913	718	78.64	72	11.15	146	25.52
25	North Idaho Falls	1,005	785	78.11	174	28.48	307	64.22
26	Shelley	863	674	78.10	123	22.32	220	48.46
27	Phoenix	602	465	77.24	96	26.01	203	77.48
28	Nevada	758	582	76.78	145	33.18	233	66.76
29	Sevier	999	767	76.78	133	20.98	227	42.04
30	Northern States	1,402	1,066	76.03	450	73.05	558	109.84
31	Millard	919	698	75.95	50	7.72	146	26.45
32	Malad	905	687	75.91	109	18.86	148	27.46
33	Uvada	531	403	75.89	119	41.90	173	75.22
34	San Luis	544	411	75.55	- 21	- 4.86	37	9.89
35	North Sanpete	1,119	834	74.53	129	18.30	97	13.16
36	Smithfield	938	699	74.52	9	1.30	194	38.42
37	St. Johns	554	411	74.19	18	4.58	104	33.88
38	East Central States	794	589	74.18	137	30.31	328	125.67
39	Franklin	1,114	822	73.79	103	14.33	211	34.53
40	Panguitch	595	438	73.61	- 43	- 8.94	31	7.62
41	Canadian	202	148	73.27	25	20.32	33	28.70
42	San Diego	517	378	73.11	243	180.00	273	260.00
43	Wells	2,449	1,787	72.97	857	92.15	975	120.07
44	Oneida	988	720	72.87	84	13.21	149	26.10
45	Bear Lake	836	608	72.73	18	3.05	103	20.40
46	Southern Arizona	561	406	72.37	75	22.66	118	40.97
47	Emery	1,195	863	72.22	16	1.89	69	8.69
48	Bannock	547	394	72.03	42	11.93	89	29.18

Rank	Stake or Mission	Relief Society Members in Relation to Families, 1941			Increase During 1941		Increase During 1938-41	
		Number L.D.S. Families	Number Members	Percent	Number	Percent	Number	Percent
		49	Rexburg	1,897	1,363	71.85	141	11.54
50	Hawaiian	712	510	71.63	35	7.37	-134	-20.81
51	Moon Lake	365	261	71.51	5	1.95	3	1.16
52	Palmyra	1,277	912	71.42	188	25.97	247	37.14
53	Eastern States	463	330	71.27	48	17.02	158	91.86
54	Kanab	554	394	71.12	48	13.87	70	21.60
55	Portland	899	639	71.08	224	53.98	397	164.05
56	Idaho	514	365	71.01	98	36.70	126	52.72
57	Blackfoot	1,451	1,030	70.99	118	12.94	347	50.81
58	Los Angeles	1,012	717	70.85	264	58.28	390	119.26
59	Bear River	1,529	1,074	70.24	85	8.59	184	20.67
	60 - 70 PERCENT	80,228	50,875	63.41	---	---	---	---
60	Raft River	282	197	69.86	3	1.55	12	6.49
61	Texas	977	679	69.50	128	23.23	433	176.02
62	San Bernardino	550	382	69.45	106	38.41	176	85.44
63	Young	381	264	69.29	69	35.38	94	55.29
64	Twin Falls	625	428	68.48	84	24.42	194	82.91
65	North Sevier	623	422	67.74	34	8.76	65	18.21
66	Salt Lake	1,689	1,144	67.73	544	90.67	600	110.29
67	Yellowstone	1,124	760	67.62	46	6.44	213	38.94
68	Montpelier	949	641	67.51	19	3.05	85	15.29
69	Taylor	857	577	67.33	81	16.33	142	32.64
70	Boise	781	525	67.22	182	53.06	276	110.84
71	Hyrum	1,184	795	67.14	130	19.55	179	29.06
72	Mount Ogden	2,494	1,665	66.76	808	94.28	1,070	179.83
73	Zion Park	557	371	66.61	- 10	- 2.62	27	7.85
74	Minidoka	734	483	65.80	- 3	- .62	105	27.78
75	Teton	721	472	65.46	37	8.51	95	25.20
76	Denver	715	468	65.45	163	53.44	291	164.41
77	Ogden	2,937	1,912	65.10	832	77.04	1,004	110.57
78	Pocatello	2,278	1,483	65.10	455	44.26	695	88.20
79	North Weber	1,983	1,288	64.95	334	35.01	509	65.34
80	Southern States	2,184	1,411	64.61	395	38.88	705	99.86
81	Maricopa	1,431	923	64.50	184	24.90	331	55.91
82	Nampa	515	332	64.47	39	13.31	100	43.10
83	Northwestern States	2,591	1,669	64.42	266	18.96	879	111.27
84	South Davis	1,803	1,155	64.06	291	33.68	484	72.13
85	Cassia	310	198	63.87	5	2.59	35	21.47
86	Lethbridge	785	501	63.82	47	10.35	129	34.68
87	Weber	2,306	1,471	63.79	602	69.28	869	144.35
88	Gunnison	690	440	63.77	34	8.37	100	29.41
89	Riverside	1,612	1,027	63.71	539	110.45	608	145.10
90	South Los Angeles	1,374	875	63.68	247	39.33	474	118.20
91	Bonneville	1,916	1,216	63.47	499	69.60	685	129.00
92	Portneuf	812	515	63.42	16	3.21	118	29.72
93	Rigby	1,559	981	62.92	99	11.22	243	32.93
94	Cache	1,725	1,077	62.43	104	10.69	197	22.39
95	Sacramento	859	536	62.40	184	52.27	293	120.58
96	South Sevier	883	551	62.40	- 2	- .36	69	14.32
97	Seattle	919	571	62.13	203	55.16	378	195.85
98	Highland	2,713	1,684	62.07	851	102.16	1,034	159.08
99	St. George	1,062	659	62.05	27	4.27	70	11.88
100	Big Cottonwood	1,081	670	61.98	214	46.93	290	76.32
101	Nebo	1,037	642	61.91	22	3.55	134	26.38
102	California	1,780	1,101	61.85	131	13.50	396	56.17
103	Timpanogos	832	514	61.78	120	30.46	186	56.71
104	Granite	1,791	1,103	61.58	397	56.23	489	79.64
105	Juab	879	541	61.55	53	10.86	68	14.37
106	Cottonwood	1,460	896	61.37	295	49.08	357	66.23

Rank	Stake or Mission	Relief Society Members in Relation to Families, 1941			Increase During 1941		Increase During 1938-41	
		Number L.D.S. Families	Number Members	Percent	Number	Percent	Number	Percent
107	Santaquin-Tintic	824	505	61.29	55	12.22	34	7.22
108	Ensign	1,848	1,130	61.15	694	159.17	800	242.42
109	Western States	1,280	781	61.02	87	12.54	382	95.74
110	Uintah	1,196	729	60.95	62	9.30	245	50.62
111	Kolob	1,373	836	60.89	218	35.28	363	76.74
112	Grant	1,715	1,043	60.82	457	77.95	565	118.20
113	Logan	1,809	1,098	60.70	146	15.34	250	29.48
114	Box Elder	2,101	1,275	60.69	206	19.27	325	34.21
115	Burley	1,097	663	60.44	65	10.87	171	34.76
116	Long Beach	1,374	830	60.41	270	48.21	443	114.47
117	Oquirrh	1,526	921	60.35	201	27.92	346	60.17
118	Parowan	1,637	986	60.23	188	23.56	304	44.57
119	Woodruff	940	566	60.21	83	17.18	161	39.75
120	Chicago	603	363	60.20	102	39.08	125	52.52
121	Sharon	1,010	607	60.10	126	26.20	258	73.92
122	Lost River	545	327	60.00	16	5.14	79	31.85
	<u>50 - 60 PERCENT</u>	48,647	26,357	54.18	—	—	—	—
123	Tooele	1,515	907	59.87	118	14.96	369	68.59
124	Mount Graham	1,104	659	59.69	53	8.75	159	31.80
125	Morgan	517	304	58.80	25	8.96	49	19.22
126	Blaine	995	582	58.49	120	25.97	213	57.72
127	East Jordan	1,988	1,159	58.30	266	29.79	419	56.62
128	Provo	1,140	664	58.25	175	35.73	268	67.68
129	San Fernando	1,187	691	58.21	252	57.40	412	147.67
130	Liberty	2,653	1,515	57.11	435	40.28	654	75.96
131	Lehi	878	498	56.72	102	25.76	113	29.35
132	Wasatch	1,258	711	56.52	42	6.28	171	31.67
133	Australian *	377	213	56.50	—	—	22	11.52
134	North Davis	1,479	834	56.39	162	24.11	280	50.54
135	Emigration	1,993	1,112	55.80	594	114.67	662	147.11
136	Beaver	937	522	55.71	45	9.43	67	14.73
137	Duchesne	454	252	55.51	8	3.08	62	32.63
138	South Summit	908	499	54.96	84	20.24	91	22.30
139	Alpine	1,073	588	54.80	155	35.80	191	48.11
140	Roosevelt	825	452	54.79	80	21.51	104	29.89
141	Reno	774	420	54.26	186	79.49	231	122.22
142	Idaho Falls	1,519	824	54.25	153	22.80	319	63.17
143	Pasadena	1,392	754	54.17	307	68.68	403	114.81
144	San Francisco	1,229	659	53.62	299	83.06	359	119.67
145	Oakland	1,851	986	53.27	363	58.27	596	152.82
146	Union	612	322	52.61	52	19.26	111	52.61
147	Inglewood	1,338	699	52.24	359	105.59	470	205.24
148	European Missions *	8,659	4,483	51.77	—	—	2	.04
149	Spanish-American	318	164	51.57	72	78.26	10	6.49
150	Summit	559	287	51.34	22	8.30	9	3.24
151	West Jordan	1,470	754	51.29	143	23.40	206	37.59
152	Pioneer	2,395	1,206	50.35	220	22.31	409	51.29
153	Utah	1,814	913	50.33	94	11.48	331	56.87
154	Weiser	931	468	50.27	96	25.81	174	59.19
155	Lyman	936	470	50.21	45	10.59	109	30.19
156	South Salt Lake	1,569	786	50.10	316	67.23	479	156.03
	<u>UNDER 50 PERCENT</u>	4,376	1,950	44.56	—	—	—	—
157	Gridley	458	225	49.13	10	4.65	50	28.57
158	South African *	229	110	48.03	—	—	46	29.49
159	Washington	759	361	47.56	82	29.39	115	46.75
160	Central States	1,092	518	47.44	57	12.36	111	27.27
161	Oahu	1,251	517	41.33	59	12.88	75	16.97
162	New York	587	219	37.31	3	1.35	45	25.86


* Figures from 1940 report; report for 1941 not received.

RELIEF SOCIETY MEMBERS IN RELATION TO NUMBER OF L.D.S. FAMILIES

EACH CHARACTER REPRESENTS 10 PER CENT OF WOMEN IN STAKE OR MISSION

 REPRESENTS MEMBERS ENROLLED BY END OF 1940

 REPRESENTS MEMBERS ENROLLED DURING 1941

 REPRESENTS UNENROLLED WOMEN AT END OF 1941

STAKE	RANK	STAKE	RANK
ALBERTA	24	DENVER	76
ALPINE	139	DESERET	13
BANNOCK	48	DUCHESNE	137
BEAR LAKE	45	EAST JORDAN	127
BEAR RIVER	59	EMERY	47
BEAVER	136	EMIGRATION	135
BENSON	21	ENSIGN	108
BIG COTTONWOOD	100	FRANKLIN	39
BIG HORN	9	GARFIELD	23
BLACKFOOT	57	GRANITE	104
BLAINE	126	GRANT	112
BOISE	70	GRIDLEY	157
BONNEVILLE	91	GUNNISON	88
BOX ELDER	114	HIGHLAND	98
BURLEY	115	HYRUM	71
CACHE	94	IDAHO	56
CARBON	20	IDAHO FALLS	142
CASSIA	85	INGLEWOOD	147
CHICAGO	120	JUAB	105
COTTONWOOD	106	JUAREZ	11

STAKE	RANK
KANAB	54
KOLOB	111
LEHI	131
LETHBRIDGE	86
LIBERTY	130
LOGAN	113
LONG BEACH	116
LOS ANGELES	58
LOST RIVER	122
LYMAN	155
MALAD	32
MARICOPA	81
MILLARD	31
MINIDOKA	74
MOAPA	10
MONTPELIER	68
MOON LAKE	51
MORGAN	125
MORONI	16
MT. GRAHAM	124

STAKE	RANK
MOUNT OGDEN	72
NAMPA	82
NEBO	101
NEVADA	28
NEW YORK	162
N. DAVIS	134
N. IDAHO FALLS	25
N. SANPETE	35
N. SEVIER	65
N. WEBER	79
OAHU	161
OAKLAND	145
OGDEN	77
ONEIDA	44
OQUIRRH	117
PALMYRA	52
PANGUITCH	40
PAROWAN	118
PASADENA	43
PHOENIX	27

STAKE	RANK	STAKE	RANK
PIONEER	152	SAN JUAN	8
POCATELLO	78	SAN LUIS	34
PORTLAND	55	SANTAQUIN -TINTIC	107
PORTNEUF	92	SEATTLE	97
PROVO	128	SEVIER	29
RAFT RIVER	60	SHARON	121
RENO	141	SHELLEY	26
REXBURG	49	SMITHFIELD	36
RIGBY	93	SNOWFLAKE	18
RIVERSIDE	89	S. DAVIS	84
ROOSEVELT	140	S. LOS ANGELES	90
SACRAMENTO	95	SOUTH SALT LAKE	156
ST. GEORGE	99	S. SANPETE	17
ST. JOHNS	37	S. SEVIER	96
ST. JOSEPH	22	S. SUMMIT	138
SALT LAKE	66	SOUTHERN ARIZONA	46
SAN BERNARDINO	62	STAR VALLEY	15
SAN DIEGO	42	SUMMIT	150
SAN FERNANDO	129	TAYLOR	69
SAN FRANCISCO	144	TETON	75
		TIMPANOGOS	103

STAKE	RANK
TOOELE	123
TWIN FALLS	64
UINTAH	110
UNION	146
UTAH	153
UVADA	33
WASATCH	132
WASHINGTON	159
WAYNE	14
WEBER	87
WEISER	154
WELLS	43
WEST JORDAN	151
WOODRUFF	119
YELLOWSTONE	67
YOUNG	63
ZION PARK	73
MISSION	
ARGENTINE	4
AUSTRALIAN	133
BRAZILIAN	1

MISSION	RANK
CALIFORNIA	102
CANADIAN	41
CENTRAL STATES	160
E. CENTRAL STATES	38
EASTERN STATES	53
EUROPEAN MISSIONS	148
HAWAIIAN	50
MEXICAN	6
NEW ENGLAND	12
NEW ZEALAND	5
N. CENTRAL STATES	19
NORTHERN STATES	30
NORTHWESTERN STATES	83
SAMOAN	2
SOUTH AFRICAN	158
SOUTHERN STATES	80
SPANISH-AMERICAN	149
TAHITIAN	7
TEXAS	61
TONGAN	3
WESTERN STATES	109

Future Membership Activity

Counselor Donna D. Sorensen

Out of the membership-building project has come impetus for greater effort in all phases of Relief Society work. A wealth of originality and ingenuity has been uncovered. New talent has been found for use in many directions in the calling of certain women to act as coordinators. These women can now be utilized in other fields of activity within the Society. The organization as a whole has been immeasurably enriched by the choice and versatile women who have been added to the fold. The end, however, has not been reached when women have been enrolled. Still greater tasks lie ahead in keeping active and interested the new members of the Society. The General Board is keenly aware that this calls for increased vision in order to plan wisely so that the needs and the interests of the majority of these 115,000 members will be met in the program of the Society. On the ward executive officers will rest the responsibility of leading out and setting the example of friendliness and love among the sisterhood. The responsibility extends even further, however, to each individual member of the Relief Society. Each member should recognize the need for friendliness and should make an effort to have every woman who has been enrolled feel a part of this organization.

Deep appreciation for this organization will come to these new mem-

bers when they become fully aware of the spiritual enrichment which will come to them as a result of their attendance at meetings. In times of sorrow, confusion, and distress, women yearn and seek for that which builds them spiritually, renews their faith, and strengthens their resolve to take their problems to the Lord in prayer. Not only will women be stimulated to live closer to their Heavenly Father, but the sharing of their joys and sorrows with women in this Society will be comforting to them.

In truth, the garnering of these thousands of women into the Society is but the beginning. In this organization the women will be imbued with a desire to "Seek ye first the kingdom of God and His righteousness." Their homes will benefit from the inspiration which they will find in attending weekly Relief Society meetings. The Church itself will become stronger because of the affiliation of these thousands of women. The result will be an even greater effort to further the upbuilding of the Kingdom of God on earth that the Kingdom of Heaven may come. The gratefulness of the General Board is extended to all of you who have diligently worked. Your greatest reward will come in the enriched lives of the women whom you have influenced to belong to this Society.

Centennial Music

Dr. Florence Jepperson Madsen

NOW that the centennial programs are over and we are again back to the regular routine of things, let us take a few minutes of our time and reflect upon the various contributions of worth that have been made for this our hundredth anniversary.

It has often been said that woman's ingenuity is boundless—she enters all fields and brings home grains of gold.

Imagination has been given full sway during this centennial year, and as a result of it considerable creative genius has come to light. There have been original stories and poems of interest, tableaux and pageants that have depicted the lives of the eight general presidents of the Relief Society or that have portrayed important events which have transpired during the one hundred years of Relief Society activity.

Song contests have been held to stimulate the musically talented to original expression along this line. Some good talent has been discovered as a result of these contests. Songs have been written that were particularly appropriate and fitting for the various programs. This added a bit of local color to the occasions and created even greater interest in the programs.

We wish to commend those who have contributed original compositions, and we encourage them to keep active in this field of endeavor. It is not expected that these first attempts at composition will be faultless. That would be expecting the impossible. But, as "practice makes perfect," we do expect in time to eliminate our imperfections and

overcome our difficulties by increasing our knowledge of music and by consistently working toward the building up of a better musical background.

The Singing Mothers throughout the Church have participated generously in the centennial programs. The cantata by B. Cecil Gates, "Resurrection Morning," always a favorite with singers, was presented in many of the wards. Also, concerts were given wherein all the numbers were used that were to have been sung in the general centennial concert in Salt Lake City. This represented a great deal of careful drilling, but it brought satisfaction and joy when the task was completed. It is hoped that the singing groups will continue to use these fine songs so that others may also hear and enjoy them. It is in this way that we can raise ourselves to a higher level musically and increase our appreciation for better music.

We wish to congratulate Gladys Rich on her recent cantata, "Messengers of Mercy," the words for which were written by Minnie D. Warner. This cantata was written especially for the centennial, and was beautifully sung by the Singing Mothers of Ogden at its premier performance. The work is full of spiritual fervor. The choruses are appealing and dynamic and strongly urge toward loyalty to God and our country. With the repeated trumpet calls in the accompaniment one feels deeply the significance of the words, "For out of every nation come cries of sore distress. Endless is the need for us to comfort and to bless."

HAPPENINGS

Annie Wells Cannon

Now comes Maytime loveliness to cheer a weeping world.

ANNA JARVIS, while traveling through the United States in the interest of creating sentiment in favor of Mother's Day, told Mrs. Emmeline B. Wells that she hoped the day would never be used for the benefit of trade. The purpose of the day was merely for a gesture of remembrance to *Mother*, most beloved by wearing a white carnation and making a visit, if possible, or sending a message. Days of remembrance, Mother's Day and Memorial Day, are fitting holidays for this month when Earth smiles in all her beauty.

QUEEN WILHELMINA, of the Netherlands, assured her men of the army and navy, by broadcast, that there will be a reorganization, and that they will continue to fight shoulder to shoulder toward victory.

PRINCESS ELIZABETH received her confirmation recently in the private chapel of Windsor Castle. The King, the Queen, Queen Mary, Princess Margaret, and the Princess Royal were present.

MMARGARET CULKING BANNING, novelist, speaking at an international symposium on "Woman in War" said that, "our kind of civilization has not made women soft, and before the end of 1942 every healthy girl and woman in the United States will have her own job in war assignment. We shall fight close to the battlefields and far be-

hind them." Other noted women spoke similarly.

MMRS. FRANK LOGAN, founder of the Logan Art award of \$500 for the best picture entered annually at the Chicago Institute of Art, has now formed a society called "Sanity in Art." She calls the modern trend "insane."

RRACHEL LYMAN FIELD, author of *All This and Heaven Too*, and Carolyn Wells, popular author of juvenile stories, nonsense verse, and detective novels, died this spring.

CCELESTIA SNOW GARDNER, 83, has written a history of the two pioneer families—William Snow and Robert Gardner. It is a sympathetic picture of the social, economic, and religious life of the pioneers. Certainly a fine achievement. Interesting new books by women are: Margaret Irwin's story of Mary Stuart and Bothwell, called *The Gay Galliard*; Angela Thirkell's *Northbridge Rectory*, a sparkling satire; and Angie Debo's tribal story of the Creeks, titled *The Road to Disappearance*.

SSUSAN GROESBECK KELLY, of Provo, prominent in Church and missionary work, Margaret Manning, of Garland, for many years president of Bear River Stake Relief Society, Agnes McKay, of Ogden, and Alice McLachlin Rich, of Farmington, all devoted workers in the Church, died this spring.

EDITORIAL

Mothers In War Time

MOST individuals are becoming increasingly aware that with the war changes are coming rapidly in every phase of national life. Under war conditions adjustments must be made by each individual, as necessity arises. Some people are caught up by war hysteria and are ready immediately to relinquish all they have struggled for and valued, while others are too complacent and do not recognize the danger at hand. As mothers, it is necessary for us to realize that eventually all must sacrifice in this struggle; but it is also imperative, if lasting human values are to be conserved, for us to decide wisely the adjustments and the concessions which must be made.

With the great need for each individual to be patriotic and loyal to her government, mothers misinterpret the best way to assist their nation. Mothers of young children sometimes feel tempted to leave their growing children and go to work in industry. At the present time this sacrifice is not asked for by the United States Government. In most cases this would place serious handicaps on the proper development of children. Children "cannot delay the growing-up process until the mother remains at home again to teach them the lessons which she only has the responsibility and the authority and the love to teach them." "What they will be, they are now becoming."

Dorothy Canfield Fisher has said, "You can interrupt the improving of a road and ten years later go on with it about where you left off, but if you interrupt decent care for children and ten years later begin again to feel responsible for them, you can by no means begin where you left off. You find them irreparably grown up, and grown up wrong—enemies and liabilities of their community, rather than friends and assets."

Any good mother knows that no woman who is brought into the home to care for children will take the same interest in their welfare as the mother herself does. Children are beset by fears in war time. The news, the conversation, the reading material, all dwell on the current struggle. Children are also quick to feel the insecurity which grips adults in times of stress. No one can allay fears and foster proper attitudes as well as the mother. Children's spiritual and emotional well-being is furthered by the attentive, observant mother at home. Their needs are met and satisfied at the time they are disclosed—the logical time.

Not only are the emotional and spiritual needs met in the most satisfactory way by the mother, but the physical health of the child, which is of major importance at the present time, is fostered. It is a form of patriotism to so care for the physical needs of the family in war time that

family members are kept healthy and the energy and time of doctors in the community are conserved.

In order to make wise decisions in these trying days, need we remind ourselves as parents that spirits were clothed with mortal bodies and given to us to care for, and for these we are responsible? This is our first responsibility, but to the mother whose tasks are many and whose hours are long, other work appears to be easier. It is a shortsighted, selfish attitude which asks for an easier way of life for the present at the cost of family character and stability later.

No contribution to a nation is greater than the rearing of fine, stalwart citizens who maintain the standards and ideals of that nation. Let no mother performing her multitudinous daily tasks for her children feel that her effort is small in the war economy.

To Latter-day Saints who believe in the sacredness of the family and the continuance of family ties into the eternity, no effort or sacrifice is too great to establish proper attitudes and relationships which will endure forever.

In 1909, the first White House Conference on Children in a Democracy gave eloquent and true emphasis to home life: "Home life is

the highest and finest production of character. It is the great molding force of mind and character. Children should not be deprived of it except for urgent and compelling reasons." This we firmly believe, and, as mothers in the Church, let us not be guilty of placing our values on the things of this world to the neglect of storing up "riches for eternity." Let us accept wholeheartedly the counsel of Church leaders at last April conference when they advised:

It is our patriotic duty to be as fully effective in production at home as our boys are effective in combat in the field. Those in the front lines cannot be strong unless those behind the lines are strong also. To meet this patriotic duty and to prepare for this threatening condition, we urge all parents to guard with zealous care the health of their children. . . . Keep them home in the evening and remain home to enjoy them. . . . Parents, prepare yourselves and your children for the times to come. So live, day by day, that you may with confidence ask the blessings of health with which the Lord clothes those whom, living righteously, He delights to succor.

This Mother's Day should find the mothers of this Church with young children, at home, devoting their energies to the proper upbringing of those children as their most patriotic gesture in the war.

—Counselor Donna D. Sorensen

CENTENNIAL COMMEMORATIVE BOOK DELAYED

A *Centenary of Relief Society*, the special commemorative book setting forth in picture and story the history of Relief Society during its first century, was to have been off the press May 1.

The General Board regrets that, due to present conditions, publication has been delayed.

Copies will be mailed as soon as the book is off the press, and should be received sometime in June.

Trends In Textiles And Their Effect On The Consumer

Margaret Olsen

Utah State Agricultural College

GETTING our money's worth in clothing and household textiles used to be a subject we talked about and, at times, even considered carefully; but never before has it reached the point of being a national virtue, a patriotic duty as it has today. Getting our money's worth from the fabrics we consume is one way we have of helping our country in the fight ahead.

The conditions facing the consuming public will call forth all the ingenuity, carefulness, and thriftiness we can exercise. An article in the *March Textile World* states: "If the war lasts long enough—and it looks as if it will last plenty long—the textile industry will be reduced largely to the business, first, of clothing the armed forces; second, of supplying needed industrial fabrics to the arsenal of democracy; and third (and a poor third), of producing utility fabrics which will keep the mass of civilians decent, if not beautiful."

With the news that fifteen million persons are to be employed in activities directly related to the war by the end of 1942, in addition to several million in the armed forces, we realize that the supply of civilian goods must be drastically curtailed. There will not be enough raw materials and labor to meet the demands of war or the demands of civilians at customary levels.

And so we see the introduction of

new products for our armed forces, the substitution of synthetic for natural fibers that are now needed in certain war products, and the search for substitutes for the civilian consumer whose regular supply has been stopped or diverted to defense channels. In spite of the efforts of all concerned, chaotic conditions have resulted. Just what has happened? Not a pleasant picture, to be sure, but one which we will have to face—one which is increasing in severity each month, and which will no doubt continue, in many respects, as the war continues. We are not a self-sufficient country in the production of textile fibers. This fact we more and more realize as shipping lanes become blocked and cut off.

Silk articles since January 1 have been found on the list of merchandise fast becoming depleted. Probably we would not have missed silk quite so much if it were not that nylon, too, is fast being relegated to the list of non-availables. Nylon is needed by the Government to replace silk in the defense industry.

Our entire national supply of wool is needed for army uniforms. No more one hundred percent virgin wool materials will be manufactured for civilian use. Linen is scarce. Jute and hemp from the Philippines cannot be obtained. Cotton, the chemical yarns, and other substitutes will have to supply us with our necessities, and even these will be more

and more needed for defense materials as other materials prove insufficient in amount.

This is the picture in all its unpleasantness, but we can be sure that manufacturers will draw upon their technical resources in a determined effort to maintain standards of beauty and service within the ever-narrowing range of available fibers and yarns. Much effort has been put forth to treat rayon yarns so that they will make satisfactory hosiery material. As yet, rayon is not as good for hosiery as either silk or nylon—lacking in elasticity, and durability when wet. Rayon hose have been made, however, with reasonably good wearing qualities and are rapidly being improved. Cotton lisle and mesh hose have been made in styles particularly attractive for sportswear. Though cotton hosiery prices are high at present, more universal use will no doubt bring about a decrease in their cost. Hose should be purchased according to the purpose for which they will be used. This means buying sheer hose only for dressy occasions.

Reworked and re-used wools will be used to replace virgin wool. Though probably lower in such qualities as resilience and elasticity, these wools if originally of good quality can be made into fabrics which will wear exceedingly well. Combined with wool will be found more and more rayon, cotton, and the new protein-base casein fiber made from milk and known as Aralac. Another extremely interesting fiber, heretofore wasted, is the fiber made from the bark of the huge redwood trees of California. It, too, can be combined with wool to make materials.

Continued experimentation, no

doubt, will find many other synthetic and substitute fibers establishing their reputation with the American people.

Chemicals used in dyes are needed in the manufacture of explosives. Dyes are needed for uniforms. Shortages within the dyestuff industry can affect consumer goods in several ways. Either numerous but unsatisfactory colors will make their appearance in consumer goods or limited colors that are fast and serviceable will come into the markets. Already we note a smaller color range and fewer colors within a print.

And so we find that consumer's goods are on the way to being simplified with reduction in number of sizes, colors, and variety of fabrics.

WITHOUT becoming involved in the intricacies and complexities of price fixing, we need to understand that at first prices based on the loose definitions and classifications used by the trade control boards did not work out as expected. They led to confusion, evasion, cheapened quality, and elimination of some fabrics which are essential to consumers. Some mills used less raw materials in their fabrics. Others dropped the manufacture of some types of fabrics and concentrated on those with the highest profit margin under the terms of the order. Shortages in essential fabrics developed. Groups of fabrics not covered by the "ceilings" advanced to excessively high levels. As these problems are discovered and met, improvements will take place.

With the increased purchasing power of the nation has come an increased demand for clothing. Increased demand and decreased sup-

ply have been accompanied by increased prices. Prices will increase unless "ceiling" prices are set on goods by the Government. "Ceilings" alone, however, are not enough unless quality standards are set, as has been done on bed sheets. When the Office of Price Administration fixed maximum prices for manufacturers to charge for bed "linens" sold after March 2, 1942, sheets were set on a basis of four grades according to thread count, as follows: 180, 140, 128, and 112. Minimum standards were set up for each. Each sheet or pillowcase sold by a manufacturer must bear a label which tells its type and size. In purchasing sheets or pillowcases always ask to see the label. It should not be removed by the retailer. If it falls below specifications for that type, it must be labeled as substandard. Such specifications as number of yarns per square inch, weight per square yard, breaking strength, width of hems, number of stitches per inch, type of selvage, and amount of sizing should be given.

Before buying textiles for household use, shop around. Compare prices in several stores and also compare them with those you paid a year ago. Prices will be higher than those paid a year ago, but should not be excessively so. Refuse to pay exorbitant prices.

WE must, somehow, in spite of rising prices, high taxes, saving for the future, and restrictions on buying, be able to stretch our money incomes to cover as many as possible of our wants which do not interfere with war needs. We can no longer be careless in our selection of materials—especially since rapid pro-

duction in an effort to meet consumer needs, as well as greed and desire to capitalize on the national situation, have led to many materials of poorer quality being placed on the market. We must know as much as possible what we are buying. Watch prints to be sure they are on the straight of the material. Look for flaws in every foot of all types of material you buy. Be sure the sales person either tears the cloth or pulls a thread before cutting off your piece of material. A few inches saved on each piece of cloth may make quite a difference in the cost of a dress.

A number of factors influence the correct choice of materials, and many of these can only be learned from experience. However, before you spend a cent know exactly what you mean to buy. Each person must choose according to his needs—present and future. Choose wisely. Buying on impulse is unforgivable in these times. Durability should probably top the list in almost everything we buy, but wearing qualities are influenced by many factors. With materials and fibers changing, it is difficult to give definite and unflinching durability guides. Some guides can be given, however, that always hold true. Closer, firmer weaves generally wear better, shrink less, pull less at the seams, and hold their shape longer. Tightly twisted yarns that are free from loops and nubs for catching or wearing off give better service. Learn to read and understand labels; at no time have they been more necessary than at present. "Will it wash?" should be asked by everyone. With chemical shortages increasing, dry cleaning fluids will become scarcer and more expensive. Everything needs to be chosen with

an eye to its affinity for soap and water. Most cotton materials will launder, but check on shrinkage, color fastness, and permanency of finishes. Many of our rayons are unstable. By this we mean they may shrink or stretch. At one washing they may react one way; at another, another way. You need assurance as to how rayon will perform. All rayons are weaker when wet, and require special care.

In spite of the utmost care in se-

lection, a factor just as important in the life of the garment is the care given it. Find out at the time an article is purchased how it should be cared for. Care for it in that way. We must take care of our goods in order to make them last as long as possible. We must use them until they really wear out. Civilians will not go unclothed, but we will have to clean out our closets, make use of our scrap bags, and do a bit of creative work.



TODAY IS A SHIELD

Alice L. Eddy

“I never knew,” I used to say
 When back in memory turning,
 “How happy was that long-gone day.”
 But with the years I’m learning—
 Learning at last to recognize
 The gay and gentle face
 Of joy which comes in humble guise,
 Gift of the commonplace.

The blessings that I hold most dear
 Are with me here and now:
 While sun is bright and skies are clear
 I make this secret vow:
 When troubles come, as troubles may
 With bitter woe and sorrow,
 I will hold high this bright today
 Against a dark tomorrow.



Weapons Women May Use

James M. Kirkham

Secretary, Church Beautification Committee

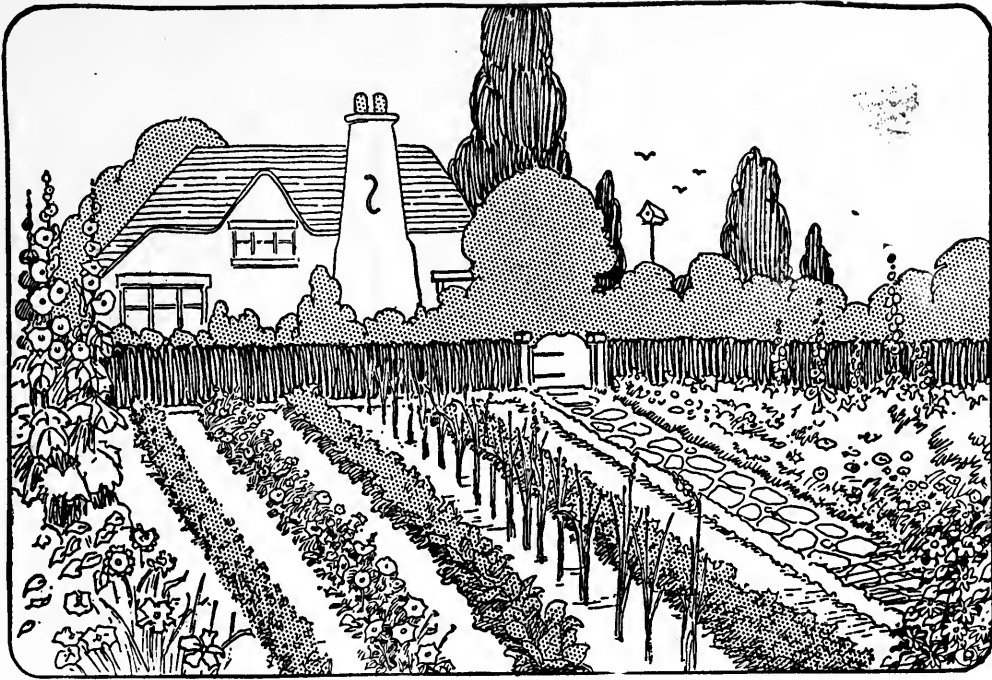
THERE is more than one weapon in the hands of women that will be effective in securing victory for the democracies. The first and no doubt the most important of these is the family health. Good health should not be regarded as a luxury, but as the right of every citizen. It is a weapon of civilians and soldiers alike in bringing victory to our nation. Therefore, it is the patriotic duty of each and every one to maintain health no matter what his job or responsibility may be. This war, with its many calls, is going to draw heavily upon the nation's physicians, and for this reason every citizen must do all in his power to keep well. He must watch every symptom of ill health lest it lead to something serious. Health, in large measure, is dependent upon proper diet, and the diet of the family is regulated to a great extent by the homemaker.

A recent Government survey reports that the majority of people in this nation are not well fed, judged by modern concepts of what constitutes proper diet. The diet of about thirty-five percent of the families studied was poor; family members were below par in energy, resistance to disease, and ability to work without becoming tired too quickly. The diet of thirty-eight percent of the families studied was fair; the health of this group was better than that of the first group, but the diet was not adequate for optimum health and vitality. A

little over one-fourth of the families studied—twenty-seven percent—had a good diet, one rich enough in essential vitamins, minerals and other food elements to produce optimum health, energy, and resistance to disease. Twenty-seven percent represents too small a portion of our population as being well fed. The diet of every citizen should be adequate for health.

The report shows that proper diet is not dependent upon the amount of money spent in the purchase of foods, and that adequate diets may be purchased from low incomes. Poor diets were found among financially wealthy families as well as among the poor. Food knowledge—a knowledge of what constitutes proper food selection and preparation—was found to be the important factor in an adequate and well-balanced diet. This is available to families with low incomes as well as to those whose incomes are large. One may be well filled or his appetite may be satisfied, and yet he may not be well fed because what he has eaten may lack sufficient vitamins, minerals, or other elements essential to health.

A great asset to a family in meeting its dietary requirements, and another weapon that women may employ to help win the war, is the vegetable garden. Vegetable gardens, however, should only be planted when an area of good soil is available with sufficient water for irrigation, and when labor is available to



GROWING ANNUALS BETWEEN ROWS OF VEGETABLES

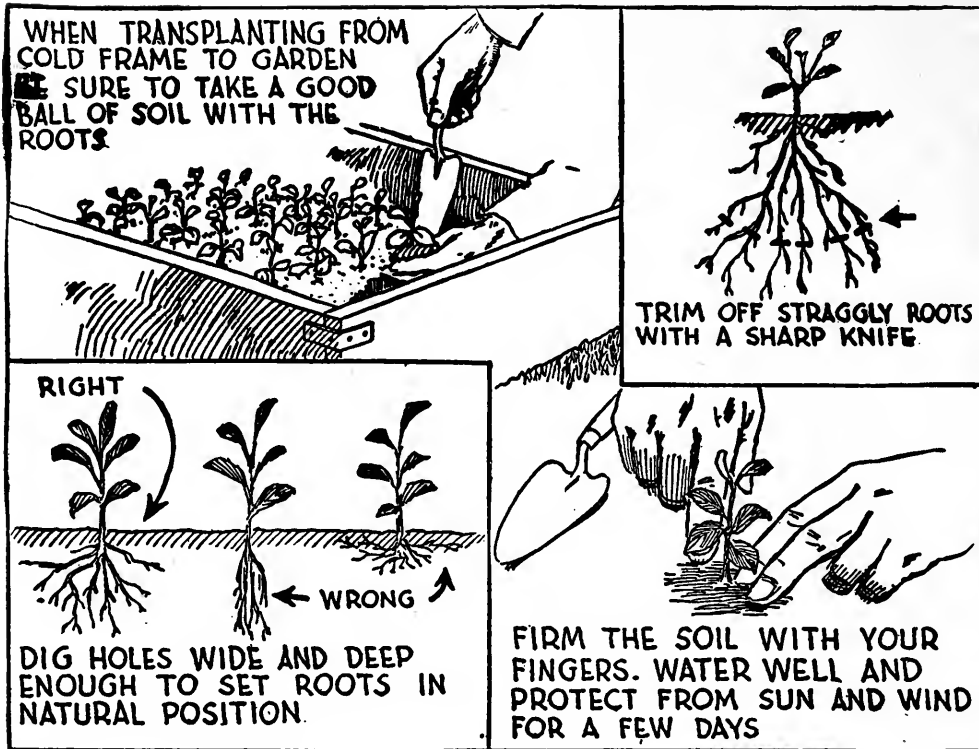
The use of flowers in the vegetable garden is an old American Colonial idea. Rows of annuals are alternated with rows of vegetables. The beds are raised and kept to sharply maintained straight lines with paths between, and around each vegetable bed there is a narrow border of some favorite annual. Some of the vegetables with ornamental foliage are effectively used in this manner. Among them are parsley, carrots, swiss chard, and that useful herb, sage. Chives give a neat, grassy line, and in their season give a wealth of heads of lavender bloom. Pansies, sweet alyssum, lobelia, Virginia stocks, dwarf petunias, dwarf marigolds and other low-growing plants are often used as edgings for vegetable patches.

care for the garden. Too often the housewife is left to care for the garden herself with little help from the menfolk. While gardening provides outdoor exercise so important to health, a woman should not be left with full responsibility of a large garden to the point of being overworked. Rest as well as exercise is important to health. Where conditions are favorable for a vegetable garden, one should be planted. Every little plot seeded with vegetables and properly cared for, helps to build a strong people and is another weapon with which to win the war. Gardens will defend us. Why not grow our own vegetables and know the practical value and the thrill of satisfac-

tion that comes from such a garden?

While we are greatly concerned with vegetable gardens, we must not lose sight of the importance of flower gardens during this war emergency. Flower gardens bring us close to nature and build morale. Every sturdy marigold, zinnia, and petunia will lighten the heart of the gardener as well as the hearts of those who view them.

Another way in which women may aid the war effort is to have a thorough cleanup of both the inside of the home and the surrounding area. Cleanliness promotes not only beauty, but health; a beautiful home is, almost without exception, a healthy one. All places wherein



TRANSPLANTING TO INSURE SURVIVAL

Transplanting is a task which Victory Gardeners must perform throughout the garden year. The following points, if observed, will insure plants a reasonable chance of survival: Dig a hole large enough to spread out the roots without crowding. In the case of seedlings which have a long tap root, it will help promote stocky growth if this tap root is shortened. See that soil is filled in properly to cover the roots, and then firm the soil. The soil should be soaked after the transplanting operation is finished. A little dry soil sprinkled over the surface will check evaporation. Observe distances carefully in transplanting. Vigorous growth in seedlings will be assured if plant food is applied while plants are small.

disease germs may lurk or which are a menace to health should be thoroughly cleaned, and refuse should be removed or destroyed.

Along with the spring cleanup another weapon is placed in the hands of women—that of salvaging all materials that will be useful to America's war needs. The Government is asking that every scrap of discarded rubber be saved, including old rubber gloves, wringer rolls, rubber heels and footwear, hot water bottles, rubber garden hose, old tires and inner tubes. Old scrap metals and metal tubes, such as toothpaste tubes, are needed for re-use. Discard-

ed clothing should be salvaged. Old rags are needed for wiping-rags in plants manufacturing war munitions and machinery; they are also needed for making roofing and flooring materials. Our factories must have raw materials to make the weapons our fighting men need if victory is to be won. Some of this material can be found in almost every home. A thorough cleanup of homes and surroundings will find such things hidden away in attics, basements, storerooms, garages, barnyards, on farm lots and in other places. Each type of salvaged material should be kept

separate from other types of material.

It is important that all salvaged materials go promptly into hands that will assure their being reclaimed and used. In the daily papers, over the radio, and in other ways announcements will be made giving details as to how, when, and where salvage will be gathered and may be marketed. Under the State Council of Defense, a campaign to gather this much-needed material is planned for Utah. Many church groups, civic, and charitable organizations are making a project of gathering this salvage. Thus, they are rendering a patriotic service and at the same time may secure a small fund

for their organization by disposing of this salvage to a junk dealer or a war-time salvage collection agency.

It is important to remember that the Government is not asking for anything that is useful to, or needed by the family, home, or farm. Only material is wanted that would otherwise be destroyed or discarded.

Every conceivable weapon is needed to win the war. Four effective ones are: good health; victory gardens—both vegetable and flower; clean homes and surroundings; and the salvage of all materials that might be of value to the Government. Women may aid in all of these.

Mental Health During War: The Value of Work

(Continued from page 310)

incapacitated have morale problems just as do those of other age groups. Wherever possible, everyone—man, woman, or child—should have suitable occupations. Sometimes they can be only hobbies, but even if they accomplish nothing more than to divert thinking from one's self, they are well worth the effort.

A new and vital challenge confronts Relief Society workers during the critical months ahead. All types of assistance to others will probably be needed more than under normal conditions. Helping others out of trouble is one of the best ways

of helping oneself. Comfort and assistance to those in greater distress and sorrow than ourselves will be increasingly needed. The dislocations of family life resulting from death and military and defense assignments will call for many generous, helping hands and hearts. All that we can do to keep up the morale on the home front is as vital as making actual materials of war.

Work builds the material and mental substance to win the war. Only work can produce material needs, and only through unselfish service can one keep fit to think clearly through the trying times ahead.

ERRATUM

IN the February 1942 issue of the *Magazine*, page 97, is published "A Letter Written by Ellen Douglass Parker." This letter was written from Nauvoo, June 12, 1842. At that time the author was Ellen Briggs Douglass. It was not until later that she married John E. Parker. As titled, the letter indicates that she was Mrs. Parker at the time the letter was written, which was not the case.

Vera White Pohlman

General Secretary-Treasurer

Wherever the name does not readily indicate the geographical location of the stake or mission, the location of its headquarters is designated in parentheses.

Regulations governing the submittal of material for "Notes from the Field" appear in the Magazine for April 1940, page 272.

Membership Activities



MEMBERSHIP PARTY, PROVO FIRST WARD, PROVO STAKE,
SEPTEMBER 30, 1941

Stake and ward officers on the front row include the special guests seated together, named left to right, beginning third from left: Jennie Brimhall, Relief Society stake secretary; Florence Jepperson Madsen, member of General Board, and Inez B. Allred, Relief Society stake president. Next is Sarah E. Stagg, ward Relief Society president.

Provo Stake (Provo, Utah)

SARAH E. STAGG, president of Provo First Ward Relief Society, submitted the following report in the fall of 1941:

"At the conclusion of a very suc-

cessful summer season, during which the class leaders and special committees had charge of the monthly meetings on the second Tuesday of each month, a program was presented and refreshments served. The at-

tendance was stimulated and the members were enthusiastic when the regular weekly meetings began in October. The accompanying picture was taken at the membership party of the Provo First Ward, held September 30, 1941. A hot luncheon was served to 125 members who paid their dues as they entered. A splen-

did program was given, and a social afternoon enjoyed.

"We have the allotted number of new members to make our quota of the hundred thousand strong; but we feel, as Elder George Albert Smith expressed at our recent stake conference, that our task is not complete until every woman in the ward is one of our number."



MEMBERSHIP VICTORY DINNER, SEVENTEENTH WARD RELIEF SOCIETY, MOUNT OGDEN STAKE, JUNE 10, 1941

Mount Ogden Stake (Ogden, Utah)
LULA TURNER, president of the Seventeenth Ward Relief Society, submitted the following report: "Our drive started March 1, 1941, when Martha Tollman was sustained as membership coordinator. She immediately divided the ward into four districts, with a captain at the head of each district. Each captain secured the names of all the women living in her district, and with the help of the other mem-

bers, every woman was contacted and invited to join Relief Society. A chart was made and each member bringing a new member was given a gold star.

"The drive was in the form of a contest, the winning district to be given a dinner by the three losing districts. District No. 1 won by one member, and on June 10 they were guests at a dinner given in the ward recreation hall. (See accompanying picture.) The large U-shaped table

was decorated with blue delphinium, blue iris, and yellow roses, with blue candles in crystal holders. Gifts were presented to the coordinator and her four captains, also to the youngest member, who was Margaret Robins, age twenty, and to the oldest, Elizabeth Wheelwright, age eighty-five. Over one hundred members were in attendance. Musical numbers were given during the afternoon, also a one-act play.

"Our drive far surpassed our expectations. During the three months of March, April, and May, we enrolled seventy-one new members. Never have we experienced such united effort and such deep joy and satisfaction in the results of our efforts."

Smithfield Stake (Smithfield, Utah)

ANNIE M. FARR, president of Smithfield Stake Relief Society, submitted in March 1942 the following report of the membership work of this stake, written by Sonoma Y. Toolson, stake membership coordinator:

"The membership-building program, we feel, was an inspiration. Each ward in our stake has increased its membership wisely and well.

"In the vicinity of most of our ward chapels on Tuesday afternoon a few minutes before two o'clock it is indeed an inspiration and thrill to see the Relief Society women, both old and young, hurrying from every direction, each one seeming to sense the importance of their being in attendance, and each one seeming to realize what a privilege and blessing it is to be associated with such an organization.

"In these same wards the Relief Society rooms are nearly always filled

to capacity, which is a pleasing contrast to the meetings prior to our



SMITHFIELD STAKE MEMBERSHIP KEY

A similar key was presented to each ward in the stake on March 17 in recognition of membership achievement.

drive. It seems only natural that we are even more desirous of taking advantage of the finer things when they are made popular, and we feel that the membership drive has been the means of accomplishing this in our stake. It has made more people Relief Society conscious, especially our young people. What a blessing, too, for one never attends these meetings without coming away feeling well repaid.

"We have now completed our 'friendly chain.' The making of this golden chain has been a cumulative effort and joy for the past four years. The chain itself is symbolic of the friendships and services found in the Relief Society. It stands for the women both old and young who have caught the spirit of this wonderful organization. As each new member entered our ranks, a new golden link representing her was added to our chain. Today we have 703 links in our stake chain, and we are anticipating the joyous thought that great things can be accomplished in the future, since there is power and strength in numbers.

"We had some very lovely plans for the centennial. We were disappointed, of course, in not being able to continue with them; but we appreciate the fact that it was up to us to fall in line, and we were happy to do just that. The wards very enthusiastically accepted the responsibility of celebrating March 17.

"On March 17, a stake board member will visit each ward and pay special tribute to the ward presidency, their loyal coordinators, and all those who have assisted in any way in bringing this inspirational membership-building program to a successful climax. As a token of appre-

ciation for what has been accomplished, it will be the pleasure of the stake board to present each ward with the 'key of achievement.' This key is symbolic of unlocking the door to a richer, fuller, and more abundant life, a life filled with greater opportunities for womanhood.

"We sincerely hope that the pictures of the eight general presidents on this key may serve as an inspiration to the wards in keeping their members, both old and new."

The accompanying picture is of the membership key presented by this stake to the General Board. The keys given to each ward in Smithfield Stake were identical except that the inscription at the bottom bore the name of the ward and a statement that the key was in recognition of achievement in the membership campaign.

Carbon Stake (Price, Utah)

THIS stake, with Belle Johnson, president, and Estelle McIntyre, membership coordinator, made outstanding gains in membership through the four-year campaign. The following report by Mrs. McIntyre was submitted early in March:

"We launched the last year of our drive, 1941, with a 'Stop! Look! and Listen!' program. With it, we passed out to the wards their previous records and the accomplishments expected in the last year of the drive. Each month thereafter we assigned a 'Sell the Relief Society' program to one of the wards, and some exceptional and original ideas were brought into our union meetings. We lengthened the time of our union meetings one-half hour in order to give our wards the necessary time to put over something worth



MISSION WARD RELIEF SOCIETY, SAN FRANCISCO STAKE,
Including the 56 New Members Admitted on the Day This Picture Was Taken
in October, 1941.

while. Thus, a deep interest among the officers was awakened, and they in turn spread their enthusiasm among the women of their wards.

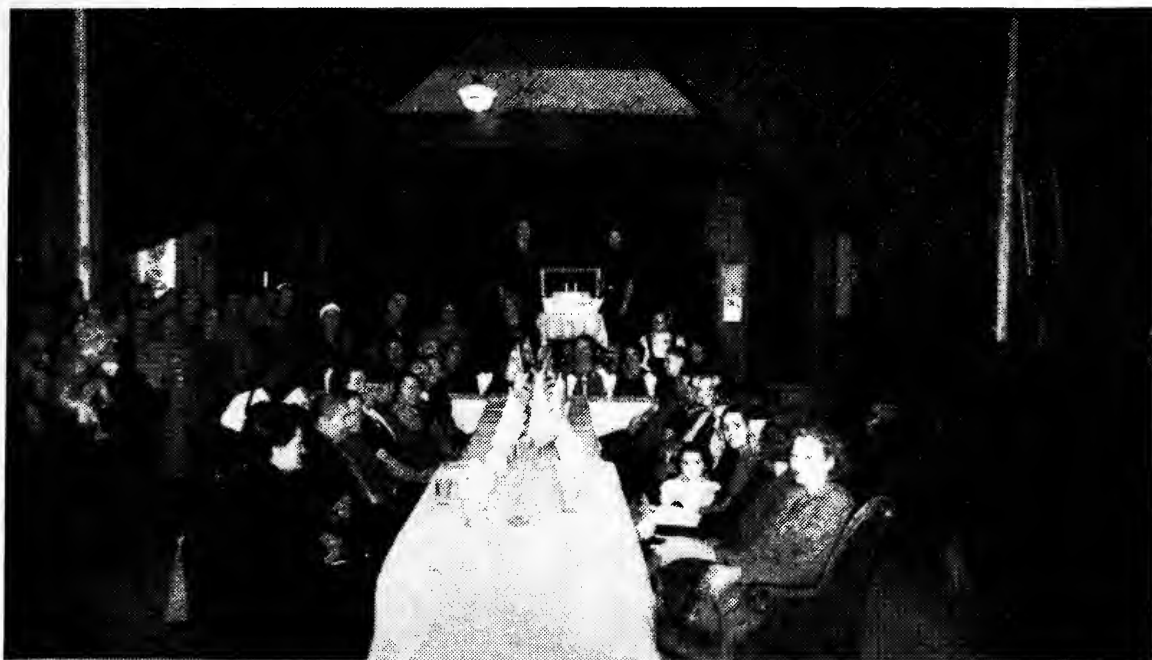
"All through the year, we have worked on a stake scrapbook which is developing into a very fine history and memento for the future Relief Society organizations of this stake. There is a section devoted to the stake board and one to each of our eighteen wards. Each section is divided into four parts; namely, title page, history, photographs, and miscellaneous. The miscellaneous section is made up of any outstanding activities featured by the stake or by a ward."

During the four-year campaign, Relief Society membership in Carbon Stake increased by 553, or 79 percent over the 1937 membership of 701. At the end of the campaign there were 1,254 members who represented 79 percent of the families in the stake. The secretary, Irene

Perkins, reported that in seven wards the enrollment represented 100 percent or more of the Latter-day Saint families, as follows: Columbia, 102 percent; Green River, 123; Kenilworth, 104; Scofield, 135; Spring Glen, 127; Standardville, 100; and Sunnyside, 101 percent.

San Francisco Stake (San Francisco, California)

Crystal Young, president of Mission Ward Relief Society, reports that under the able leadership of Effie Boman, former president, the Mission Ward was the first in the stake to reach its membership quota. The accompanying picture shows the members of this ward Relief Society, and was taken at their first meeting of the 1941-42 season in October, when fifty-six new members were voted in with dues paid. This ward is very pleased with the response of the new members, most of whom are young mothers.



MEMBERSHIP BANQUET, DECEMBER 9, 1941, SALINA FIRST WARD, NORTH SEVIER STAKE.



MOTHER WITH MOST DAUGHTERS ENROLLED

in Salina First Ward Relief Society, North Sevier Stake. Right to left: Hazel Denmison, and her five daughters, Sarah Knight, Berniece Miller, Bessie Miller, Alice Cloward, and Florence Squires.

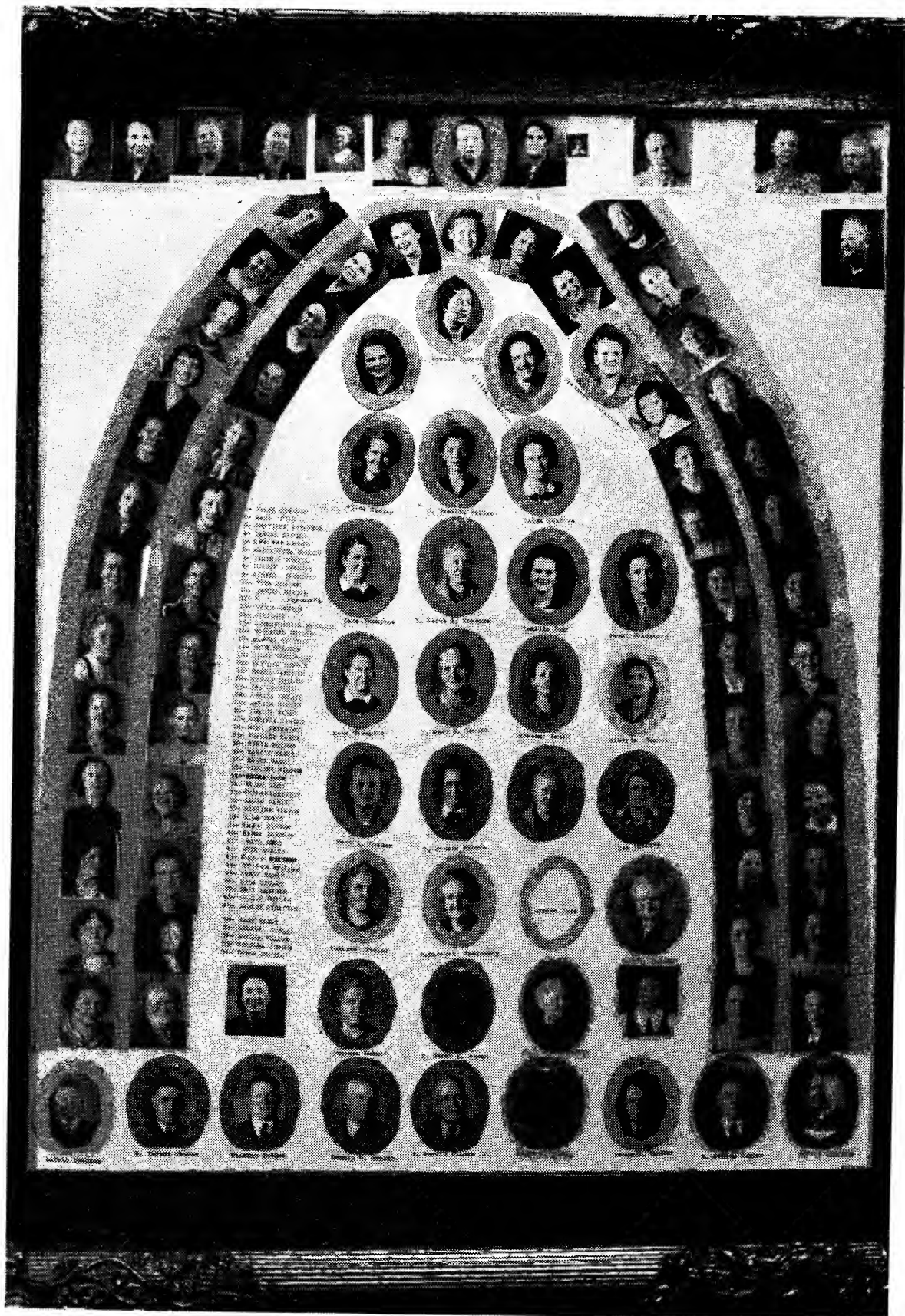
North Sevier Stake (Salina, Utah)

THE North Sevier Stake Relief Society, of which Melissa M. Crane is president, has submitted a report of the membership party of the Salina First Ward, which was held December 9, 1941, and attended by 109 members who enjoyed a hot chicken dinner, and a very appropriate program. The accompanying pictures from this ward show the members at the banquet table, and also the mother in the ward having the most daughters enrolled in Relief Society.

Zion Park Stake (Hurricane, Utah)

IRETA C. CHURCH, president of the La Verkin Ward Relief Society, recently sent the report from which the following excerpts are quoted:

“Under the direction of the stake board, and with the assistance of Mary A. Gubler, ward membership coordinator, and the united efforts of the members of this ward, an out-



FRAMED MEMBERSHIP ARCH, LA VERKIN WARD, ZION PARK STAKE
Picture, courtesy of R. P. Adams, photographer, Hurricane, Utah.



BOISE STAKE ENLISTMENT PARTY, SEPTEMBER 12, 1941

standing feature of the centennial celebration was made possible. This feature was in recognition of a two-fold achievement: the enrollment during the membership campaign of every married woman in the ward and one unmarried girl; and the completion of a framed membership arch (shown in accompanying picture) composed of pictures. Forming the base of the arch, for a firm foundation, are the pictures of the members of all the bishoprics of this ward since its organization, signifying that upon the Priesthood the Relief Society is founded, and that this is the strength upon which the structure depends. Across the top of the arch are the pictures of the members of the Zion Park stake board of Relief Society, with the president, Josephine Sandberg, in the center. In the gateway of the arch are the pictures of all of the women who have served as executive officers in the La

Verkin Ward Relief Society since its organization, officers who have led the members through the gateway and into the sunshine of countless worth-while efforts and achievements. Forming the arch itself are the pictures of the present members of the ward Relief Society, who carry on the work of the organization. The pictures are arranged against the background of blue and gold.

"This framed historical collection of pictures was displayed at the centennial celebration of this ward, where a historical pageant, by Camilla Judd, was presented, with the assistance of the Relief Society Singing Mothers directed by Vida Duncan."

Boise Stake (Boise, Idaho)

JOSEPHINE ANDERSON, Relief Society stake president, reports that the first unit of the centennial celebration of the Relief Society in

Boise Stake was the enlistment party given September 12, 1941, when the accompanying picture was taken. The membership arch on the center table was of blue and gold flowers, and each ward's membership attainment was represented by floral streamers. Ward Relief Society presidents assisted the stake board in the entertainment and serving of the guests.

Australian Mission

ELSIE F. PARTON, president of the Relief Society of the Hurstville Branch, wrote on March 27 of the very satisfactory membership increase in this branch from 17 to 24. The members on the roll during the centennial year were recognized in a "Roll Picture" begun two years

earlier. The background for this roll was painted by the literary class leader, Flora Sherlock, with shades of blue and gold predominating, and with the beautiful flowers of Australia at the sides and bottom. In this unusual commemorative roll, the sundial of time and ascending steps depict the climb in Relief Society membership during the years. The name of each member of the Society appears on this placard, each name printed in blue on a small blue-edged card mounted on the placard by means of gold-colored corner holders. At the bottom of the roll appear the names of the first presidency of the Hurstville Branch Relief Society. Gold stars were added to two of the cards—those



ANNIE H. GLADE AND HER SEVEN DAUGHTERS—ALL MEMBERS OF RELIEF SOCIETY

Standing, left to right: Virginia G. Ipson, Beulah H. Glade, Mary G. Walton, Melissa Glade, Florence G. Wells, Hazel G. Moss, and Elizabeth G. Christensen. Mrs. Glade and four of the daughters are members of the North Eighteenth Ward, Ensign Stake, Salt Lake City; Mrs. Christensen is a member of the Edgehill Ward in Salt Lake City; Mrs. Walton lives in Venice, California, and Mrs. Wells in Idaho Falls, Idaho.

bearing the names of the two members of the Society who died after the roll was begun. This centennial membership roll will be preserved by the Society without further additions or changes. June C. Orme is president of the Relief Societies of the Australian Mission.

Millard Stake (Kanosh, Utah)

ARTEMESIA GEORGE, president of Millard Stake Relief Society, reported in September 1941, that the Scipio Ward in this stake had 135 Latter-day Saint families and 136 enrolled Relief Society members, the extra member being a non-member of the Church who is interested in the Church. The Scipio Ward had reported 100 percent visiting teaching during the previous year.

The Millard Stake, by the end of

1941, had achieved a Relief Society membership of 698, representing 76 percent of the families in the stake.

Ogden Stake (Ogden, Utah).

THE Pleasant View Ward commemorated its membership achievement of eighty-four members representing 112 percent of the families in the ward by having a centennial Relief Society membership roll inscribed by a professional penman, and autographed by President Heber J. Grant, Relief Society General President Amy Brown Lyman, Stake Relief Society President Kate F. Woodbury, and the ward bishop, Henry L. Jensen. The names were beautifully inscribed over a background containing a subdued Relief Society monogram in tones of dull gold. Mildred R. Cragun is president of this ward Relief Society.



Eighteen Charter Members

(Continued from page 307)

the interest of women of the Church. Indebted to them, we today find ourselves safely launched in many worthy fields of human endeavor. If these women could have seen the

magnitude of the work today and the benefits that have come from their beginnings, how happy and compensated they would have been for all their arduous labors in pioneering the work of women in the Church.

Editor's Note: At the organization meeting the names of several additional women were agreed upon as members, but they were not present. These were: Sarah Higbee, Thirza Cahoon, Keziah A. Morrison, Marinda N. Hyde, Abigail Allred, Mary Snider, Sarah Granger, and Cynthia A. Eldredge.

The author of the above article states that the material for this article was obtained from the Church Historian's Office and from the Genealogical Office. While a great deal of information is available on some of the charter members of Relief Society, very little is to be found on others.

Annual Report—1941

AND A BRIEF REVIEW OF THE CENTURY

Vera White Pohlman, General Secretary-Treasurer

THIS report for the calendar year 1941 is the annual report most nearly coinciding with the one hundredth year of Relief Society, ending March 17, 1942. One means of gauging the changes and growth of the organization during its first century is to compare data from this latest report with those of earlier years. A review of the hundred years, divided into ten-year or twenty-five-year intervals, would be desirable, but comparable figures are not available for the entire century. A comparison of the hundredth year with the first year would show the same tremendous growth and integrity to original purpose as were indicated in the annual report for 1940, which was published in the *Relief Society Magazine*, June 1941, pages 426-431.

The carefully recorded minutes of meetings of the first two years of the Society in Nauvoo show that 1310 women were admitted to membership, and include meticulous entries of the kind and value of contributions received for charity, together with names of donors. The annual report covering the first year was printed in the official publication of the Church in Nauvoo, the *Times and Seasons*, Vol. 4, No. 18, August 1, 1843, showing that donations to the value of \$507.00 had been received, and detailing the "appropriations for the relief of the poor" in the amount of \$306.48, leaving a balance of \$200.52.

On the last day of its second year,

the Society held the final meeting in Nauvoo, the city of its origin, but the records contain no annual report for this second year. Nearly forty years elapsed before statistical or financial data relating to Relief Societies throughout the Church again appeared in the records, and these entries were brief and irregular until 1913, the Society's seventy-second year, for which the first of the regular annual reports, based on the calendar year, appears in the records of the General Board. The lack of comprehensive figures during nearly three-quarters of Relief Society's century is accounted for by the period of persecution and tragedy in Nauvoo, the exodus, the ensuing struggle to survive and establish homes in the undeveloped West, and the fact that a Central Board which could collect and compile data relating to local Relief Societies throughout the Church was not appointed until 1880, more than a quarter of a century after organized Relief Society work had been resumed—as early as the 1850's in some of the wards. The new central group of officers was confronted with problems of organization, communication, and transportation, and it operated for a third of a century before regular annual reports from the local Societies became definitely established in 1913.

During this period, however, attempts were made to collect financial and statistical reports from the branches of the Society, some of

which were a great distance from the headquarters in Salt Lake City. This effort was begun in 1880, the same year in which the Central Board, which included a secretary and a treasurer, was appointed. Local Societies were requested to submit reports semi-annually, but there were no established reporting procedures and no uniform records in the branches on which such reports could be based. It would appear from the meager data recorded during the ensuing period of more than thirty years that the response to requests for reports was intermittent and coverage incomplete. Despite the few Church-wide reports relating to the Society as a whole which were compiled between 1842 and 1913, indications are that in general local Relief Societies carefully recorded and preserved minutes of their meetings and reports of other activities, and kept exact accounts of funds and properties handled.

The first entry after the days of Nauvoo indicating the extent to which the Society had grown was recorded in 1880, when Relief Society leaders rode in carriages in the Pioneer Day parade, July 24, 1880, carrying a white silk banner, inscribed in gold, which included the estimate that there were 300 branches at that time. The first general report was dated March 15, 1881, according to a statement made eleven years later at the jubilee in 1892, and showed that there were 12,228 members in 16 stakes. A review appearing in the *Woman's Exponent*, October 1, 1895, included the estimate that during the twenty years preceding 1876, disbursements for charity amounted to over \$90,000. Other

accounts in the *Woman's Exponent* contain the following data: 1885, 22 stakes, 16,358 members; 1888, 400 branches, 22,000 members, property valued at \$95,000; 1890, 32 stakes, 368 branches, 16,741 members, and other details; 1892, 25,300 members, disbursed for charity 1888-91, \$70,892.04 (four years); 1888-92, \$90,350.25 disbursed for charity (five years); 1895, 35 stakes, 500-600 branches, 30,000 members. Minutes of the General Board, Vol. 2, page 49, state that "at the close of the century, December 1899, there were 26,943 members of the Relief Society and 566 branches." The report for 1890, listed above, and one dated October 1912, showing 32,736 members and including a financial report and appearing in the minutes of the General Board, Vol. 3, page 131, are the only fairly comprehensive reports between 1843 and 1913 giving financial and statistical information in detail. It appears, therefore, that records of the Society contain only twelve cumulative statistical entries relating to the growth and activities of the Society throughout the Church from its beginning to and including its seventy-first year.

In 1897, decision was made that the reports should be collected annually rather than semi-annually, that they should be based on the calendar year ending December 31, that wards should report to stakes, and stakes to the general secretary who was to present the report at the general conference of the Society in April.

A sound basis for regular annual reports was begun in 1914 with the revision of the report forms, and was strengthened when uniform rec-

ord books—a minute and roll book for the secretary, a book of financial accounts for the treasurer, and report books for the visiting teachers—were provided by the General Board and put into use at the beginning of the calendar year 1916. The separate books for the secretary and treasurer were combined as a ward record book, beginning in 1921, when it was recommended that the functions of these two offices be merged and assigned to one individual.

Following is a brief review of the growth and accomplishments of the Society during the fourth quarter of its first century, as indicated in the annual reports covering this period, 1917-41. In order to represent the full quarter century, comparison is made between the hundredth year, 1941, and the seventy-fifth year, 1916. Coincidentally, the report for 1916 was the first annual report based on the ward record books and visiting teachers' report books which first went into use that year; consequently this report is doubtless more complete and reliable than those of preceding years.

Pertinent data selected from the annual report for 1941 appear in the tables on pages 369 to 371. On the final page, totals for the year 1941 are compared, first with the preceding year 1940, and then with the seventy-fifth year, 1916, showing the change in each instance in terms of both numbers and percentage.

MEMBERSHIP nearly trebled during the quarter-century under comparison, increasing from 43,894 members in 1916, the seventy-fifth year, to 115,015 by 1941, the hundredth

year, a gain of 71,121, or 162 percent. Membership figures as of any stated period do not, of course, indicate the total number of women who have belonged to the Society up to that time, inasmuch as those who have died, removed, or resigned are deducted each year. Even assuming that many of those who removed or resigned were later re-admitted to membership, it is conservatively estimated that the number of women who have held membership in the Society at some time during the century would exceed by thousands the present net membership of 115,015.

MEMBERS WITH SPECIAL ASSIGNMENTS constituted nearly half (53,148) of the members as of December 31, 1941. Of these, 1877 were assigned as general, stake, and mission officers and board members, 21,319 in the local Relief Societies were serving as executive officers, special workers, and class leaders, and 29,952 as visiting teachers; all other members numbered 61,867. In other words, of every 1000 members, 462 are at present gaining experience and giving special service as officers, class leaders, visiting teachers and other special workers. It is significant that only 16 of every 1000 members serve in the more general supervisory capacities as general, stake, and mission officers, and that 446 of every 1000 serve in their own local Relief Societies where the work of the organization reaches the members. Not only is the rate of 16 per 1000 serving in supervising capacities comparatively low, but many of these leaders also give assistance as officers, class leaders, and visiting teachers in the local Relief Societies

in which they hold membership. The number of stake board members who also fill local assignments will doubtless increase during 1942, as application is made, where desirable, of the recommendation to this effect issued by the First Presidency January 27, 1942.

THE GEOGRAPHIC DISTRIBUTION of members is shown on page 370, indicating that by the end of 1940 organized branches of the Society existed in every state in the United States except New Hampshire, where a branch was listed but from which no report was received, in the territories of Alaska and Hawaii, in the District of Columbia, and in 21 other countries—in fact, in six of the seven continents—all but unpopulated Antarctica—and in the islands of the South Pacific. Slightly more than half (58,914 or 51 percent) of the total membership is concentrated in the State of Utah, 105,812 or 92 percent is in the United States, and 9203 or 8 percent in other countries; 98,550 members or 86 percent are in stakes, and 16,465 or 14 percent in missions.

VISITS BY RELIEF SOCIETY VISITING TEACHERS to the homes of Church members totaled approximately 18,300,000 during the quarter-century, increasing 1391 percent from 85,273 in 1918, the first year in which they were counted, to 1,271,403 in 1941. The fact that the visits made during the year 1941 exceeded by more than one million the visits made during 1918 is due partly, of course, to the increased number of families in the Church (from approximately 76,000 to 179,-

000), but principally to greater activity by the visiting teachers as evidenced by the average rate of only one visit per family during the entire year 1918, and of seven visits per family during the year 1941. Many factors doubtless contributed to this great increase in the rate of visiting teaching, but it is reasonable to assume that two factors of importance are the visiting teachers' report book, first made available in 1916, and uniform messages to the homes provided by the General Board first for optional use beginning in 1916 and required since 1923. Stake and ward officers have also stimulated the visiting teaching, and many wards have achieved 100 percent visiting teaching over considerable periods of time. Visiting teachers throughout the Church have demonstrated their faithfulness in visiting their districts, discussing the messages, handling the contributions and annual dues received, cheering and encouraging the families of the Church, stimulating attendance at Relief Society meetings, and helping to enlist new members. An example of their devotion to duty, particularly in rural sections where districts cover a large area, and where road conditions or the present need for rubber conservation makes automotive travel impossible or impractical, is provided by the forty-five-year-old visiting teacher in Ririe Ward, Rigby Stake, who rode horseback in January to visit the eleven families in her district, in a scattered dry-farm section. The following excerpt from a letter from the Tahitian Mission serves to emphasize the wide geographic spread of the uniform visiting teachers' message, and the sincerity and digni-

ty of the friendly visitors representing the Society who call monthly at the homes of the members throughout the Church:

Before going out, they meet at the Church to have prayers together, and again when they have finished their work. When they go into the homes, the teacher in charge, after greetings have been exchanged, stands on her feet and with great dignity delivers the message of the month, inquires as to the health and condition generally of the family, exhorts them to faithfulness, and invites them out to all of the meetings in the branch.

RELIEF SOCIETY MAGAZINE SUBSCRIPTIONS advanced tremendously during the quarter-century, from 9926 in 1916, the Magazine's third year, to 55,404 in 1941, its twenty-eighth year—an increase of 45,478 or 458 percent. Increased membership, maintenance of high standards in the content of the Magazine, including the lessons for Relief Society meetings, and the enthusiastic and untiring efforts of stake and local Magazine representatives, are all factors contributing to this remarkable increase in circulation of the Society's official monthly publication.

CASH DISBURSEMENTS OF THE WARDS, STAKES, AND MISSIONS, but excluding those of the General Board, amounted to \$5,883,914.09, during the final quarter of the century, of which \$2,158,497.06 was spent for charitable purposes and health work, and the remainder for general betterment of its members and of the Church, including assistance with ward meetinghouses, and travel and other expenses incident to the conduct of Relief Society work. Total disbursements for all

purposes were 124 percent greater in 1941 than in 1916; disbursements for charity 30 percent greater. In addition, thousands of dollars worth of commodities, principally food and clothing, contributed to or produced by the Society, were also distributed to the needy.

LOCAL RELIEF SOCIETY ORGANIZATIONS nearly doubled, increasing by 1011 or 85 percent from 1191 in 1916 to 2202 in 1941. In this respect, the growth during the quarter-century was particularly marked in the missions, where the number of branch Relief Societies advanced 302 percent, from 234 to 940. Relief Societies in wards and branches in the stakes numbered 1262 in 1941 as compared with 957 in 1916, a 32 percent increase. During the same period, the number of stakes nearly doubled also, increasing by 67 or 94 percent from 71 in 1916 to 138 in 1941. Missions in which Relief Societies were functioning increased by 25 or 250 percent from 10 in 1916 to 35 in 1941.

LOCAL RELIEF SOCIETY MEETINGS, consistent with the growth in number of organizations, were twice as many at the end as at the beginning of the twenty-five years under comparison, increasing from 35,375 in 1916 to 70,646 in 1941.

ATTENDANCE AT LOCAL RELIEF SOCIETY MEETINGS more than kept pace with the increasing membership during the quarter-century, advancing nearly 200 percent from an average of 13,786 women at each meeting in 1916 to an average of 41,081 women at each meeting in 1941. The average number of women in attendance

at each meeting represented 31.4 percent of those on the roll in 1916, and 35.7 percent in 1941. The average attendance is not to be construed as indicating the proportion of the enrolled members who attended meetings at some time during the year. Such a figure is not at present available in the offices of the General Board, but it is reasonable to assume that the proportion is much greater than is indicated by the average attendance.

ANNUAL WARD RELIEF SOCIETY CONFERENCES, first instituted in 1905 as a means of reporting to the general membership of the Church the work of this auxiliary, numbered 22,236 during the 16 years, 1926-41, for which figures on this activity are available.

STAKE MEETINGS held with the purpose of maintaining and improving the standard of work in the wards were counted only during the final 16 years of the century, 1926-41, although both stake board meetings and union meetings were required by the General Board beginning in 1914. For this period they aggregated 35,624 stake board meetings, and 18,570 union (stake and ward officers') meetings. Union meetings were discontinued at the request of the First Presidency in January 1941, after engagement of the United States in the present war, in order to reduce expenses of the people incident to Church auxiliary work.

VISITS TO WARDS by stake board members as official representatives of the Society numbered 146,236 during the twenty-five-year period.

Some idea of the time and effort involved in making these visits may be had when it is realized that many stakes are spread over comparatively large areas, with most of the wards at considerable distance from the headquarters of the stake, some as distant as two hundred miles or more in extreme instances. One of the eastern stakes reported, for example, that in making 32 visits to wards during one year, an average of $3\frac{1}{2}$ visits per ward, the stake officers traveled a total distance of 3,310 miles. Visits to wards by stake board members, except in instances of special need, were suspended in the interest of conservation by request of the First Presidency in January 1941, after the United States became involved in war.

DAYS SPENT WITH THE SICK by Relief Society women as representatives of the Society were reported at 1,127,396 during the quarter-century. The extent to which this service was given rose from 21,985 in 1916 to a peak of 61,174 in 1922, declining gradually but steadily to 32,482 in 1941. Although the rate of sickness is, of course, an important factor in the extent to which this service is given, perhaps one of the main reasons for the decline is the greater availability of both public and private nursing service, so that families are no longer so dependent on Relief Society women for this care.

SPECIAL VISITS TO THE SICK AND HOMEBOUND, on the other hand, were more than twice as many in 1941 as in 1916, and aggregated 4,638,952 during the quarter-century. This fact, together with the preceding information relative to days spent with the

sick, indicates a decided shift during this period from the all-day care of the sick to special visits to them.

FAMILIES ASSISTED with their living expenses, or with medical, dental, or hospital care, totaled 339,938 during the twenty-five years, but in adding together the count of families aided yearly, it is recognized that some families—those assisted for a period longer than the calendar year or in more than one year—are included more than once. The number of different families assisted during the calendar year was more than twice as great at the end of the century as in the seventy-fifth year, increasing from 6803 in 1916 to 14,752 in 1941. The peak count of families assisted during this period occurred in 1932 at the onset of the nation-wide economic depression when the Relief Society aided 22,207 families. In addition, Relief Society women have indirectly aided thousands of additional families by giving wholehearted support and service to the Church welfare program, assisting in both stake and regional centers, and in their own wards, in the collection and conditioning of great quantities of used clothing, in the making of hundreds of quilts and other articles of bedding, the weaving of rugs, the production of thousands of pieces of new clothing for men, women, and children, the canning and drying of a tremendous amount of fruit and vegetables, and in the raising of funds to meet Church welfare assignments in the form of cash.

BODIES PREPARED FOR BURIAL, a service given by the Society from its beginning, particularly at times and in communities not served by mor-

ticians, numbered 54,552 during the quarter-century, but declined from 2193 in 1916 to 1193 in 1941—fewer by 1000 or 46 percent in the hundredth year than in the seventy-fifth. During the forepart of this quarter-century, the number of bodies prepared for burial by Relief Society women frequently approached 3000 per year, but dwindled noticeably during the last five years. The highest number recorded in any one year was 2967 in 1918, at the time of the nation-wide influenza epidemic when the death rate among Church members rose to 12.7 per thousand. The death rate for the Church, which dropped from 8.4 per thousand in 1916 to 5.5 in 1941 has undoubtedly affected in some degree the extent to which the preparation of bodies for burial is required of Relief Society women, but in general the decline is attributed to the greater availability of morticians in outlying communities.

The foregoing summary for the final quarter of Relief Society's first century does not, of course, represent a complete recital of growth and accomplishments, inasmuch as data are incomplete or unavailable for some items, and others cannot be measured by statistical means. No estimate can be made of the present or ultimate benefits afforded the 115,000 members themselves, of whom an average of 41,000 assemble weekly, most of them simultaneously, in 2200 separate congregations, or a total of more than 70,000 separate congregations annually, where they participate in the various educational classes, in testimony-bearing, in sewing for the needy; neither can there be estimated the full extent and

value of the compassionate service given quietly and tactfully to those in sorrow, sickness, and distress. In addition to these two major programs—service for others, and intellectual and spiritual development for its members—the local Societies also give valuable service and support to their respective wards and branches, assisting in the erection and furnishing of chapels and stake houses, and in the beautification of the grounds; hundreds of choruses of Relief Society Singing Mothers cheer and uplift both Relief Society and other assemblies; and Relief Society women cooperate in Church and worthy community and civic enterprises, participating in temple work, assisting in campaigns against the use of liquor and tobacco, giving Red Cross service, sponsoring education in health and nursing, and promoting law observance.

Never throughout the century has the Society lost sight of the initial assignments by its founder, the Prophet Joseph Smith, to assist “in looking to the wants of the poor . . . correcting the morals and strengthening the virtues of the community . . .” and “to save souls.” Never have the members been more aware that the Society with which they are privileged to affiliate was of inspired origin, that it functions by virtue of the power and blessings of the Priesthood, and that there is still need in all the branches of the Church, irrespective of their extensive and varied geographic distribution, for the same helpful, friendly, sympathetic services as those performed by the women of Nauvoo at the inception of the Society one hundred years ago.



“TO the dearest mother in all the world whose charity has never failed.” This greeting was designated for a gift card to accompany a Relief Society pin as a Mother’s Day Gift from a daughter, whose letter ordering this gift contained the following tribute to her mother, a Relief Society worker:

“Mother served as a ward Relief Society president for twenty years at a time when her duty included sitting at sick bedsides all night, washing and laying away the dead, and welcoming into the world most of the hundreds of little spirits who came to our town. I used to think everyone else had her more time than we children did at home. In spite of the disease-stricken persons whom she cared for, never once did she contract the disease, and we children were sick less than most of the others. Her services were given while she was a widow with a family of nine and trying to pay for a farm. It has also been her privilege to send her only son and two daughters into the mission field. She also helped financially to sustain three stepsons on missions.

“I don’t know why I have told you all this. I planned only to order the pin, but when I think of anyone being worthy to wear that beautiful pin, I know of no one more worthy than mother. She celebrated her 77th birthday last October, and last summer received the award for having the best vegetable garden in the stake.”

RELIEF SOCIETY

of the Church of Jesus Christ of Latter-day Saints

SELECTED DATA

from the

ANNUAL FINANCIAL AND STATISTICAL REPORT

Calendar year, 1941

Compiled in the office of the General Board from reports submitted by local wards and branches, by stakes and missions, and from the accounts of the General Board

Vera White Pohlman, General Secretary-Treasurer

DISBURSEMENTS

Disbursements	Wards and Branches	Stakes and Missions	General Board	Total
Cash Disbursements				
Charitable Purposes	\$ 66,417.62	\$ 6,385.88	\$ 8,089.99	\$ 80,893.49
All Other Purposes	162,249.07	56,420.31	131,147.84	349,817.22
Total Cash	\$228,666.69	\$62,806.19	\$139,237.83	\$430,710.71
Merchandise				
Value of Merchandise Distributed for Charitable Purposes	\$ 16,585.29			\$ 16,585.29
Total Disbursements	\$245,251.98	\$62,806.19	\$139,237.83	\$447,296.00

MEMBERSHIP

Membership January 1, 1941	91,064
Increase—Admitted to Membership During Year	33,955
Decrease	10,004
Removed or Resigned	9,039
Died	965
Net Increase During Year	23,951
Membership December 31, 1941	115,015

Distribution of Membership According to Assignment

	January 1, 1941	December 31, 1941
Membership	91,064	115,015
General Officers and Board Members	22	24
Stake Officers and Board Members	1,603	1,669
Mission Presidents and Officers	110	-184
Ward and Branch Executive and Special Officers.....	20,660	21,319
Visiting Teachers	28,141	29,952
All Other Members	40,528	61,867

Geographical Distribution of Relief Society Members, December 31, 1941

Location	Stakes	Missions	Total
United States	96,553	9,250	105,812
Alabama		116	116
Alaska		23	23
Arizona	4,045	225	4,270
Arkansas		22	22
California	7,877	905	8,782
Colorado	883	280	1,163
Connecticut		32	32
Delaware		9	9
District of Columbia	93		93
Florida		469	469
Georgia		262	262
Hawaii	517	510	1,027
Idaho	16,865	116	16,981
Illinois	287	189	476
Indiana		315	315
Iowa		82	82
Kansas		115	115
Kentucky		77	77
Louisiana		171	171
Maine		20	20
Maryland	155	11	166
Massachusetts		63	63
Michigan		240	240
Minnesota		214	214
Mississippi		185	185
Missouri		255	255
Montana	18	853	871
Nebraska		143	143
Nevada	1,720		1,720
New Jersey	18	17	35
New Mexico	281	186	467
New York	201	158	359
North Carolina		258	258
North Dakota		10	10
Ohio		203	203
Oklahoma		116	116
Oregon	1,116	360	1,476
Pennsylvania	31	146	177
Rhode Island		12	12
South Carolina		379	379
South Dakota		39	39
Tennessee		40	40
Texas	86	600	686
Utah	58,914		58,914
Vermont		10	10
Virginia	82	123	205
Washington	575	387	962
West Virginia		80	80
Wisconsin	76	75	151
Wyoming	2,713	158	2,871
Other Countries	1,997	7,206	9,203
Argentina		169	169
Australia		213	213
Austria		47	47
Brazil		73	73
Canada	1,830	233	2,063
Czechoslovakia		51	51
Denmark		241	241
France		120	120
Germany		2,230	2,230
Great Britain		594	594
Mexico	167	364	531
Netherlands		267	267
New Zealand		592	592
Norway		360	360
Palestine		27	27
Samoa		497	497
South Africa		110	110
Sweden		275	275
Switzerland		271	271
Tahiti		254	254
Tonga		218	218
Total Membership	98,550	16,465	115,015

COMPARATIVE FINANCIAL AND STATISTICAL DATA

	1941			1940		1916		Change from 1916 to 1941 ¹	
	Number or Amount	Number or Amount	Per-cent	Number or Amount	Per-cent	Number or Amount	Per-cent	Number or Amount	Per-cent
Organizations									
Districts	173	167	+3.59	+6	+3.59	81	+92	+113.58	
Stakes	138	132	+4.55	+6	+4.55	71	+67	+94.37	
Missions	35	35				10	+25	+250.00	
Local Organizations	2,202	2,132	+3.28	+70	+3.28	1,191	+1,011	+84.89	
Wards in Stakes	1,262	1,224	+3.10	+38	+3.10	957	+305	+31.87	
Branches in Missions	940	908	+3.52	+32	+3.52	234	+706	+301.71	
Members	115,015	91,064	+26.30	+23,951	+26.30	43,894	+71,121	+162.03	
General Officers and Board Members	24	22	+9.09	+2	+9.09	23	+1	+4.35	
Stake Officers and Board Members	1,669	1,603	+4.12	+66	+4.12	3	+3	8	
Mission Presidents and Other Officers	184	110	+67.27	+74	+67.27	3	+3	8	
Ward and Branch Executive and Special Officers	21,319	20,660	+3.19	+659	+3.19	6,430	+14,889	+231.56	
Visiting Teachers	29,952	28,141	+6.44	+1,811	+6.44	13,392	+16,560	+123.66	
All Other Members	61,867	40,528	+52.65	+21,339	+52.65	24,049	+37,818	+157.25	
Families, L. D. S., Total	179,482	177,364	+1.19	+2,118	+1.19	76,000 ⁴	+103,482 ⁴	+136.16 ⁴	
L. D. S. Families in Stakes	153,784	151,662	+1.40	+2,122	+1.40				
L. D. S. Families in Missions	25,698	25,702	-.02	-4	-.02				
Activities	55,404	53,500 ²	+3.56	+1,904	+3.56	9,926	+45,478	+458.17	
"Relief Society Magazine" Subscriptions	8,537	8,208	+4.01	+329	+4.01	5,115 ⁵	+3,422 ⁵	+66.90 ⁵	
Ward and Stake Executive Officers and Board Members Subscribing for "Relief Society Magazine"	70,646	71,117	-.66	-471	-.66	35,375	+35,271	+99.71	
Meetings Held in Wards	41,081	36,462	+12.67	+4,619	+12.67	13,786	+27,295	+197.99	
Average Attendance at Ward Meetings									
Percent of Members Represented by Average Attendance	35.72	40	-4.61	-82	-4.61	31.41	+639 ⁶	+60.45 ⁶	
Ward Conferences Held	1,696	1,778	+7.65	+177	+7.65	1,057 ⁶	+509 ⁶	+25.67 ⁶	
Stake Meetings Held	2,492	2,315	+2.12	+177	+2.12	1,983 ⁶	+431 ⁶	+44.62 ⁶	
Stake and Ward Officers' (Union) Meetings Held	1,397	1,368	+2.12	+29	+2.12	5,485 ⁷	+1,969 ⁷	+35.90 ⁷	
Visits to Wards by Stake Officers	7,454	7,496	-.56	-42	-.56	85,273 ⁸	+1,186,130 ⁸	+1,390.98 ⁸	
Visits by Visiting Teachers	1,271,403	1,188,462	+6.98	+82,941	+6.98	6,803	+7,949	+116.85	
Families Helped	14,752	17,333	-14.89	-2,581	-14.89	21,985	+10,497	+47.75	
Days Spent With Sick	32,482	34,410	-5.60	-1,928	-5.60	88,140	+101,872	+115.58	
Special Visits to Sick and Homebound Bodies Prepared for Burial	190,012	218,314	-12.96	-28,302	-12.96	2,193	-1,000	-45.60	
Cash Disbursements	1,193	1,274	-6.36	+81	-6.36				
Charitable Purposes	\$430,710.71	\$405,319.06	+6.26	+\$25,391.65	+6.26	\$129,994.84	+\$300,715.87	+231.33	
All Other Purposes	80,893.49	95,187.12	-15.02	-14,293.63	-15.02	56,162.25	+24,731.24	+44.04	
	\$349,817.22	\$310,131.94	+12.80	+\$39,685.28	+12.80	\$ 73,832.59	+\$275,984.63	+373.80	

¹Increases designated by +; decreases by -.

²As shown by subscription records in the Magazine office.

³Not reported for 1916.

⁴Estimate based on records in Presiding Bishop's Office.

⁵Based on reports for 1922.

⁶Based on reports for 1926.

⁷Based on reports for 1917.

⁸Based on reports for 1918.

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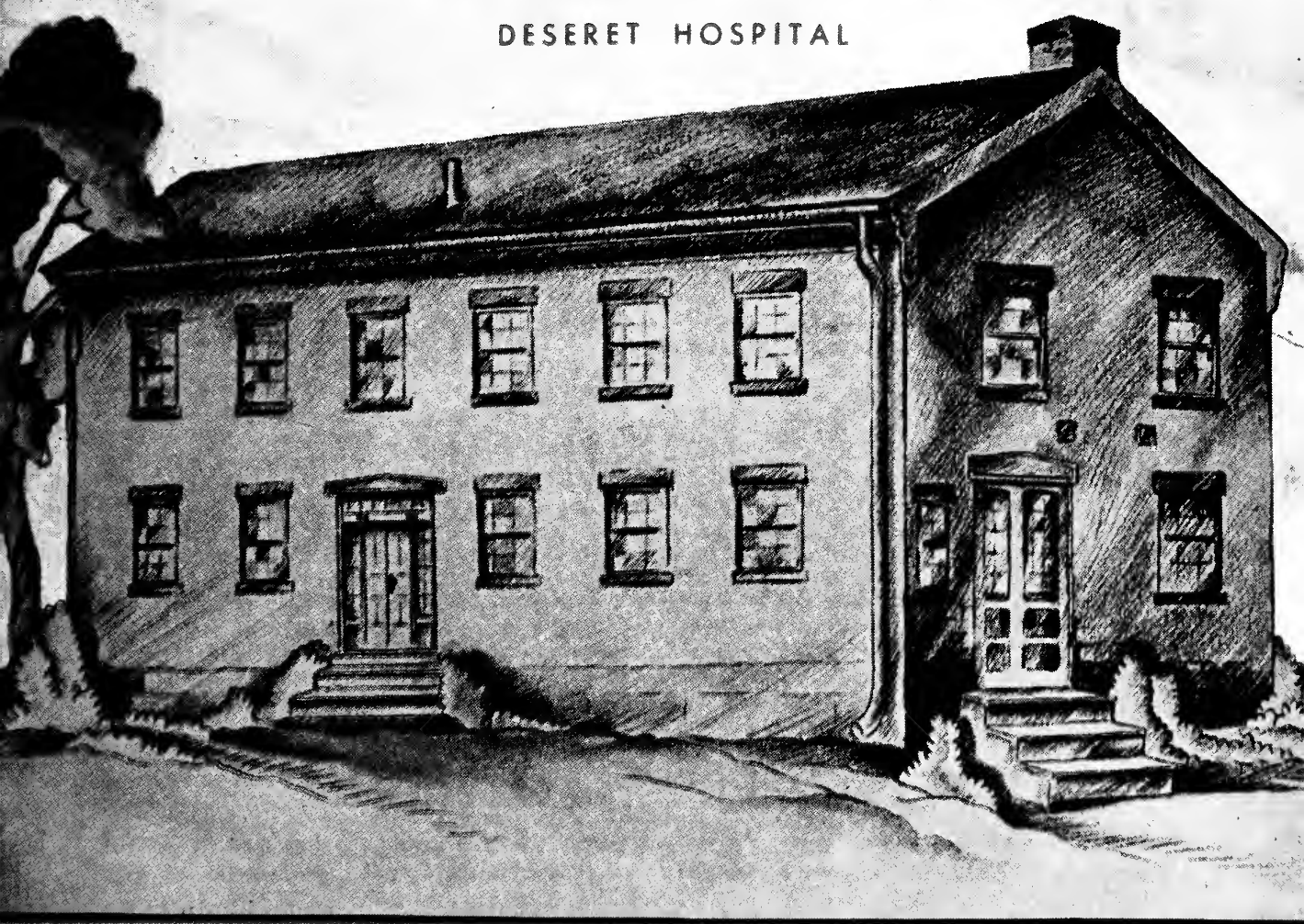
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The Relief Society Magazine

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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Sonnet Sequence

Harvest Of A Century

Anna Prince Redd

One hundred years of strength is in our hands;
One hundred years of blessings in our hearts.
The harvest that the century imparts
Is ours to glean; its spirit still commands
The best we have to give. Again we read
The Prophet's words of things that are to be,
We hear him say: "To you I turn the key;
Unitedly go succor those in need!"

A glorious path was then revealed.
We feel the magnitude of that bequest,
And take our way with courage born of song;
We, too, have kept the faith, our doings sealed
Within our bosoms. Love is manifest—
For are we not one hundred thousand strong!

The Kind, The Steady Light

Relief Society's future lies ahead,
Great its promise, greater still its need.
With all the world at war today, the seed
Of Christianity is all but dead.
Nations, beset, need faith and charity.
Granted that, the scourge of war would cease
And all the world be turned to ways of peace—
If man loved man without disparity.

When will Christ's love transcend the night,
The nations turn from lust and war and greed?
The road will often turn, the way be long;
More needed then the kind, the steady light.
This is our task—to show the world its need!
Rejoice, we are one hundred thousand strong!

THE COVER

In 1882, the women of Relief Society established a hospital known as the Deseret Hospital, which soon became a center of health activity in the state. The hospital was opened in a large two-story brick house owned by Archie Livingston, located on Fifth East a little below South Temple. The dedication services of the Deseret Hospital were held at this building, Monday, July 17, 1882, at eleven o'clock. Within two years the hospital was moved from its location on Fifth East to the Doremus Academy Building located on the corner of First North and Second West streets, where it continued to serve the people of Utah until 1890, when it was discontinued, the undertaking proving too great for the women of Relief Society. This hospital, however, helped to demonstrate the need for hospitals in Utah. The picture on the cover is the second home of the Deseret Hospital.

Cover arrangements are by Evan Jensen.

MAPLETON WARD GRANARY, FRANKLIN STAKE,
IDAHO

This granary is typical of those built throughout the Church by the women, aided by the brethren, in obedience to the request made by President Brigham Young to store grain against a time of need.





RELIEF

SOCIETY

Vol. 29, No. 6

MAGAZINE

JUNE 1942



Recreation In Pioneer Days

Preston Nibley

THE Pioneers of Utah were a serious-minded people, and their main activities were always devoted to the advancement of their chosen religion. Their great leader, President Brigham Young, constantly held before them the object of their gathering in the valleys of the mountains when he said, on frequent occasions, "Our sole object in coming here is to build up the Church and kingdom of God." At the October conference in 1869, he expressed himself in this manner, "The whole business that the Latter-day Saints have to look after is the building up of Zion on the earth; no matter whether they came here twenty-two years ago or are newcomers; whether they are just baptized or have been in the Church for years; your labor is to build up the kingdom of God."

With this serious purpose always held in view, President Young was nevertheless one of the first to realize that the Saints should, as occasion afforded, enjoy good, wholesome, supervised, and regulated rec-

reation. He thoroughly believed in the old adage that "all work and no play makes Jack a dull boy."

The chief sources of recreation of the Latter-day Saints after their arrival in the Valley were the theater, the dance, celebrations on the 4th and 24th of July, and trips to the mountains and the shores of Great Salt Lake. It is interesting to note that in all these amusements and forms of relaxation, the leaders of the Church mingled with the humblest members. They were, all together, like one large family.

The theater and plays had been given encouragement in Nauvoo in the days of the Prophet Joseph Smith. A convert named Thomas A. Lyne, who had been an actor of some prominence in Philadelphia, immigrated to Nauvoo, where, the history tells us, "he met the Prophet Joseph, was enchanted with him and soon was thoroughly ingratiated in the good graces of the Mormon people. During his stay in Nauvoo, Mr. Lyne played quite a number of classical plays, including 'William Tell,'

'Virginius,' 'Damon and Pythias,' 'The Iron Ghost' and 'Pizzaro.' In the latter play he had no less a personage than Brigham Young in the cast; he was selected to play the part of the Peruvian high priest and is said to have led the singing in the Temple scene where the Peruvians offer up sacrifice and sing the invocation for Rolla's victory. Brigham Young is said to have taken a genuine interest in the character of the high priest and to have played it with becoming dignity and solemnity." (Lindsay, *The Mormons and the Theatre*, page 6.)

In February 1846, the great exodus of the Latter-day Saints from their comfortable homes and surroundings in Nauvoo and adjoining settlements in Hancock County, was underway. By midsummer several thousand of the exiles had established themselves on the banks of the Missouri River at Council Bluffs. Then, in the fall, on the opposite bank, a winter settlement was built named Winter Quarters. Here, amidst desolate surroundings, inadequately clothed and housed, they spent a dreary winter; but their great leader, President Brigham Young, did not overlook the opportunity to provide recreation for them. I find the following item in the *Journal History* under date of January 23, 1847, at Winter Quarters:

"In the evening, President Young attended the council of Seventies and made arrangement for several dances and festivals in the new council room. President Young told the brethren and sisters he would show them how to go forth in the dance in an acceptable manner before the Lord. President Young then knelt down and prayed to God in behalf

of the meeting, imploring his blessings to rest upon those present and dedicating the meeting and house to the Lord. At the sound of the music, President Young led forth in the dance accompanied by Elders Heber C. Kimball, Wilford Woodruff, Joseph Young, Albert P. Rockwood, Henry Harriman, and others; the dance went off with much satisfaction."

In April 1847, the Pioneer group, under the leadership of President Brigham Young, began the historic journey westward, "to seek out a new location for the Saints, somewhere beyond the Rocky Mountains." In the latter part of July, as is well known, they arrived in the Salt Lake Valley, and President Young made his historic declaration, "This is the right place." The Pioneers remained in Salt Lake Valley about six weeks, and then about 100 of them began the return journey to Winter Quarters, where they intended to remain during the winter, and, as Brigham Young expressed it, "bring out our families in the spring."

It was while on this return journey in the fall of 1847 that the Pioneers met, in what is now western Wyoming, a large group of Saints, under the leadership of Parley P. Pratt and John Taylor, who were making the weary trip to Salt Lake Valley. The Saints were inexpressibly pleased to meet their leaders, and to be informed by them that a permanent place for settlement had been found. It was on this occasion that John Taylor proposed to the Saints that the Pioneers should be given a special dinner, and what became known later as "the feast in the wilderness" was prepared.

In his *Life of John Taylor*, page

192, Elder B. H. Roberts has given us an excellent account of this event:

"While the brethren were in council the clouds cleared away, and before the warm sunshine the snow soon disappeared. There was a nervous activity in the camp, mysterious movements among the sisters. Trunks that had been undisturbed on the journey were opened, their contents investigated, and certain articles hurriedly conveyed to a beautiful, natural lawn enclosed by a dense growth of bushes. Several improvised tables of uncommon length, covered with snow-white linen, and fast being burdened with glittering tableware, gave evidence that a surprise was in store for the weary Pioneers. Game and fish were prepared in abundance; fruits, jellies, and relishes reserved for special occasions were brought out, until truly it was a royal feast.

"Moreover, though the place selected for the spread was adjacent to the camp, it was successful as a surprise. The Pioneers knew nothing of what had taken place until they were led by Elder Taylor through a natural opening in the bushes fringing the enclosure, and the grand feast burst upon their astonished vision.

"One hundred and thirty sat down at the supper; and if for a moment rising emotions at this manifestation of love choked their utterance and threatened to blunt the edge of appetite, the danger soon passed under the genial influence of the sisters who waited upon the tables and pressed their guests to eat; in the end they paid a full and hearty compliment to the culinary skill of the sisters.

"Supper over and cleared away,

preparations were made for dancing; and soon was added to the sweet confusion of laughter and cheerful conversation the merry strains of the violin, and the strong, clear voice of the prompter directing the dancers through the mazes of quadrilles, Scotch-reels, French-fours, and other figures of harmless dances suitable to the guileless manners and the religious character of the participants. Dancing was interspersed with songs and recitations. 'We felt mutually edified and blessed,' writes Elder Taylor, 'we praised the Lord and blessed one another.' So closed a pleasant day, though the morning with its clouds and snow looked very unpromising.

"The morning following they separated, the Pioneers going toward the rising, the others toward the setting sun."

THE first Pioneer celebration in Salt Lake Valley took place on July 24, 1849, two years from the day on which President Young had first viewed the Valley from the mouth of Emigration Canyon. The years following the exodus from Nauvoo had been filled with trials and difficulties and, in many cases, with tragedies for the Latter-day Saints. There was the long journey across the plains, the near disaster of losing all their crops to the myriads of crickets that swarmed over their fields in the summer of 1848, and then the hard and bitter winter of 1848 and 1849. But the spring and summer of 1849 were favorable; there was promise of an abundant harvest, and President Young determined that the Saints should enjoy a day of feasting and celebration. In the account which has come down to us

of the activities of the day, it is apparent that the Saints were as methodical in planning their recreation as they were in planning their work.

At daylight the inhabitants of the Valley were awakened by the firing of "nine rounds of artillery, accompanied by martial music. The brass and martial bands were then carried in two carriages through the city, playing alternately and returning to the bowery (on the Temple Block) by seven o'clock. At half-past seven a large national flag, measuring sixty-five feet in length was unfurled from the top of the Liberty Pole, which is 104 feet high, and was saluted by the firing of six guns, the ringing of the Nauvoo bell, and spirit-stirring airs from the band.

"At 8 o'clock the multitude was called together by the firing of six guns and by music, the bishops of the several wards arranging themselves in the sides of the aisle, with the banners of their wards unfurled, each bearing some appropriate inscription.

"At quarter past 8 the presidency of the stake, the twelve, and the bands went to prepare the escort in the following order, at President Young's house, under the direction of Lorenzo Snow, Jedediah M. Grant, and Franklin D. Richards:

1. Horace S. Eldredge, marshal, on horseback, in military uniform.
2. Brass band.
3. Martial band.
4. Twelve bishops, bearing the banners of their wards.
5. Twenty-four young men, dressed in white, with white scarfs on their right shoulders and coronets on their heads, each carrying in their right hands the Declaration of Independence and Constitution of the United States, and swords sheathed in their left hands, one of them

carrying a beautiful banner, inscribed on it, "The Zion of the Lord."

6. Twenty-four young ladies, dressed in white, with white scarfs on their right shoulders and a wreath of white roses on their heads, each carrying the Bible and Book of Mormon, and one bearing the neat banner, "Hail to our Chieftan."

7. Twenty-four Silver Greys, led by Isaac Morley, patriarch, each having a staff, painted red on the upper part, and a branch of white ribbon fastened at the top, one of them carrying the flag with the stars and stripes, and the inscription, "Liberty and Truth."

This imposing group then escorted the First Presidency from President Young's home to the Bowery.

"The procession started from the house at 9 o'clock. The young men and young ladies sang a hymn through the street—the cannons kept up one continual roar—the musketry rolled—the Nauvoo bell pealed forth its silvery notes, and the air was filled by the sweet strains of the brass band playing a slow march.

"On arriving at the Bowery the escort was received with loud shouts of 'Hosannah to God and the Lamb,' which made the air reverberate. While Presidents Young, Kimball, and Richards, John Smith, Newel K. Whitney and Thomas Bullock were proceeding down the aisle, loud cheers were given, and 'Hail to the Governor of Deseret.' On being seated by the committee on the stand, the escort passed round the assembly singing a hymn of praise, when they also marched down the aisle, and were seated in double rows on each side. The vast multitude was then called to order by Mr. J. M. Grant, and when they were seated, Mr. Erastus Snow offered a prayer of thanksgiving to our Heavenly Father."

I regret that I do not have space

to describe the great meeting that was then held, and to quote from the inspiring sermons of the leaders, but all that will have to be reserved for a later time. The meeting continued for more than two hours; then came the time of intermission.

"The hour of intermission having arrived, Mr. Grant requested the escort to form in procession and the bishops of each ward to collect the inhabitants of their respective wards together, and march with them to the dinner tables, when several thousands of the Saints dined sumptuously on the fruits of the earth, produced by their own hands, who invited several hundreds of emigrants, even all who were in the Valley; and a company who came in during the dinner were stopped, dismounted, placed at one of the tables, and were astonished by the warmth of their reception; two or three score Indians also partook of the repast; indeed, such a feast of the body, coupled with a feast of the soul, has not been experienced on this continent for a length of time.

"At a quarter past 3 p. m., the band and bishops with their banners, the young men and young ladies and the Silver Greys, were formed into the line of escort, and again promenaded round the vast assemblage, singing the songs of Zion, while the Nauvoo bell continued pealing, musketry rolling, and the cannon roaring. President Young declared he had never seen such a dinner in his life. Mr. Rich said that it was a most marvelous thing that everybody was satisfied; and many of the gray-headed veterans from different countries in the Old World united in declaring they had often sat down to the festive board in the United States, England, Scotland, France, Germany, Norway, and Denmark, but had never enjoyed such a day as this. Not an oath was uttered—not a man intoxicated—not a jar or disturbance occurred to mar the union, peace, and harmony of the day."

Such was the manner in which the early Pioneers of Utah enjoyed their recreation.



"THE bow that's always bent will quickly break;
But if unstrung will serve you at your need.
So let the mind some relaxation take
To come back to its task with fresher heed."

—Selected

"Straining breaks the bow, and relaxation relieves the mind."—Selected



Preserve The Child's Family Life In Wartime

Hazel M. Peterson

Assistant Professor of Social Work, University of Utah

MOBILIZATION of every available resource to preserve and strengthen home life occupies today a position of major importance to all persons who are interested in the welfare of children. The preservation of the child's own home as the basis of the democratic way of life and as the right and natural setting for every child has been for many years the basic principle of all social welfare workers. Gradually through the years, these workers have assisted in developing public and private services designed to strengthen family ties. Mother's Aid, later to be expanded into the Aid-To-Dependent-Children's program, homemaking service for the motherless family, more adequate public assistance programs, day nurseries and day nursery schools, and child guidance clinics are such services which have been developed to support and supplement the home.

Believing that "home life is the highest and finest product of civilization," and "the great moulding force of character,"¹ then the preservation of the home should be one of the major objectives of the present world struggle. Yet the very

nature of this war seems to be sweeping aside all that has been done through the years to strengthen and preserve family life. For this is a war of movement, not only on the battle front, but on the production front as well. Everywhere America is on the move—hundreds of thousands of men into active war duty; wives, sweethearts, mothers to army and navy stations to spend those last few days with their men before they are called abroad; hundreds of families to war production zones, seeking employment; and hundreds of women from homes to the factories. With the acceleration of war production and the ever-increasing number of men being called into active service, more and more women will leave the home to take their battle stations in work service of every kind. In chemical laboratories, in the munitions plants, in the tool shops women have donned coveralls, buckled on masks, and picked up the jobs their men predecessors have left.

With women taking the places of men in civilian jobs and meeting the labor emergency in war industry, what is happening to family life? Specifically, are children of working mothers being given adequate care? Are their homes being maintained intact? Reports from juvenile judges everywhere indicate that the incidence of delinquency is increasing. There is more petty stealing, more children are running away from

¹Principles of Child Welfare, set forth at the first White House Conference on Child Welfare, called by President Roosevelt in 1909. (*Senate Document*, Vol. 13.) This principle has been reaffirmed in the three succeeding White House Conferences of 1919, 1930, and 1940.

home, more sex delinquency, more requests for services to unmarried mothers. Stories of shocking neglect of children of mothers at work are daily coming to the attention of children's agencies. These are some of the inevitable consequences of disruption of family life and would indicate that many children are being deprived of adequate care.

WITH both parents working out of the home, meals are often haphazard, parents are too tired to give their children proper physical care; and habit training, so essential to wholesome personality development, is grossly neglected. Out-of-school hours are completely unsupervised, and many children are locked out of the home until the parents return from work. Other children, particularly those of pre-school age, are locked in the home with no older person to care for their needs, even when the parents are working the night shift. In one of our Utah communities, parents are leaving their children on the doorsteps of the school building as early as seven o'clock in the morning and not calling for them until six o'clock at night. In some instances these children have had no breakfast, nor have they been washed and dressed for school. One teacher reported that sick children were sent to school with notes not to send them home as there was no one at home to care for them. One parent could not understand why her ten-year-old son should rebel against having three younger brothers and sisters left in his care while his parents worked. The parents were amazed to learn that the emotional hazards were as great to him as was the physical bur-

den. Certainly no child of this age should be required to assume a load of such adult proportion. The daily papers periodically carry stories of tragedy to children who have been left for many hours without adult care. Nearly every day complaints are being filed with probation officers of our juvenile courts, by neighbors of families in which the mother is working, charging neglect of children. Investigation of these complaints shows that the working parents have made no arrangements for the care of their children of pre-school age, trusting the neighbors to look after them.

Day nurseries and child-placing agencies, the country over, are reporting a marked increase in the number of applications for child care, particularly from working mothers whose husbands, for various reasons, are away from home. Many of these applications are for twenty-four hour a day care for very young children. Group care and day care in foster homes are very difficult for children, as they require the child to adjust to two sets of living conditions every day. But, difficult as these conditions are, they are not nearly so threatening to the child's emotional development as is foster home placement. This type of care means that children are placed in boarding homes which, in all probability, indicates a broken home.

In every community where great numbers of requests are being made for this kind of care, careful examination should be made into the reason for these requests. If employment practices are at fault and women with small children are being enticed into industry, employers should be encouraged to exhaust all

other sources of labor supply before recruiting workers from mothers of families. If there is no other source of supply it may be that war production plants can cooperate with community welfare agencies to see that these mothers are given only day shifts so they can spend their evenings with their children.

AN excellent recommendation, which has come to us from the United States Children's Bureau, on this problem is to establish a family counseling service in every community where there are large industrial plants.² The particular form this service should take in any community should be determined after careful study of the best means of making it available to parents. It may be set up as a part of the local child care agency or, lacking this, in the office of the county department of public welfare.

All mothers who are planning to enter employment should be encouraged to use this service in order to help them think through their plans so that the best welfare of the entire family may be served. Many mothers who have no desire to work, but feel pressed to do so, may be helped to remain at home. Others who cannot arrive at this decision can be assisted to make such plans that will insure adequate care for the children; and beyond this, will make it possible for mothers to have some association with their families every day.

To place children for twenty-four hour a day care is to deprive them of the love and affection of their par-

ents, which is rightfully theirs. There are certain intangible qualities in the child's own home for which there are no substitutes. His family ties should only be broken after an exhaustive study indicates that to maintain them will prove too destructive to him. As noted above, he is entitled to live with his own family; it is his right and natural setting. If war is being waged to preserve democratic civilization, then to undermine and destroy family life which is basic to this civilization, in order to produce the weapons of war, is to destroy the very goals for which we are fighting. At such a cost should mothers leave their children, particularly mothers of small children, to become wage earners?

It is true that many mothers do not seek employment unless there is a pressing economic need. It is equally true that many do so because they feel a deep need to serve their country. Others are lured by the high prevailing wages in industry which will provide the luxuries the reduced family budget, during the depression years, could not allow. Still others are lured by the prospect of a career in a hitherto closed field. It would neither be democratic nor wise to set up barriers to prohibit any mother from exercising her right to work in Government war work. If she is banned from working there, she will seek the lesser paid positions of clerks, waitresses, taxi drivers, as the persons in these positions leave for better paid jobs in plants making war materials. Mothers themselves must, in the last analysis, determine whether they will enter employment and leave their children to the care of others, or whether they will re-

²Lundberg, Emma O., "A Community Program of Day Care for Children of Mothers Employed in Defense Areas." *U. S. Children's Bureau Bulletin*, 1942.

main at home and care for them. Whatever a mother chooses to do, every community has a responsibility to see that the welfare of all children is safeguarded.

IF the mother is the sole support of her family and would prefer to care for her children than to seek employment, community resources should be available to provide her family with adequate assistance of every type. To assist a family of children to develop into fine adult citizens of integrity is a full-time job and worthy of an adequate income to any mother who is employed in this undertaking. Full provisions should be made by the Federal Government to see that the economic needs as well as adequate medical care are provided for wives and children of fighting men and men injured and killed in war service. For mothers of children whose fathers are dead or have deserted or who are incapacitated, adequate assistance should be available from state and local departments of public welfare. A mother cannot be expected to remain at home to care for her children if the assistance granted is so meagre that it does not provide the basic essentials of living, when she can earn an adequate living in war production and at the same time

satisfy her desire to be of service to her country. Mothers who seek employment because of a patriotic motive must be helped to realize that one of the best services they can render to the nation is to provide for their children the security of a happy home life which is so essential to integrated personality development. Moreover, knowing that their children are safe at home will contribute to the morale of the absent fathers, thus enabling them to do a better job, whether they are on the battle field or in the factory. Whatever the motive that prompts a mother to work, her first duty is to her home and children. As President Roosevelt has said, "All Americans want this country to be a place where children can live in safety and grow in understanding of the part that they are going to play in the future of our American nation.

"If anywhere in the country any child lacks opportunity for home life, for health protection, for education, for morale or spiritual development, the strength of the nation and its ability to cherish and advance the principles of democracy are thereby weakened."³

³Quoted by Katharine Lenroot: "A Message From the Chief of the Children's Bureau." *The Child*, January 1942.

"EACH person is what he is largely because of the influences spread around him by his parents and others in the plastic first years. It is well to know how vitally determinative is the handling of the baby's mind, including its emotional content, during the early months of his life when he is helpless."—from *Mothercraft*.

Children In Wartime

Rulon W. Clark

Judge, Juvenile Court, Salt Lake City, Utah

OUR position in the war becomes more of a reality as our sons, our brothers, and our fathers are taken away into this great conflict. The grimness of it comes as we hear of the death of those of our loved ones who give their lives for the great cause of democracy.

Sorrow, sacrifice, and heartaches will come into the lives of many of us. The full significance of it all may not be felt by the children of this generation, but its mark will be indelibly impressed upon their lives. They are the ones who in the next decade will have to carry the burdens of society. What they will become and how well they will be able to assume these responsibilities will depend in a large measure upon the care and training they receive in childhood.

A united effort must be made to protect our young people and surround them with the influences that will encourage and foster the development of strong characters, that they may become useful citizens. We must continue to study and plan to improve our educational, health, and welfare services so that our children may have the opportunity to develop into the kind of citizens we must have to maintain this democracy.

The keynote to our social trends was sounded by President Roosevelt in his address to the White House Conference when he said: "If anywhere in the country any child lacks opportunity for home life, for health protection, for education, for moral or spiritual development, the

strength of the Nation and its ability to cherish and advance the principles of democracy are thereby weakened."

The leaders of our state administration are trying to direct the resources of our state to the welfare of youth as well as to the winning of the war. Our community leaders in social welfare are trying to coordinate the activities of groups into a well-rounded program for the good of all concerned. The Church leaders are doing all in their power to direct the lives of Church members into clean living and right thinking.

The nation, the state, the Church, the schools, and the community must continue their untiring efforts, but we must not lose sight of the fact that the home is the cradle of our civilization. Therein is the foundation of life's structure laid, and upon the parents rests the greatest responsibility for the future generation.

THE great national emergency now in existence is disrupting many of our homes. Fathers and sons are taken into service or leave home to enter defense projects. Daughters are going into employment and in many cases mothers of young children are entering into some form of employment. This disruption of the home life is one of the most devastating influences caused by the war. It is bad enough to lose the father, brother, or even the sister out of the home, but when the mother leaves, home ceases to be a home. It has been rightfully said by one of our

leading social thinkers, "Let us keep mothers with young children in their homes, if possible."

It was said by Paul in his epistle to the Romans: "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, how beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!" If this is true of the Gospel, is it not also true of the teachings and training so vital in the early years of life which can be found only in the home?

Children must be taught to properly care for themselves under the varying situations of life. They must be taught to observe the proper laws of health rather than to satisfy the physical appetites to indulgence. If they are not taught to respect the property rights of others while in youth, they can hardly be expected to respect them when they get older. And if they have not learned to respect the rights of others, they come in conflict with the law and have to appear before the courts of the state. The mother is the person best suited to give this training early in the life of the child, and the home is the best place to receive these important lessons. If the mothers are out of the home working, or are away for other reasons, it is very probable that the training will be neglected.

It is true that there is a real temptation before us at present with jobs and money in apparent plenty. Many of us feel the urge and perhaps the need of working while money is available. But it is a short-

sighted program when children are neglected. It is better to continue making sacrifices and give the children the proper start in life. Our children are entitled to the best we can give them, and we as parents are obligated to create and maintain the best home situations possible.

A short time ago, it became necessary for the Court to place both the father and mother of two adolescent children in jail for improper conduct. Both parents had been drinking and were intoxicated in the presence of the children. The mother had numerous men in the apartment and had engaged in drinking parties with them. Conditions of neglect and disgrace of this kind make adjustment in school and society very difficult for the children.

Even more recently a mother sat in Court with her fifteen-year-old son and asked the Court to sanction her telling a lie to a public official to gain what she thought was a personal favor. She said that she felt it was all right to tell lies to gain advantage. With examples of this kind set before the child, what attitude toward honest and fair dealing can be established in the mind of the child. Every child is entitled to examples of honesty and decency on the part of its parents. The child has enough trouble making his adjustment in society when parents do the best they can to set proper examples and try to teach him correct principles.

THE war conditions have created feelings of uncertainty and insecurity in the minds of most of the people. Some of the breadwinners have had to give up their jobs to enter

the service of our country. Some have given up their jobs voluntarily to enter the defense program where better wages prevail. Some who in the past have been unable to get steady employment have been placed in jobs where they earn more money than they have ever earned. These conditions effect people differently. Some who have had to curtail their spending have felt to complain and find fault, and some have become resentful. Others who have had more available money are spending it unwisely, are acquiring extravagant habits of living and are going into debt. These conditions are now and will continue to be a disturbing influence in the minds of children.

Now, more than ever before, the great responsibility of helping children keep their balance emotionally rests upon us as leaders and as parents. Children should not be left in conditions of insecurity, uncertainty, and fear. Where adverse and unusual conditions come into the household, the adults should help in the adjustments so that no great damage will result to the children. Fears, especially, should be avoided and kept out of the minds of children. Unless those fears are intelligently handled in the child's thinking, they may have a very lasting and damaging effect.

Children, as a rule, are willing to make sacrifices in times of need if they are acquainted with the true situation. They should be taught that we are now in a national emergency and that the efforts of all of us are necessary to come out victoriously and preserve the liberties we so deeply cherish. If they catch this spirit from their elders they too will forego many of the pleasures they have en-

joyed. They like to feel that they are an important part of a great cause. They catch the spirit of the adults; and if there is adverse criticism or fault finding, they too assume the same attitudes. On the other hand, if the spirit of loyalty and cooperation is manifest in the home, the children acquire these attitudes.

IN this present condition of emotional unrest, there is one condition that is being forcefully brought to our attention and needs careful consideration. There seems to be a tendency for young people, especially, to assume a careless attitude toward their moral conduct. There is a "letting down of the bars" so to speak. They become a little more venturesome and a little less careful of what they do and say. They may become a little less strict in what they do, assuming the attitude as expressed by some, "Oh, well, what does it matter anyway. We don't know where we are going to be or what we may have to do in the future." Such an attitude may lead many of our young people into serious trouble. Let me illustrate by the following example:

A seventeen-year-old girl of good looks, trim figure, and of a good family requested of her parents that she be permitted to go to a public dance. She said she was old enough to take care of herself and there was no danger of her doing anything that was wrong. At the dance she met a young man who was good looking and courteous and with whom she enjoyed talking and dancing. He requested the pleasure of taking the girl home and satisfied every rule of decorum that could be desired. At

the conclusion of the visit he made a future date and again was very considerate of the girl. He won her confidence, became somewhat intimate, and began taking some liberties; but at her request, he desisted and acted the perfect gentleman. On the next occasion out they went to a beer parlor and had a glass of beer, and then they and another couple went to the young man's apartment. They visited for a while, and then the visiting couple left. There was some "wooing," and when the young man started to get "fresh" he was told to stop, which he immediately did. The girl thought she was well able to handle the situation and felt no sense of danger in going to her friend's apartment. On the next occasion, however, when they were left alone in the apartment he did not stop when she told him "he must not do that." She found herself in a condition where she was completely overcome. She did not dare to scream for fear the police would be called and a scandal would result. She tried to fight her way out, but was not strong enough. When she came out, she was a badly damaged girl both physically and morally.

It is true that we must have confidence in our young people and permit them to go out to parties and socials and to meet and associate with others of the opposite sex. But in doing so, there should be great care in the selection of companions and the places where the associations take place. The girl referred to above said that she did not dream that any man could be such a beast. Because she was innocent and trusting herself, she had assumed that all others would be the same. She said she had meant nothing in her "woo-

ing" a little, and thought nothing serious would come out of it. Many of our young people have the same attitude, and therefore great care should be taken to instruct and help our youth select proper companionship. The transient or the unknown person seems to have a strange allure-ment for youth. Probably it is because they feel free to say and do things in their presence that they would not do with the local person. Mothers might well help their children to see the advantages and safety of association with good substantial persons and families that are established in the community.

There are many strangers within our midst due to the service training, the defense program, and the employment now available. I do not suggest that we shun them or stay away from them, but I do feel that our young people should be helped in their thinking and in their association with them. We might well prevent many unhappy conditions by exercising proper precaution before damage is done. Let me offer again the suggestion that our Church and our schools furnish the best opportunity for the development of social contacts and recreational programs. They may not carry quite the thrill of the unknown contacts, but they supply that stability and security that are so important in the lives of our young people.

I hope that our leaders and parents will sense fully the responsibility that is ours in directing the lives of our young people. We need not hesitate or apologize in the teaching of those fundamental truths of the Gospel which our fathers gave so much to secure for us. In them we can find security and peace.

In Retrospect

CHAPTER VI

RELIEF SOCIETY EDUCATIONAL WORK

President Amy Brown Lyman

MY seventeen-year service in secretarial work on the General Board of Relief Society—two years as assistant secretary (1911-1913) and fifteen years as general secretary (1913-1928)—proved to be a rare and many-sided opportunity for me, and one of the pleasantest experiences of my life. Ten years I served under the presidency of Emmeline B. Wells (1911-1921), already referred to in the preceding chapter, and seven years under that of Clarissa S. Williams (1921-1928). I traveled with these two leaders extensively, carried on official correspondence for them, attended to their many personal and official engagements, and, under their direction, to the numerous details connected with the office and with the Society in general. The daily, intimate, personal contact with them was a constant joy and inspiration. They were pleasant and congenial, and very appreciative of every effort made in their behalf and in behalf of the organization. The close association I had with their devoted counselors and with the splendid and able women who made up the Board was also a source of pleasure and satisfaction.

Another privilege a general secretary has, and which helps to compensate for long hours of work in connection with business details, correspondence, reports, figures, statistics, and other routine work, is the broad contact such a position affords

with the faithful Relief Society stake presidents and their aids, and with officials and workers of other organizations and agencies working in the same field. An outstanding feature of Relief Society work from the beginning has been the comradeship and love that exists among the members of the organization.

Clarissa Smith Williams, the sixth general president, had a unique and unusual background in Relief Society work, which was a great asset to her and to the organization. She had served nine years as general treasurer and eleven years as first counselor in the general presidency; and before becoming a member of the General Board she had, since her girlhood days, held practically every Relief Society office in the ward and in the stake. Born, brought up, and educated in Salt Lake City, she was the first native Utahn and westerner to hold the position of general president, the other presidents all being converts to the Church and easterners by birth. She was the daughter of George A. Smith, who was a cousin of the Prophet, Church Historian, counselor to President Brigham Young, and one of the original Pioneers of Utah. Her mother was Susan West Smith. From her famous father she inherited her good judgment and wisdom, her progressive spirit and broad sympathies, as well as many other fine qualities of leadership. Her practicability and

thrift she inherited from her modest, industrious mother.

Sister Williams was intelligent, well read, and had traveled extensively. She was a large, fine-looking, dignified, motherly woman—cultured, kindly, gentle, and lovable. Outstanding traits of all of the Smiths are their great sympathy and their tenderness of heart. Many people have experienced the love and kindness of her brother, President John Henry Smith, and her cousin, President Joseph F. Smith, who were both great-hearted men and as tender and affectionate as women, as are also many of their descendants. These qualities were a part of her makeup. She was beloved by her Board, with whom she loved to share her honors, and by every member of the office staff, especially because of her appreciation of their gifts and qualifications and because of her consideration for them and their work. She was generous and fair, and the soul of honor in dealing with all of her co-workers. As a public speaker she was interesting and convincing. She was also entertaining and dramatic.

Probably her greatest contribution to Relief Society work was her knowledge of its every detail. She was familiar with all the problems—she knew the questions and many of the answers. She was a thorough business woman and an able executive. It was largely through her efforts that the business affairs of the organization were put on a sound foundation. She was forward looking and progressive, which helped materially in the advancement of the work. It was her desire that all that the organization

had gained and developed be preserved, but that it should grow and progress and be able to meet effectively the new problems and situations in the changing world of the day. She felt that the Relief Society women should look to the future as well as to the past. She constantly advocated more complete plans and better methods in family welfare work, and was quick to recognize any improved method of helping people out of trouble. She was deeply interested in maternity and child-welfare work, and it was largely through her efforts that the interest on the wheat fund was set aside for this purpose. She was also responsible for the establishment of memorials in honor of past presidents.

Sister Williams was the mother of eleven children—eight daughters and three sons. Their family life was ideal. Theirs was a hospitable and beautiful home, and Sister Williams was an ideal hostess.

DURING my years as secretary, I had the opportunity also of taking part in the many interesting developments and expansions of the work which were undertaken by the Board, some of which will be mentioned in this and the succeeding chapter. With new and adequate headquarters and increased revenue (the membership dues having been raised in 1913 from ten cents to twenty-five cents), the General Board was now better able to strengthen the splendid work already established in the fields of education and welfare and to branch out into new allied fields; and with modern office equipment and additional clerical and other help, it was able



REPRODUCTION OF BRONZE MEDAL

Presented to Relief Society in 1915 by officials of Pan-Pacific Exposition, San Francisco, California

to extend and enlarge its service to the stakes and wards.

In 1912, a temple and burial clothes department was established. The Woman's Cooperative Mercantile Institution which had been located, respectively, in the Constitution Building across from Z. C. M. I. (1887), at 123 East First South Street (1890), and at 47 South West Temple Street (1912), had carried a limited supply of such clothing for sale locally, but was desirous of discontinuing the service and appealed to the General Board to take it over. The important project of supplying temple and burial clothing was developed under the able direction of Counselor Julina L. Smith, and it has proved to be a blessing to the people of the whole Church.

In 1913, a Relief Society Home was established for the temporary lodging of women and girls seeking work in the city, in connection with which there was an employment bureau. After seven years, and when

the Bechive Home for Girls was opened (1920) by the Y. W. M. I. A., the Relief Society Home, which had met a temporary need, closed its doors. During this same year the Relief Society was benefited by the action of the First Presidency in appointing a correlation committee whose duty it was to correlate the work of the various auxiliary organizations, to regulate study programs, eliminate duplication, and arrange for stake conventions for the five auxiliary organizations.

In 1914, a Relief Society choir was organized for the purpose of furnishing music for Relief Society general conferences. The same year (1914) a uniform course of study was adopted, and weekly meetings instituted throughout the organization. The new study course superseded the commendable miscellaneous educational outlines and lectures which each stake had provided for its own use. It was prepared by the General Board and published the

first year in a monthly bulletin which was sent out free of charge.

In the interest of further uniformity and with the view of increasing the value of the organization to its members, weekly meetings were recommended, and the educational work was arranged and prepared for four meetings a month covering a ten-month period, the two summer months being left open except for a monthly work-and-business meeting. Previous to this, it had been customary in some localities to hold semimonthly meetings only. The next year (1915), Tuesday was designated as Relief Society meeting day, and ward and branch organizations were advised to meet regularly on this day.

The most important subject in the new course of study was genealogy, with testimony following this lesson. In connection with this study, special conventions and institutes were held, and temple excursions featured. The enthusiasm and interest created among Relief Society women spread rapidly, and the interest of the whole Church membership was greatly stimulated in this important work which the Society had so successfully promoted and which was featured in the organization for six years—until 1920—when the Genealogical Society assumed full responsibility for the teaching of genealogy and the supervision of temple excursions. Mrs. Susa Young Gates, who was a member of the Woman's Committee of the Genealogical Society and a member of the General Board, was the prime mover in this splendid piece of cooperative work, and she later (1918), in connection with the work, prepared for publication *Surname Book and Ra-*

cial History, which was published by the Board and widely distributed.

In the summer of 1915, the genealogical department of Relief Society assisted the Genealogical Society of Utah in conducting an excursion to the International Genealogical Congress held in connection with the Pan Pacific Exposition at San Francisco. A special train carried 265 Latter-day Saint delegates. The First Presidency of the Church and other Church authorities and genealogical workers were a part of the delegation, taking a train just ahead of the party. The Relief Society delegation was headed by President Emmeline B. Wells, then in her eighty-ninth year. The Utah genealogists on Utah Genealogical day created a great deal of interest when they gave a demonstration of class instruction in genealogy. "Pioneer Reminiscences," an address by President Joseph F. Smith, was the outstanding feature of this program. At the close of the convention, the Utah Genealogical Society and the Relief Society were both presented with bronze medals by the Fair officials.

Further interest in genealogy and temple work culminated in a penny temple fund of \$12,072.33 which was presented to the Church in 1916 by the Relief Society women, who had raised this fund as a gesture in the interest of temple building. A memorial temple grant was later established, the interest of which is used annually for temple work for women.

Other interesting divisions of this first course of study were: Home Ethics and Gardening; Literature, Art, and Architecture; and Handwork. The course in Gardening,

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## REPRODUCTION OF BOTH SIDES OF HANDBILL ADVERTISING FIRST VOLUME OF RELIEF SOCIETY MAGAZINE

which was under the direction of Jeannette A. Hyde, developed into a movement for adequate home kitchen gardens; and later, during World War I and the depression which followed, the movement extended into a huge food production and conservation program, including the production of fruit and vegetables, the preserving of the same, and the raising of wheat and potatoes. A carload of pressure cookers was purchased and distributed by the Relief Society to facilitate the work.

The course in Art and Architecture, sponsored and prepared by Alice Merrill Horne, stimulated interest in these fields and resulted in visits by Relief Society women to interesting buildings and to art galleries and art exhibits. In connection with the course, a book was written and published by Mrs.

Horne, entitled *Devotees and Their Shrines*.

The course in Literature, presented at the same meeting as the course on Art and Architecture, was arranged by Elizabeth S. Wilcox and myself. This was the beginning of the excellent literature department which has grown and developed and has proved to be a great cultural aid to the women of the organization.

With four weekly meetings a month, one whole session was set aside for sewing or other handwork, which has always been featured in the organization, and for the transacting of business.

IN connection with the educational work, the Relief Society joined the other Church auxiliary organizations (in 1917) in introducing and developing courses in teacher

training, the object being to improve class teaching in the organizations by giving every person who was called to be a teacher an opportunity to understand and apply the fundamental principles of teaching. Teaching helps have continued through the years, and have greatly enhanced the courses of study.

Opportunity for stimulating and strengthening the work was provided when it was urged that regular monthly stake board and union meetings be held. Department meetings held simultaneously at the general Relief Society conferences in later years have accelerated interest in good class teaching. These department meetings were recommended by Counselor Jennie B. Knight as early as 1928, and credit is due her for the introduction of this innovation at these conferences.

The uniform lesson work has continued for twenty-eight years. At the outset it was understood that the educational work was to be permeated with the spirit of the Gospel, and this has continued to be one of the aims in all the work which has followed. The educational work has maintained four departments—Theology and Testimony, Handwork, Literature, and a department which has included a study of Home Economics, Social Science and related subjects, the latter including many phases of human relationships and welfare activities with special reference to home and family life. The educational work has been a great boon to the members of the organization, giving them almost unlimited opportunity for intellectual and spiritual development.

In the fall of 1913, when it was decided to prepare and send out to

the stakes a uniform course of study, free of charge, the question arose as to how to finance the project, as there were no funds available in the treasury. The proposed plan was to use a prospectus in the form of a guide containing the announcement and a set of bare outlines, to be followed by a monthly bulletin of sixteen pages in which the lessons would be developed. Each issue was to consist of 12,000 copies to be distributed through the stake boards. It was estimated that the cost would be approximately \$175 per issue. Susa Y. Gates was designated as editor, to procure, arrange, and edit the lesson outlines and a few additional features, and Jeanette A. Hyde and I were appointed as business managers to raise the necessary funds to publish and mail the periodical. We decided that the best means of financing the publication would be to obtain advertisements to be placed in it. We therefore set out to carry out this plan. We were very inexperienced, and when some of the business houses which we approached doubted that the project could succeed, we began to wonder about it ourselves. We persisted in our efforts, nevertheless, and were rewarded with success. It was necessary, however, for all the work in connection with this periodical to be done without expense; and with the help of our children we wrapped and mailed the *Bulletin* each month during the year.

While the stakes had prepared their own educational work in a splendid and satisfactory manner and had succeeded well, they welcomed the new plan and hoped that in some way arrangements could be made for it to become permanent.

**T**HE *Woman's Exponent*, owned and published by Emmeline B. Wells, which had generously served as a medium for the Relief Society for forty-two years, ceased publication early in 1914, and the *Bulletin*, which had been temporary, was expanded in 1915 and became *The Relief Society Magazine*—a publication

Board and stake presidents, the matter was thoroughly discussed. The stake presidents, as well as the General Board, were very anxious that the price remain at \$1, and with their usual loyalty and resourcefulness they helped to work out a new arrangement whereby subscription agents' fees of ten percent would be



#### WATKIN'S GLEN NEAR CORNELL CAMPUS

Left to right: Amy Brown Lyman, Emma A. Empey, Edith Smith (Patrick), Emily Smith (Walker), Jeannette A. Hyde

at that time of forty-four pages, the first number of which appeared January 1915. Definite space was devoted to lesson work.

Just as the *Magazine* was well on its way to independence, the increased price of paper and other materials, due to World War I and the depression which followed, caused a deficit, and it seemed imperative that the subscription price would have to be advanced, a step which had been taken by most magazines throughout the country. At a conference meeting of the General

eliminated and their work taken over by stake and ward presidents. The tentative plan also contemplated a concerted effort to increase the subscriptions to a number equaling three-fourths of the Relief Society membership. Through the sustained help of stake and ward presidents and other volunteer workers, and through careful economy in the office, the subscription price of the *Magazine* has continued at the original figure of \$1, although the *Magazine* has since been increased to seventy-six pages per issue, and although

we now face increasing costs incident to the present world war.

Since for twenty-eight years I have been associated with the business department of the *Magazine*, and for parts of two years have served as editor, I have loved and been interested in the publication; it is as a dearly-beloved child to me.

In 1914 and 1915, the General Board recommended that the wives of mission presidents throughout the Church be officially appointed and set apart as Relief Society mission presidents, to supervise the work already organized in the missions, to effect new branch organizations, and to insure closer cooperation between the missions and the General Board. Dr. Romania B. Penrose, a member of the Board who had recently returned from a four-year mission in Europe where her husband, President Charles W. Penrose, had presided over the European Mission, urged this action. She felt that placing this responsibility definitely on these sisters would insure increased growth in the work. While in a few of the missions this step had already been taken, it was not the universal practice, and in most of the missions the wife of the president limited her Relief Society activity to the branch in which the headquarters were located. It was soon found that with these appointments the work began to grow and increase in the missions, and regular and complete reports were available to the Board.

In 1915 a circular of instructions in pamphlet form was issued by the General Board, which included a brief history of the organization and instructions for officers and other workers. One thousand copies of

the circular were distributed, and it was included in the March 1915 issue of the *Magazine*.

Uniform ward record books and visiting teachers' books were introduced in the Society in January 1916, which helped materially to standardize not only record keeping but the work itself, and to make definite and uniform reports possible. Two years later (in 1918), uniform stake record books were adopted. In 1919, a *Relief Society Song Book* was published, with suitable songs for Relief Society meetings and with the music transposed to suit the voices of mature and elderly women.

**I**N the spring of 1916, the Relief Society was invited to send delegates to a convention of the American Home Economics Association to be held in June at Cornell University, Ithaca, New York. This invitation came about because of the excellent cooperative work being carried on between the Relief Society and a number of western agricultural colleges, particularly their extension divisions which were promoting home economics education.

Just as the Relief Society had become known in national peace, temperance, and suffrage circles, it was now known among those groups fostering adult education in specific fields, such as genealogy, home economics, and later in family welfare education. It was very interesting for this home economics group, which was struggling to get its work before the public, to learn that in 1191 branches of the Mormon Relief Society there were extension classes in home economics held monthly.

When I was appointed one of the

three delegates to this convention I was particularly pleased, for going back to Cornell University and Ithaca, where I had spent several very interesting years and where I had many acquaintances and friends, was almost like going home. The other delegates were Jeannette A. Hyde and Emma A. Empey. In connection with the convention, we were appointed to visit branches of the Relief Society in the Eastern, Northern, Central, and Western States Missions. When President Joseph F. Smith heard of our proposed trip, of which he heartily approved, he said he would like to have two of his daughters accompany the party, and he asked me if I would be willing to chaperone them. He was especially anxious for them to visit those places connected with early Church history. We were, of course, more than delighted to be accompanied by these two charming young girls, the Misses Emily and Edith Smith.

The convention covered many subjects, including foods, clothing, housing and sanitation, health and hygiene, and the promotion of extension classes. The Utah delegates took an active part in the round-table discussions.

While in Ithaca, we were house guests for the entire five days of Dr. Ernest W. Schoeder, professor in charge of the famous hydraulic library of Cornell University. His automobile was at our disposal any time we were left free from our many engagements. We were also entertained at dinner at the home of Professor and Mrs. C. L. Crandall. Doctor Schoeder is a close personal friend of Dr. Richard R. Lyman. They

worked side by side for several years in the graduate school of Cornell University, and Doctor Crandall, professor of railroad engineering at Cornell University, had been one of Doctor Lyman's teachers.

Leaving Ithaca, our party went directly to New York City, where we held our first Relief Society conference. Other conferences followed at Brooklyn, Baltimore, Philadelphia, Washington, D. C., Boston, Lynn, New Haven, and Toronto, Canada; and on the return trip at Chicago, Milwaukee, St. Louis, Independence, and Denver.

At South Royalton [Sharon, Windsor County], Vermont, we visited the birthplace of the Prophet Joseph Smith on the old Smith farm, where a monument to his memory has been erected by the Church; we stayed at the cottage which stands on the exact spot where he was born.

Following is an extract from a letter I wrote at the time to President Joseph F. Smith regarding this sacred spot:

After dinner we took a walk over to the old site where the Mack house stood, saw where the old hearth and cellar were built, and the remains of the old flower garden. Whether this was the place or not, we imagined that it was here that Joseph Smith [Senior] courted and won the romantic hand of Lucy Mack. We discussed the matter, and all of us felt the spell. The whole thing was accentuated by a beautiful moon, which made things almost as bright as day. We wandered back to the old well where we had a refreshing drink. As we walked around the cottage we could see in our mind's eye the little boy Hyrum playing about these grounds. We saw the old stone step where we imagined he sometimes sat and ate bread and milk out of a wooden bowl, using a



pewter spoon, or bread and berry jam, as other New England children were wont to do.

Everything seemed so sacred to us. We sat on the porch a while and then decided we wanted to gather round the old hearthstone. We could imagine Lucy Mack Smith sitting here by a log fire, bathing the baby Prophet, and the dear little boy Hyrum waiting upon her, and leaning upon her shoulder in turns. We thought of the cold, bleak night when the Prophet was born, and wondered how they managed to keep warm.

After chatting for a while we sang, "Joseph Smith's First Prayer," and other suitable hymns. I can assure you we will never live long enough to forget this wonderful and impressive night. . . .

Today we shall visit the old schoolhouse, the farmhouse, the sugar mill or house, and the groves surrounding this sacred and historic spot.¹

At Palmyra we visited the store in the upper rooms of which the first edition of the *Book of Mormon* was printed. We also had the privilege of meeting Mr. Pliny P. Sexton, the owner of the Hill Cumorah. We were then taken by auto out to the Hill Cumorah and to the Smith farm where the home built by the Smith family in 1824 still stands. Brother Willard Bean, in charge of the farm, took us all about the place and over to the Sacred Grove—one of the most beautiful spots that can be imagined, some of the trees standing 200 feet high. I think we were more impressed with this grove than with any other spot connected with the visit in this locality, for it was here that Joseph Smith as a boy made his first appeal to heaven. Our next stop was at Kirtland, Ohio, where we visited the Kirtland Temple, owned

by the Reorganized Church. We saw the old Mormon cemetery, which is well kept, also many of the original Mormon homes. The house owned by the Prophet, in which his son Joseph was born, was still standing and at that time was used for a store.

Enroute from Chicago to Independence, we stopped in Nauvoo, crossing the Mississippi River from Montrose on a small ferry boat which was used to transfer hay, coal, livestock, freight, and passengers. In Nauvoo we visited the temple site and many of the homes of the early Mormons, also the spot where the organization of the Relief Society took place in 1842. We pictured this gathering of only eighteen members in the upper room of the building and wondered if they, or even the founder himself, comprehended the magnitude of the movement thus begun in the interest of women. In the afternoon we visited Carthage Jail—twelve miles from Nauvoo. In and about Independence we were conducted to many places of historic interest by President Samuel O. Bension, including Richmond and Liberty. At Richmond we visited the old Mormon cemetery where the Church has erected a monument in memory of Oliver Cowdery, who was buried there. We saw the home of David Whitmer, his grave in a city cemetery, also the site where the old Richmond Jail stood. It was in this jail that the Prophet Joseph and the Patriarch Hyrum were imprisoned all one winter. We also visited the site of the Liberty Jail, the basement of which remains as it was at the time Joseph and Hyrum Smith and Parley P. Pratt were imprisoned

¹Relief Society Magazine, Vol. 8, September 1916, pages 515-516.

in it. They spent many months in this dark and dingy cellar place, and it was there an attempt was made to feed them human flesh.

Upon our return after six weeks,

President Joseph F. Smith and President Emmeline B. Wells were both intensely interested in the details of our trip.

(To be continued)



## PORTRAIT OF A PIONEER MAN

*Courtney E. Cottam*

**Y**OU, who for years have seen the sown wheat sprout,  
 The green growth head and ripen in the fall;  
 You, who have known the bitterness of drought  
 That withers grain when tender shoots are small,

Know life; for you are of life's wheaten stock.  
 Yours were the dreams of land and sons and home,  
 And yours the willing hands that cleared the rock  
 And tree stumps; you it was who plowed the loam.

Not only in God's earth were your seeds sown—  
 When courage faltered in the hearts of men  
 And faith waned, you, who had so often known  
 Despair and failure, took up the reins again.

Now, like stubble left at the harvest's end,  
 When winter snows lie deep upon the field,  
 You wait, assured that spring will always send  
 New life, and autumn give its fruitful yield.



# America Needs You Strong

Dr. Rose H. Widtsoe

*Department of Home Economics, University of Utah*

**N**EVER before in the history of these United States of America has the subject of nutrition assumed so important a position in the minds of the people of the nation as at the present time. There is no class distinction under our present emergency, economically or socially. All are interested and working for one objective: "the preservation of our way of life." The preservation of the health and stamina of the boys at the front and the workers at home is one of our strongest weapons.

What has brought this great wave of interest and activity in nutrition? It is a subject that, for a quarter of a century, has lain dormant except for the research workers, the nutritionists, dietitians, and students in Home Economics courses in our colleges and universities. The vast numbers of mothers, particularly, have been very apathetic concerning the vital effects of adequate dietaries.

The answer is obvious. The President of the United States, imprompted by military officials, leading governmental workers, physicians, dietitians, nutritionists, and social welfare workers, called a national conference in May, 1941, at which nine hundred delegates representing every state in the union gathered at the White House. The President wanted to know what each state was doing to protect the physical well-being of its people by means of the most important single factor in positive health, adequate nutrition.

Reports of surveys indicated that one-half of the people in our country—"a land of plenty"—were malnourished.

What did the medical examinations for the selective draft for military service positively reveal? Out of the first million young men examined 400,000 were rejected, and 200,000 of this number were rejected for causes directly traceable to faulty nutrition.

How can one account for this alarming revelation of the physical condition of the masses? Surely this vast number of people are not suffering from actual hunger in "this land of plenty"?

No one is really suffering the actual pangs of hunger, but they are suffering what is far more vital and always most insidious, coming in like a thief in the darkness, undermining the health and vitality of the subject before the outward symptoms are obvious. This condition is referred to as "hidden hunger." In order to understand the full significance of the expression "hidden hunger" will the reader consider the basic principles underlying normal, adequate nutrition:

## *Energy Requirement*

**T**HE body needs energy every moment as long as life lasts. What is this vital force called energy? As the sun's rays of light shine on the growing cereals, vegetables, and fruits, the elements and compounds in the air, soil, and water are united chemically to form the vast supply of

foodstuffs from the vegetable kingdom. Bound up in these foods are varying amounts of this vital energy which remains inactive until this food is finally used in the body, and thus stored energy is released. With this release comes the power or energy which the body uses to keep the vital functions operating, the heart beating, the lungs breathing, the maintenance of the muscle tone, the energy required for growth and maintenance of adult bodies, and many other requirements for the body when it is absolutely at rest. In addition, this energy gives one his power to do external work. The amount of energy required by a given person depends upon his age, size, and activity.

The energy value of foods is measured by a unit known as a caloric. The foods which have high energy values are the carbohydrates, starches, and sugars, such as cereals and cereal products, flour, bread, macaroni, and sugars and sweets in any form, such as sugar, honey, molasses, preserves, jams, jellies. Fats are the most concentrated of all energy foods. Salad oils, cooking fats, cream and butter, butter substitutes, such as oleomargarine, fat meats, and nuts should be used to meet the energy needs of the body; but it should always be borne in mind, that any excess is apt to be transformed into fatty or adipose tissue and stored in the body.

Children and adolescents seldom store excessive fatty tissue, as they are usually very active and have many uses for energy that the adult does not have. Adults, usually around thirty-five or forty years of age, unconsciously slow up their body activities yet continue their

accustomed eating habits. As a result, they soon become overweight. A small increase in weight during middle life is normal, but excessive weight is always a health hazard and should be carefully guarded against.

### *Protein Requirement*

**P**ROTEIN foods constitute the chief building materials for all the soft tissues of the body, such as the large proportionate amount of muscle tissue, the vital organs, brain and nerve tissue; they also form a constituent part of the important internal secretions and fluids of the body, such as the blood stream, digestive juices, and secretions which control the body functions — hormones and catalysts. The reader will be impressed with the important functions of this food requirement.

The body's requirement for protein is also determined by age, size, and shape. The bodily activity would require foods of higher energy value, but not additional protein food.

The growing child needs much more protein in terms of his size than does the adult. The child needs building material, whereas the adult needs protein only for the repair of his body tissue.

The unit of measurement for the protein requirement is a gram. There are approximately thirty grams in an ounce. The unit requirement for growing children is 1.2 to 2 grams and for adults 2-5 to 3-5 grams daily per pound of body weight. Children under one year of age should have 20 to 30 grams of protein food daily; one to three years, 40 grams; four to six years, 50 grams; seven to nine years, 60 grams; ten to twelve years, 70 grams; girls thirteen to fifteen years, 80 grams; girls sixteen to

twenty years, 76 grams; boys thirteen to fifteen years, 85 grams; boys sixteen to twenty years, 100 grams. Adult women should have 60 grams; adult men 70 grams daily.

The best sources of protein foods are milk, eggs, meat, peas, beans, lentils, nuts, and whole grain cereals. At least one-half of the protein in the diet of growing children should come from animal proteins such as milk, eggs, and meat. Such proteins are complete, which means that they contain all of the building material necessary for growth. Protein foods from the vegetable kingdom are lacking in one or more of the essential building materials. Protein foods from the vegetable and animal sources should be used together because one kind will supplement the other, thus making all complete. Custom has established this principle by serving meat with potatoes, bread with milk, and cheese with macaroni.

Protein is not stored in the body after maturity is reached as is fatty tissue, so the daily diet must include the amount needed by the body.

Excessive protein serves no good purpose in the body, but taxes the organs of elimination. The many vital functions of protein in the body make it imperative that a liberal amount of good protein be included in the diet, but an excess is of no value and may be actually harmful.

And while the sources of protein are numerous in both the animal and vegetable food groups, milk is the most important single food. Not only does it contain the best quality of protein, but the protein is in a form most easily and most readily used by the infant and growing child. Not only does milk contain this fine

quality protein so much needed for growth, but it is also a source of three of the important vitamins, the best source of calcium, and a good source of phosphorus—the two minerals from which the bones and teeth are built.

Milk should form a liberal part of every growing child's diet. It should be remembered that rapidly growing boys and girls from twelve to twenty years of age should receive from one and one-half pints to one quart of milk daily. They are building bone tissue very rapidly, and it is imperative that these bones should be strong.

Mothers should make liberal use of milk in the family diet. They may use it in the preparation of custards, soups, cereals cooked in milk, scalloped vegetables, meat and fish baked in milk, cottage cheese, and frozen desserts.

### *Mineral Salts*

**J**UST as the body needs protein for growth and maintenance, so does it need each of at least ten minerals as tissue building material. The need is naturally greater in the growing child because of the new tissue that is being built, but even in adults there is a natural, constant loss of minerals due to the wear and tear which is always taking place.

The body's needs for minerals are varied—the principal ones being, building material for bones, teeth, hair, and nails; constituents of soft tissue, such as the muscles, nervous tissue, blood and glandular secretions. A second vital need for minerals is their use as body regulators, such as controlling the heartbeat, helping the lungs to breathe, maintaining a slightly alkaline blood

FOODS RICH IN ¹				Other foods good for mineral salts
Calcium	Phosphorus	Iron	Iodine	
Milk Cheese Vegetables, esp. leafy ones Egg yolk	Cheese Egg yolk Milk Meat Whole grains	Egg yolk Leafy vegetables Meat, esp. livers Whole grains	Sea foods Iodized salt Vegetables, fruits and grains from non-goitrous regions	Nuts Legumes Dried fruits Fresh fruits Vegetables

stream, making possible the exchange of body fluids, the clotting of the blood, giving to the muscles their power to expand and contract, and giving to nerves their normal irritability. Iron and iodine assist in the oxidation of foods whereby the energy is released for bodily activities.

Mineral elements are apt to be lacking in the average American diet, especially calcium, often iron, and in Utah and other goitrous regions, iodine. Unfortunately, much of the mineral salts are lost in careless cookery. Minerals are readily soluble, and when vegetables are cooked in water and the water thrown away, thirty-five to fifty percent of the minerals is lost.

Much of the important food value of fruits and vegetables is in the peelings. Wherever possible, such foods should be cooked with the skins on.

It is not necessary to remember the exact amounts of the various minerals that should appear in the daily dietary, as different persons absorb and utilize them more or less completely. The best safeguard is to be sure that the daily dietary contains an abundance of the best food

sources. An excess of minerals will do no harm, but an adequate amount is extremely necessary for good nutrition.

### The Vitamins

**T**HERE is no doubt that the most dramatic chapter of nutrition has to do with the vitamins. It is only recently that the identity, functions, and food sources of the various vitamins have become known. Experimental work both in the chemical and biological laboratories extending over a quarter of a century has been necessary in order to discover the identities and functions of these vital food factors.

There are six vitamins that are definitely known—A, B, or Thiamine; B₂, G, or Riboflavin; C, or Ascorbic acid; D; E; and K. Other important substances appear to be a part of the Vitamin B complex. There are others that are not yet completely established.

The functions of each vitamin are, in a way, specific, but they are also interrelated in their effects. They are all body regulators, different in their effects from any previously described foods, and are absolutely necessary for normal growth and for the maintenance of health. They appear naturally in most foods, but much of

¹L. Jean Bogart, *Nutrition and Physical Fitness*, page 208.

these substances is removed or destroyed in highly refined foods. Mention is made of a few specific vitamin values.

The units of measurements for vitamin values in foods are the "In-

ternational Units." Each unit represents a definite small amount of the pure vitamin. Since foods vary in their vitamin content, these measurements at best are only guides to good food sources.

**Vitamin A:**

1. Promotes growth.
2. Builds up resistance to infection in the respiratory or breathing tracts.
3. Aids in maintaining good eyesight and adaptability to semidarkness.
4. Necessary for proper formation of teeth.

**Vitamin B₁ or Thiamine:**

1. Promotes growth.
2. Maintains and stimulates appetite and tones up the intestinal tract.
3. Is essential for proper nerve function.
4. Is essential for reproduction and lactation.
5. Prevents the nerve disease, beriberi.

**Vitamin C or Ascorbic Acid:**

1. Prevents the disease, scurvy.
2. Is essential for growth and maintenance of normal bones and teeth and for the proper healing of wounds.
3. An inadequate amount of this vitamin may result in anemia, hemorrhage, pyorrhea, and certain gum disturbances.

**Vitamin D:**

1. Prevents rickets in infants and softening of the bones in adults.
2. Is essential for proper utilization of calcium and phosphorus.
3. Is important in tooth structure and the normal maintenance of teeth.

**Vitamin E:**

1. Exact functions in human beings are not known.

**Vitamin K:**

1. Essential in the diet to insure clotting of blood.

FOODS RICH IN VITAMINS²

A	International units per ounce	B	International units per ounce
Cod-liver oil .....	17,000	Wheat germ .....	169-500
Parsley .....	29,400	Yeast, brewers' dried .....	49-420
Spinach and chard .....	6,000	Cereal, with wheat germ added .....	85
Apricots, dried .....	3,800	Nuts .....	14-56
Liver .....	2,900	Liver, beef .....	45
Egg yolk } .....	1,400	Whole grain cereals .....	30
Butter } .....		Whole grain breads .....	22
Carrots .....	1,200	Egg yolk .....	13-40 (Avg. 21)
Cheese, American cheddar .....	980	Asparagus, green .....	20-45
Lettuce, green, leaf .....	475	Prunes, dried .....	5-14

²Bogart, L. Jean, *Nutrition and Physical Fitness*, pages 255, 256.

C	International units per ounce	D	International units per ounce
Oranges or orange juice .....	230-235	Cod-liver oil (U. S. P. Stand. 1936) .....	2.450
Lemons .....	230	Salmon, canned .....	54-227
Grapefruit .....	185-200	Egg yolk .....	11-66
Peppers .....	150-350	Liver .....	10-47
Spinach, turnip greens .....	140-300	Cheese .....	10
Cabbage, raw .....	175	Butter .....	2-10
Strawberries .....	110-140	Cream (40%) .....	2-4
Tomatoes .....	78-140	Milk, whole, fresh, untreated .....	0.5-1
Watercress .....	140	Milk, whole, fresh, irradiated .....	4
Peas, green .....	80-140	Milk, whole, fresh, metabolized or with Vitamin D concentrate added .....	12-13

G	Sherman- Bourquin units per oz.	G	Sherman- Bourquin units per oz.
Yeast, dried .....	200-400	Cheese, American cheddar .....	56
Liver .....	225-300	Eggs, whole, average .....	31
Wheat germ } .....	85	Apricots, dried .....	30
Turnip greens }		Meats, average, lean .....	30-40
Egg yolk .....	40-80	Spinach .....	20-35
Prunes, dried .....	60		

### Water and Roughage

**W**ATER forms a large percentage of the body weight and performs many important functions. It is an important body regulator. One of its chief uses is as a solvent, and because of this property, it carries the digested foods to various parts of the body where they are finally used. As a solvent, it makes possible the blood stream. It forms a large part of the digestive juices and promotes the flow of these juices. It makes it possible for the urine to carry from the body the waste products, and it helps to regulate the body temperature.

Vegetable fiber or cellulose is not a food material, but since it is necessary to have some indigestible material left in the intestinal tract after the food has been absorbed, some of

this material should be included in the diet.

High residue foods are fruits, eaten with skins, vegetables, wholewheat bread, whole grain breakfast cereals, such as oatmeal, shredded wheat, dark farina, whole wheat.

With this review of the vital food factors, the reader will appreciate what is meant by "hidden hunger." Just food to satisfy the pangs of obvious hunger is not sufficient. The diet must contain foods that will meet the needs of the body which are not so obvious as actual hunger is. "Hidden hunger" is not easily detected until much damage is done. The only way to satisfy the cravings of this unseen and unfelt hunger is to be sure that the daily diet contains enough of the necessary and essential foods.



A GUIDE TO GOOD EATING³

<i>Milk</i>	2 or more glasses daily for adults 3 to 4 or more glasses daily for children
<i>Vegetables</i>	2 or more servings daily besides potato (1 raw; green and yellow often)
<i>Fruits</i>	2 or more servings daily (1 citrus fruit or tomato)
<i>Eggs</i>	3 to 5 a week; 1 daily preferred
<i>Meat, cheese, fish, or legumes</i>	1 or more servings daily
<i>Cereal or bread</i>	Most of it whole grain or "enriched"
<i>Butter</i>	2 or more tablespoons daily.

Other foods to satisfy appetite and complete growth and activity needs.

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³National Dietary Council, Chicago, and accepted by the American Medical Association.



## TO WARM THE HEART

*Caroline Eyring Miner*

I want a home with whatnots on the shelf—  
 The high-heeled slipper with the crimson cushion,  
 The vase with roses I have made myself,  
 My china dogs too numerous to mention  
 Strung out upon the doilies I have made;  
 The cup and saucer grandma used for tea  
 Set close beside the music box she played.  
 All these I'll place for everyone to see.  
 For tables, chairs, and shelves are strangely cold,  
 And hard and square and shiny—not a part  
 Of one without these treasures, new and old,  
 That warm the furniture and warm the heart.  
 Some folks don't care for whatnots—they just clutter.  
 Whatnots to me are little things that matter.



# HAPPENINGS

Annie Wells Cannon

Oh rose-trimmed June with azure skies, perfection in your beauty lies.

**T**HESSE are days that try men's souls: homes disrupted with partings and vast changes taking place in every community. With fathers going into war service, great responsibility is necessarily brought upon the mothers. Let them beware and not be lured into fields of war service or industry lest their little ones lose the necessary protecting care. To shield the children from fear and evil and give them joy and faith is the finest patriotism mothers can show. God pity the world when little children lose faith. Nature still smiles and showers her loveliness upon us.

**M**ADAM CHIANG KAI-SHEK, probably the world's most remarkable woman at present, hopes to have a voice in plans for rehabilitation of the nations after victory. In a recent article in the *Atlantic Monthly* she clearly and definitely states her views on this subject. Madam Chiang and the East Indian woman leader, Madam Nehru, held conference recently in Agra, India, near the Taj Mahal.

**P**RINCESS ELIZABETH, now "Her Royal Highness, the Colonel," reviewed her troops, the famed Grenadier Guards, on the grounds of Windsor Castle. She is now sixteen years old.

**G**ERTRUDE VANDERBILT WHITNEY, one of America's wealthiest women, died recently. She left \$2,500,000 to the Whitney Museum of Art, and the residue of her estate to charities.

**D**IANA, charming and vivacious daughter of the late John Barrymore, actor, has made her debut on stage and screen. Will she keep up the family tradition of stardom?

**E**DNA HARKER THOMAS, wife of Utah's Senator Elbert D. Thomas, died last month. Mrs. Thomas was a charming, helpful, and efficient worker both in Church and civic affairs. Hannah M. Aldrich, 101, of Mt. Pleasant, Mary E. L. Neff, 92, one of Utah's earliest telegraphers, and Mary E. W. James, 84, all remarkable Utah pioneers and Church workers, died last month.

**J**OSEPHINE WINSLOW JOHNSON, 1934 Pulitzer prize winner for her novel *Now In November*, was married in May to Grant G. Cannon of Salt Lake City.

**E**LLEN GLASGOW, for her novel *In This Our Life*, and Margaret Leech for *Reveille in Washington*, were awarded Pulitzer prizes of \$500 each this year. Mary Roberts Rinehart's *Haunted Lady*, Irina Skarantina's Russian story *Tamara*, Margaret K. Rawling's *Cross Creek*, Nina Fedorova's *The Children*, and *Flight From China* by Edna Lee Booker are interesting new books by women.

**E**DITH NOURSE ROGERS (R., Mass.) introduced a bill in Congress creating a woman's auxiliary army corps to permit 150,000 women volunteers to serve in non-combat capacity with the troops at home and abroad. The bill was passed by Congress May 12, 1942.

## Sacrament Meetings

THE recent instructions of the First Presidency to presidencies of stakes, bishops of wards, presidents of missions and presidents of branches, dated April 26, 1942, and published in the weekly Church edition of the *Deseret News*, brings very forcibly to all Latter-day Saints the purpose and importance of the sacrament meeting and the need for a stricter observance of the Sabbath Day.

The First Presidency calls attention to the sacrament meeting as "the one meeting of the ward which the Lord himself has prescribed and provided for," and makes reference to the following revelations regarding the Sabbath recorded in the *Doctrine and Covenants*:

It is expedient that the Church meet together often and partake of bread and wine in remembrance of the Lord Jesus.—(Doc. and Cov. 20:75)

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.

For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

Verily I say that inasmuch as ye do this, the fulness of the earth is yours.—(Doc. and Cov. 59:9-16)

The sacrament meeting provides opportunity for the worthy members of the Church to partake of the Sacrament of the Lord's Supper. Dr. James E. Talmage in his book, *Articles of Faith*, says, ". . . the sacrament is administered to commemorate the atonement of the Lord Jesus,

as consummated in His agony and death; it is a testimony before God that we are mindful of His son's sacrifice made in our behalf; and that we still profess the name of Christ and are determined to strive to keep His commandments, in the hope that we may ever have His spirit to be with us. Partaking of the sacrament worthily may be regarded therefore as a means of renewing our avowals before the Lord, of acknowledgement of mutual fellowship among the members, and of solemnly witnessing our claim and profession of membership in the Church of Jesus Christ."

There is never a time in the life of the Latter-day Saint when he can afford to forego partaking of the sacrament. Today, with war dislocating our lives, with the anxieties, sacrifices, and sorrows that confront us, it is particularly necessary that we avail ourselves of the opportunity, and thus gain the spiritual strength necessary to buoy us and enable us to meet the problems of the day.

Elder George Q. Morris, in an article entitled "Why the Sabbath?", published in the *Relief Society Magazine*, September 1941, page 589, said:

"It is evident that the same love and wisdom that led to providing food and materials for shelter and clothing and that tempered the elements to make life for man possible upon the newly-created earth, also provided that when man pursued his life in the world so created, it was ordained that he should observe each

seventh day as a day of rest, and that on that day he should worship the creator who had made the earth for him. . . . Each seventh day of his life must be faithfully used for rest and worship or his life will be impoverished, and he will violate a sacred obligation with serious results."

The Church, through the sacrament meeting, offers its members opportunity for worship on the seventh day of rest. Too often the sacrament meeting as a meeting designed for worship is lost sight of by Latter-day Saints, and its value is measured in terms of the fluency and ability of the speaker. While everyone appreciates a gifted speaker and benefits from one who understands and clearly and impressively interprets the Gospel, the great purpose of the sacrament meeting is to partake of the sacrament and to worship the Father in humility and prayer.

The Relief Society General Board appreciates the message of the First Presidency regarding the sacredness and importance of the sacrament meeting, and calls upon each of the 115,000 members of the Society to seriously consider her own need for attendance at sacrament meetings, and to reflect upon the blessings that accompany obedience to this commandment of the Father. If every

Relief Society member were to faithfully attend sacrament meetings, the spirituality of Latter-day Saint mothers would be such as to make them a powerful influence for good in the Church and in the home, and they would find added strength to meet the cares of life.

Relief Society mothers are urged not only to attend sacrament meetings themselves, but to attend accompanied by their children. The First Presidency tells us that, "Sacrament meetings are the ward meetings. They are for the ward membership as a whole." This is the one meeting in which the entire family may worship together. Mothers may be effective in influencing children to attend sacrament meetings. If the spirit of the Sabbath prevails in the home, if fathers and mothers properly regard the sacrament meeting themselves; if they stress its importance to their children, and if they help children early in life to form the habit of attending this meeting by taking them with them, then children will in all probability continue to attend and will enjoy the blessings offered.

Those who faithfully attend sacrament meetings in a true spirit of worship are usually those who find it easy to discharge their other obligations to the Lord.—B. S. S.

### *Erratum*

**T**HE article "The Old Building," published in the April issue of the Magazine, page 286, gives credit to Thora Lambert as author. This article was submitted by Mary B. Holt, president of Kamas Ward Relief Society of South Summit Stake. Counselor Thora R. Lambert, whose assignment was to collect historical material for the centennial book, secured this article, as published, from Emmaline Carpenter, of Park City, a former secretary. Emmaline Carpenter should therefore be given credit as the author of "The Old Building."

# Notes TO THE FIELD

## *Relief Society Assigned Fast Day Evening Meeting In March And November*

THE following excerpt is from a letter from the First Presidency to bishops, stake presidents, and mission presidents, dated April 26, 1942, and published in the weekly Church edition of the *Deseret News*, May 2, 1942:

In the wards the Relief Society, the Sunday School, the Mutual Improvement Associations, the Primary Association, and the Genealogical Society will hold all their special meetings and annual conferences on the evenings of Fast Sundays. The assignment of these evenings to the various Auxiliaries will be made by the Bishopric of the ward after consultation with the Auxiliary Organizations.

In a subsequent meeting, the general executives of the auxiliaries agreed on the following assignment of Fast Day evenings:

Relief Society—March and November  
Sunday School—June and December  
Mutual Improvement Associations—May and September  
Primary Association—April and August  
Genealogical Society—January and October

The evening meeting of the March Fast Day was assigned to Relief Society so that the organization of the Society might be commemorated in this anniversary month. The General Board recommends that the evening of the Fast Day in November be used for the annual ward Relief Society conference. Under this plan the annual ward Relief Society conference of every ward in the Church will be held on the same Sunday. This is a most favorable Sunday on which to hold the ward Relief Society conference, coming as it does only one month after the opening of the regular weekly meetings in October, thus affording opportunity for previewing the lessons and other work near the beginning of the educational season.

Ward Relief Society presidents may therefore arrange with their respective bishops for holding meetings on the evening of Fast Day in March and November.

## *Relief Society Assigned Time In Stake Quarterly Conference, June Through September*

THE announcement of the First Presidency, referred to above, also provides that:

During the emergency the several Stake Auxiliary Organizations will share in the use of the evenings of the Stake Quarterly Conference Sundays for their Stake Auxiliary Conferences and other programs under the assignment, direction, and discretion of the Stake Presidency.

Conferences held during the third quarter, June through September, have been assigned to the Relief Society. The General Board recommends that Relief Society stake presidents arrange with their respective stake presidents to present the following program suggested by the General Board. The program as sug-

gested will take forty-five minutes, but is flexible enough to be shortened or lengthened according to the time of the meeting available to Relief Society. Detailed instructions on this matter have been sent to Relief Society stake presidents. Following is the general outlined program:

Theme: The development of spiritual strength through the Relief Society program.

- I. Remarks: Latter-day Saint Homes Strengthened Spiritually in Wartime Through the Relief Society Program —by Relief Society Stake President
- II. Music: "In Thy Form"—by Relief Society Singing Mothers
- III. Scriptural Readings: "Poetry of the Bible"
- IV. Address: Spiritual Growth Through an Understanding of the Sacrament
- V. Music: "Peace I Leave With You"—by Relief Society Singing Mothers

## *Clothing Bulletin of Church Welfare Committee*

### No. I

**T**HE General Church Welfare Committee has issued a pamphlet on the care and storage of clothing. The Relief Society has always worked in close cooperation with the Church welfare program and has offered to distribute this pamphlet to each Latter-day Saint home through

the Relief Society visiting teachers. Each ward president will receive these pamphlets during the month of June, and the General Board requests that these be supplied to the visiting teachers immediately so that they may distribute them in their monthly visits to the homes in July.

## *Recommendations For Summer Work-and-Business Meetings*

**T**HE General Board recommends that the excellent subject matter in the clothing bulletin which will be distributed by the visiting teach-

ers be duly discussed and considered during the work-and-business meeting held monthly in each ward during the summer.

## *Sugar Rationing And Home Canning*

**T**HE following information has been released by the Government relative to sugar and home canning, and will be of interest to every homemaker in the Relief Society who conserves fruit by canning:

With the revision of the canning provisions of the sugar-rationing regulations now in effect, homemakers will be able to can local surpluses of fruits in sufficient quantities for their families for the coming year, advises the consumer division of the Office of Price Administration.

In applying for extra sugar for canning, homemakers should be prepared to supply information on how much they canned

last year, as well as on their plans for this year's canning. The amount of sugar allotted to any one family by the rationing board will depend on both these factors.

Rationing boards in some states are now completing their machinery for handling requests for this additional sugar. No sugar certificates will be issued by the boards until further announcement is made by rationing headquarters in these states.

According to the new regulations, all fruit canning will have to be done in a "thin," or "light" sirup, advises the consumer division, using one pound of sugar to every four quarts of finished fruit. In addition, each family will be allowed one pound of sugar per person for making jams, jellies, and marmalades. But since canning

requires much less sugar per unit of fruit than preserving, homemakers are urged to forego the making of sweet preserves and to put up extra quantities of canned fruits instead.

The following suggestions for sugar-saving in canning come from the United States Department of Agriculture:

Canned fruit will keep safely if jars are packed with fruit and then filled with boiling fruit juice made by crushing, heating and straining the riper fruit. Canned fruit may be sweetened later when served. The sweeter, juicier fruits like sweet cherries and peaches are best for putting up in their own juice.

Fruit may also be canned with just enough sugar-sirup in each jar to give a slightly sweet flavor and the rest of the

space filled with juice. Cook fruit in an open kettle to draw out the juice, and then pack hot and cover with hot juice.

Fruit juice may be bottled or put up in jars with little or no sugar. No extra sweetening is needed if the juices of sweet and tart fruits are mixed and bottled together. Fruit for juice is processed at simmering rather than boiling temperatures to hold the natural fresh fruit flavor and color.

Mild-flavored sirups like honey or corn sirup may also be used in canning fruit. Honey or corn sirup may be substituted for as much as half the sugar in canning, but a larger proportion of sirup will mask the delicate fruit flavor—as will a sirup with a distinctive flavor, such as maple, sorghum, or molasses.

## *Suggested "War Pantry" For Emergency Use*

**H**OW should the family eat if public utilities are shut off and the grocery store is temporarily closed during war emergencies?

American Red Cross nutritionists offer this advise: Stock up a "war pantry," and be sure that it contains the kinds of food that will supply the energy necessary to keep the spirits from flagging.

To feed a healthy adult for a week during such emergencies the Red Cross nutritionists suggest the following foods:

Two tall tins of unsweetened milk. Mixed with one part water, this will give two quarts of milk. Milk, by the way, is the best all-round food there is.

One pound of whole grain crackers.

One can of pork and beans. There is lots of food value here; besides, it sticks to the ribs.

One tin of meat, preferably pork, beef, spam, or the like. No chicken here. It's too delicate.

One-half pound of store cheese. There are few foods as nourishing as cheese.

One small jar of peanut butter. Besides taking the place of butter, it is an excellent source of vitamin B₁ and iron.

One package of dried fruit, such as raisins, prunes, and apricots, to provide the all-important Vitamins A and B, plus iron.

A chocolate milk bar, necessary because of its high caloric value.

A can of vegetables, preferably peas, beans, corn, or asparagus. Vegetables which can be eaten cold are first choice, since heat may be cut off by enemy action.

These emergency war rations, Red Cross nutritionists say, are enough to keep the average citizen from having starvation pains, and they will provide the necessary vitamins and calories.

But, if more is desired by gourmets during emergencies, the nutritionists suggest adding such items to the larder as a tin of cocoa, dried soups which can be made by mixing with water, nuts of all kinds, tinned loaves of datenut bread or Boston brown bread, canned fruits and fruit juices.

If there is an invalid or a baby in the family, by all means, Red Cross nutritionists warn, keep some canned strained baby foods on hand.

One other suggestion. Be careful not to keep any foods in galvanized iron or copper containers, which poison the food and produce serious consequences for the unsuspecting eater.

All of the foods in the Red Cross "war pantry" can be obtained from the neighborhood grocer. They won't take up too much room, and they will fill the breach in case of attack, providing, of course, Junior doesn't raid the pantry before the bombers raid the nation.—From *American Red Cross News Service*, No. 83.

# It's Gotta Be Cash

Olive W. Burt

SOMETHING was wrong, definitely wrong, but Janet couldn't figure out just what it was. Uncle Jimmy was there, and everything should have been right—as right as it was last summer when he and Miss Grayson had spent two weeks with them at the seashore. Then nothing could have been more right!

Uncle Jimmy and Daddy had been as full of fun as two kids. They had romped and swum with Janet and Stevie and Mom and Miss Grayson. Before long Janet and Stevie were calling Miss Grayson "Anne," and thinking of her as one of the family.

But this time Uncle Jimmy had come into the house laughing and gay, but different. He looked older, and there was a line between his nice eyebrows. Janet didn't like to see lines drawn up and down between men's eyebrows. It meant something pretty bad, always.

Mom had sent the children out to play, and she and uncle Jimmy had sat for a long time, talking. Then Daddy had come home, and there had been more talk; even during dinner there had been no joking.

Janet and Stevie had politely taken their cue from the adults of their world, and had eaten soberly. Mom had told them a short story, and tucked them into bed. Then she had gone back to the living room, and the three voices had gone on and on—Janet just couldn't go to sleep with the weight of that talking on her heart.

She turned restlessly in her bed and tried to imagine what trouble

was threatening those she loved. If anything happened to them. . . . It was unthinkable! She looked about at her room, friendly in the moonlight; she looked through the open door into Stevie's room. They couldn't give all this up.

It had been just about a year since Mr. and Mrs. Allen had come to the Home and taken Stevie and Janet away with them. That had been a lucky day, and Janet smiled as she remembered it, remembered the Sunshine Lady and the photographer of the *Morning Star*, who had published their pictures and helped them out. The two had visited Janet and Stevie and Mom and Daddy occasionally, and Janet's lips twisted into a smile as she recalled the good time they had all had together.

It couldn't end; it just couldn't.

Just then Daddy's voice, generally so quiet and reassuring, rose angrily, and his words carried to Janet, who sat up in bed to hear, forgetting in her anxiety that in reality she was eavesdropping.

"I tell you, Jim, I can't do it, and I won't do it! I haven't the money now, and I daren't borrow it. I myself may be called any time, and I won't saddle Helen with debt. She'll have the two children to take care of if I go, and I won't add to that worry!"

"I'd pay her back! You know that, Bob. You just won't help me!"

Then Mom was talking. Janet couldn't hear what she said.

The little girl sat still, her arms hugging her knees. What did Daddy



mean? He might be called? He might go? How? Where?

And then Mom would have the worry of the two children. That meant her and Stevie. That was dreadful! Worry? She had thought they weren't any worry. She had tried hard, and so had Stevie. Tears stung her eyes.

Then Janet was conscious of movement in the room, and she dug her knuckles into her eyes as Stevie came close to her bed.

"Janet!" the little boy whispered, "I heard them. Uncle Jimmy wants some money. Can I give him this?" He held out his little bank, and Janet saw that tears were on Stevie's lashes, too. He was pretty smart. He understood that there was something about money and about worry and about them—and, Janet thought sadly, that was all she understood herself.

But she shook her head at her brother, not trusting herself to talk, and drew him up onto the bed beside her.

"Why not, Janet? Why can't I?" he persisted.

Then the door opened and Mom was looking in to see whether the loud talking had awakened them. She saw the huddled figures on the bed and came into the room, switching on the light as she came.

"What's the matter?" she asked. "Did we waken you, Janet?" Then she must have seen Stevie and the tears and the bank, for she stopped and turned toward the open door.

"Oh, boys!" she cried reproachfully, "You've wakened the children with your noise!"

She came swiftly across the room, and before Janet could stop him,

Stevie was holding out the little bank.

"Here's some money for Uncle Jimmy," he said, his lips twisted in the adorable, shy smile that always came when Stevie was embarrassed but determined. "Now you won't have to worry about us, Mommy, and Daddy won't have to go away."

Mom quickly looked toward Daddy and Jimmy who now were standing in the doorway. Janet tried to read what that look meant. Then Mom was on her knees beside Stevie.

"Oh, Stevie," she cried, "that's wonderful!"

She took the bank and held it toward Jimmy, as she buried her lips in the dark red curls on Stevie's head.

Uncle Jimmy gravely shook Stevie's little hand.

"That's mighty swell of you, kid," he said. "That fixes things fine!"

Janet looked from one to the other. They weren't joking, she could see. They were deadly serious. And yet . . . that small bank, those few coins, they couldn't have helped much.

Stevie's voice was ringing with pride.

"I guess it's plenty," he said, "I've been saving an awful long time!"

Uncle Jimmy lifted the bank to his ear and shook it, listening intently. Then he nodded.

"Sounds like plenty, doesn't it, Bob?" And Daddy nodded.

Suddenly Uncle Jimmy had thrown his arms around Stevie and buried his face on the boy's shoulder. It sounded to Janet as if he were crying.

"Don't you see?" he cried. "This is what Anne and I want—love and loyalty! You don't get it from anyone but a kid. . . . And you don't

want us to have it!" He rose and went out of the room, with Daddy following.

Mommy said, "He'll be all right now. You two had better go to sleep. Would you like to sleep with Janet tonight, Stevie?"

Of course he would! He snuggled up to his sister, and Mommy tucked the coverlet about them. She stooped over the little girl.

"Now don't you go to worrying, sweetheart," she said. "Really, everything will be all right." She kissed the two, turned out the light, and left the room, shutting the door gently, but firmly.

Janet held Stevie close. She wanted to cry, but she didn't dare. He was happy, at peace, and almost at once he was fast asleep.

Janet couldn't relax so easily. From the other room came the sound of voices again, very subdued, very urgent. She knew that everything was not settled. Her natural aptitude for taking on other people's troubles, nourished by the years she had mothered Stevie in the Home, warned her that here was a problem that she ought to help solve. But she knew too little to get anywhere, and so at last, puzzled and troubled, she, too, slept.

**T**HE next morning Uncle Jimmy was gone before the children were up. He had left the bank, empty, and a note for them, with a special paper for Stevie. Daddy read this special paper aloud, explaining that it was Uncle Jimmy's promise to pay Stevie back sixty-seven cents with interest, within a year and a day.

"Business men always do this way," Daddy explained. "You put this paper away and take care of it.

It is just as good as money, because Uncle Jim's note is good. He'll pay all right."

Stevie went proudly to his bureau drawer and put the note carefully under the paper that lined the bottom.

Janet looked at Daddy. He smiled down at her.

"It's all right, kid," he said, "you don't want to let that noodle of yours get to puzzling over this. It's settled."

There was something a tiny bit grim in the way Daddy spoke, so that Janet, alert to cadences in adult voices, wasn't convinced.

After Daddy had gone to work and Stevie was at play and she was helping Mommy with the Saturday cleaning, she said, as casually as she could, "We couldn't help hearing last night. I would have given Uncle Jimmy my savings, too, but I didn't think they would help much. He sounded like he needed money awfully bad, and . . . and . . ." she faltered.

Mommy stopped working for just a second, then she went on, as if Janet had said nothing important.

In a minute Janet continued, "Uncle Jimmy has money, some money, in his pocket all the time. Really, sixty-seven cents isn't much, except to Stevie."

"You're right, honey," Mommy said then. But she didn't add what Janet wanted so desperately to know.

Janet probed further.

"Of course, I understand why he took it. He wouldn't let Stevie think his money wasn't enough. Uncle Jimmy wouldn't do that. But I've been wondering how much money he needs. . . ." She couldn't bring herself to say, "How much money

must we have so that Uncle Jimmy will be happy, and Daddy won't have to go away, and you won't have to worry about us? Is there anything we can do to get it so we won't lose our home?" But those questions fairly shouted themselves from her worried eyes.

Mommy gave up. She sat down on the edge of the bed and drew Janet close.

"We womenfolk all have to work together," she said gently, "to keep the men and boys happy. They are so helpless. And I guess, after all, it will be up to you and me to settle this problem. You see, Uncle Jimmy's got to go into the army, and maybe go away to fight, and maybe get hurt, and maybe, Janet, he'll never come back. He wants to marry Anne Grayson before he goes away. He wants to take her to live down by the camp near him until he does go away. But he hasn't any money, and Anne hasn't any money or any family to help her out. Uncle Jimmy thinks if he could borrow two hundred and fifty dollars . . ." Mom's voice caught, and her arm tightened around Janet. "It seems such a little bit to stand between them and their happiness."

"And Daddy?" Janet prompted very gently. "He's Uncle Jimmy's family."

"Daddy just hasn't the money, Janet. And he won't borrow it."

"Because of us," Janet whispered to herself. "It's Stevie and me that's making Daddy say no to Uncle Jimmy. It's Stevie and me, really, that's standing between Uncle Jimmy and his happiness."

"I don't suppose I should have told you." Mommy was saying. "You're such a one to worry over

other people's troubles. But you were worried anyway, and I guess it is better to know something definite than it is to worry about something you can't understand."

Janet smiled up at her mother, "I'm not going to worry, Mommy," she said, "and I'm glad you told me. Maybe I'll figure a way out."

"Don't even try, honey," Mommy said, "I've given it up and so has everyone else, I guess."

"Not Uncle Jimmy!" cried Janet, aghast. "Uncle Jimmy won't ever give up!"

Mommy smiled in spite of her worry.

"You're pretty astute, aren't you?" she murmured. Then she said, "No, not Uncle Jimmy. He'll be back in two weeks, either with a way out or hoping we've found one for him!"

So now Janet knew what was wrong. It was plain as day. Uncle Jimmy wanted two hundred and fifty dollars so he could marry Anne. He wanted Daddy to get the money for him. But Daddy wouldn't, because Daddy was afraid he might have to go to war, too! Here Janet's stomach turned over. If Daddy ever went—and never came back—how would they ever stand it?

After awhile her mind came back to the problem. The main thing was to get two hundred and fifty dollars before Uncle Jimmy came back in two weeks. Two hundred and fifty dollars! It was hopeless, almost. But nothing was ever absolutely hopeless to Janet. Her mind went over the problem again and again.

She thought of the Sunshine Lady and her jolly friend, but dismissed them. Borrowing was out. She must get the money herself. Had she

anything to sell? Could she get a job that would pay the amount she needed?

But Janet's bright red head was as practical as it was noticeable, and she shook her curls vigorously as each question occurred to her. No. No. But she would find a way.

She puzzled over it all that day, her bright blue eyes examining everything that came her way, searching for a clue to a practical plan. And the next day, too, she went about her Sunday duties only half aware of what was going on, as she mentally scurried here and there for a way out of her dilemma.

At Sunday school she was brought sharply to a consciousness that Stevie, too, was thinking of money, perhaps only to recuperate his lost fortune, but definitely planning something.

Miss Gordon, the Sunday school teacher, had said, "We all ought to know the Lord's Prayer, so I have brought a little card for each one. On it is printed this beautiful prayer, and I want you to take your cards home and memorize it. Next Sunday I'll give the child who can repeat the prayer best a little hymn book, all for his own."

The children were looking up at her, wide-eyed and silent, digesting the offer, when Stevie spoke up, his voice loud in the stillness of the room.

"Make it a quarter, instead," he said.

Janet turned, startled, and Miss Gordon's mouth dropped open.

"It's gotta be cash," Stevie persisted. "I'll learn it for cash!"

There was a minor uproar at that, and Janet, discomfited, took her brother gently but firmly outside.

But Stevie didn't care.

"You know very well we've got to have money, Janet," was all he would say; and his sister, worried over money, too, was all too prone to nod her head in agreement.

SUNDAY passed, and Monday morning, picking up the scattered Sunday papers, Janet for the first time forgot her problem for a minute. There on the local page was the large photograph of a lovely, curly-headed little girl—her favorite movie actress a few years back—Shirley Temple.

Janet hadn't seen a picture of Shirley for a long, long time, but she had scrapbooks filled with photographs she had clipped from newspapers and magazines when she was at the Home. She sat down, cross-legged on the floor, to read the story.

Only then did she notice pictures of other little girls surrounding the large picture of Shirley, and as she read she shook her head unbelievably. The *Morning Star* was conducting a contest to find some little girl to take Shirley's place in the hearts of theatregoers. Anyone could send in her photograph. She needn't look like Shirley, just be sweet and lovable and some one the public would adore as they had adored the curly-headed little queen of pictures. There was a five hundred dollar cash prize for the winner.

The mention of money brought back Janet's problem. She sat for a minute, her brow wrinkled, her head shaking. Then she got up, went to the mirror and examined the reflection there.

She showed no disappointment as she analyzed the situation. She had always known that she was not

pretty. She was not even the kind most people loved, or she would not have had such a hard time getting a home for herself and Stevie. But Stevie. . . .

She considered. . . . The paper had said "little girl," but anyone with half a mind would know that no little girl could take Shirley's place. Perhaps, though, a little boy could. A little boy with dark red curls and a sprinkling of freckles and a smile that made everyone want to put protecting arms about him.

If she only had a picture of Stevie she would try it!

And she did have a picture—a lovely picture! It was the one the Sunshine Lady's friend had taken and run in the paper—the one that had got them this home with the Allens. It had brought good luck before. It might again.

The only trouble was that Janet was on the picture, too. Well, she'd see.

She rushed into her room where the picture, nicely framed, hung on the wall to remind them of the Sunshine Lady and her photographer friend. Carefully, Janet took it down, opened the frame at the back and took out the photograph. She smiled as she looked at Stevie. No one could help loving him.

She couldn't bear to spoil the picture by cutting her own portrait off; but after thinking a few minutes, she hit upon a plan. She went into the living room and took a piece of folded stationary. She slipped this over the photograph on the side where her face came, cut across it so that Stevie showed, but she was covered, and fastened it securely in place with paper clips. Then she printed on it in black letters:

Do not remove this paper.

The picture of Stevie Allen is entered in your contest. I think a boy would be better than a girl, don't you? No girl can ever take Shirley's place, so why try?

Janet hunted about till she found a big envelope. She put the photograph in it, addressed it exactly as the paper directed, and then remembered the stamp.

She had had a rather discomfiting experience with stamps at the Home, so this time she played safe. She went to her mother.

"Mommy," she began, "can I have a stamp?"

"Certainly, Janet," Mrs. Allen smiled. "Can you tell me what you want it for?"

"I'd rather not," Janet hesitated, "if you please. I'll tell you later—after awhile."

Her mother looked at her for a moment and then said, "I'll tell you what! I need some stamps myself. I'll give you a quarter, and you take your letter down to the post office at the drug store and get some stamps. Use what you need, and bring the rest of the quarter's worth of stamps back."

Janet took the coin, flung her arms around her mother, slipped back into her room and got the envelope. Then she remembered the empty frame. Mommy would notice that first thing. She hesitated, then clipped the picture of Shirley Temple from the paper, put it under the glass, and hung the picture back on the wall. Mommy would think she had put the newspaper picture over hers and Stevie's.

She slipped out of the house and ran to the corner.

Wednesday brought a letter addressed to "Miss Stevie Allen."

Mommy handed it to Janet, who slipped into her bedroom, shut the door carefully, and sat down to read her letter. It was from the *Morning Star* and started out excitingly,

Congratulations!

You are one of the twenty lucky children chosen for the finals in the *Morning Star*—Shirley Temple Substitute Contest.

Janet wet her lips and read on. She was to appear at the Arcade Theatre Friday morning, with the other nineteen lucky children, when the final winner would be chosen.

It took some time to puzzle out all the big words, but at last the meaning was clear. Only, of course, it was Stevie who was to go. They had just made a mistake and written Miss instead of Mr. Well, she would fix him up and take him.

She went slowly into the living room and stood before her mother.

"Mommy," she began, and stopped.

"Mommy, I don't have many secrets from you—and I wouldn't have this one . . . only . . . only . . . well, I won't have it much longer. I'll tell you all about it in a few days. But now I just want to do something and not have you ask me any questions or worry about it. May I?"

Mommy always seemed to understand. She smiled now.

"Why, of course, sweetheart," she said. "There are times, every once in awhile, when we want to do something first and explain afterward. And you always have such sensible plans, dear. Go ahead. Neither Mommy nor Daddy will interfere."

Janet looked up gratefully. She knew mothers didn't like little girls to do things without asking or ex-

plaining, and she wouldn't do it very often—but this time. . . .

"Well," she explained, "it isn't much, really. I just want to take Stevie to town Friday, dressed in his very best clothes."

Janet could see a smile of relief, faint as a shadow, cross her mother's face. She had learned, years ago in the Home, to catch the swiftest adult expressions and interpret them.

"It's all right, dear. Go right ahead with your plan, and when you're ready, come and tell Mother, won't you?"

SO Friday morning, Stevie, scrubbed and brushed and dressed in his best, was being escorted downtown by a rather disheveled eleven-year-old sister, who had taken such pains with the boy's appearance that she had had no time to spend on herself.

It was easy to find the Arcade Theater; they had gone there to special Saturday morning matinees often enough. But on Friday morning the place looked deserted and frightening.

Holding Stevie's hand very tight, Janet went up the foyer and peered into the auditorium. It was buzzing with voices; moving about in the big hall down near the stage was, what seemed to Janet, a tiny handful of people. The two children tiptoed down the aisle.

When Janet came nearer to the people she was horrified to see that all of the group were feminine—mothers and little girls. Stevie was the only boy in the crowd. Well, so much the better.

Stevie, unaware of what was being planned for him—Janet had been

wise enough not to explain anything but the fact that they were going downtown to see a man—sat down as Janet directed, and paid little attention to the people about him.

Then a man came out on the stage and explained that as each name was called, the child was to come up onto the stage, walk across it, answer questions, and do anything the judges requested. The lights went on, the curtain went up, and there sat a half dozen men and women, who were to pick the substitute for Shirley Temple.

A name was called, and a chubby little girl with yellow hair, twisted into a mass of bobbing curls, was led onto the stage by her mother.

"The mothers will please remain in the audience," said the man firmly. After some spluttering, the woman went back to her seat, and the child stood alone before the judges.

A man spoke, and the child curtsied. Janet watched, fascinated. Others spoke to the child, and the little girl danced and sang and recited pieces. Janet was amazed. Here was a real actress already. Stevie wouldn't have a chance.

After the chubby little girl had taken her seat beside her beaming mama, another name was called, and then another. Four or five children had gone through their paces before one little girl, confused at the demands of the judges, began to cry and looked about for her mother.

One of the judges rose from her seat and came swiftly to the child, knelt and put an arm about the shaking shoulders. Janet's heart stood still. It was the Sunshine Lady! What could she do? Where could she go? How could she send Stevie

out there with the Sunshine Lady watching?

But the Sunshine Lady led the little girl off the stage, and before Janet had decided what to do, she heard, "Stevie Allen."

With a "do or die" expression, she grasped Stevie's hand and dragged him along the aisle toward the steps leading onto the stage. But the man at the foot of the steps stopped them.

"You go up alone, Stevie," he said, looking straight at Janet.

Janet shook her head.

"I'm not Stevie!" she cried. "I'm Janet! This is Stevie."

The man looked at the photograph he held in his hand, face down.

"It says here Stevie Allen," he persisted.

"Yes, but it's him!" Janet shoved Stevie forward.

The man turned the photograph over. The face of Janet looked seriously out at him. Over part of the picture a piece of white paper had been clipped.

Janet's heart turned over. She didn't know how it could have happened, but Stevie's face was covered and the paper said, "Do not remove this paper. The picture of Stevie Allen."

"But Stevie is a boy!" cried Janet.

One of the judges came over.

"Our slip says, Stephanie Allen," he said. "Where is she?"

Janet felt like shaking them; they were so stupid.

"There isn't any Stephanie Allen," she said. "It is Stevie! I entered him in the contest!"

There was a gasp of amazement behind her, and another judge came to the edge of the stage.

"She says she entered a boy in the contest!" Janet thought it sounded

as if she had done something awful.

Just then the Sunshine Lady came back. She saw Janet, and, with a little cry of recognition, she came toward her.

"Janet, darling! Are you in the contest! How lovely!"

"No!" Janet shook her head emphatically. "It's Stevie! Stevie!"

The Sunshine Lady laughed.

"But that's impossible. It's a contest for girls only."

"The paper didn't say that!" said Janet stoutly.

"Oh, Roger!" called the Sunshine Lady, straightening up and looking off to the back of the stage. "Do come here. This is priceless!"

And from behind the stage came the smiling photographer, himself.

"Hello Kid!" he beamed, but before he got further there was an interruption from behind, among the mothers. Several of the women were crying, "It's not fair! The judges know her! Put her out! The idea! A boy!"

It was such a mess! Janet wanted to cry, wanted to run away, wanted to hide. But she stood there, firm as a rock, holding Stevie's hand. At last the judges went into a huddle, while the man who had been calling off the names begged the mothers to sit down and wait a minute. They didn't sit down, and they didn't stop talking; but they had to wait.

At last the man came to the front of the stage, held out his hands for quiet and, when the mothers were listening, he explained.

"It is through no fault of the *Morning Star* that this mix-up has occurred," he said. "We gave the list of names to the judges, and they assured us that they knew none of the children. But the name *Stephanie*

*Allen* was assumed to be the name of this little girl, and it was so handed in. Therefore, the Sunshine Lady, whom you all know is absolutely fair and square, didn't recognize it. She is willing to withdraw as a judge, but that would not eliminate the trouble, as the little girl has already attracted a good deal of attention, which you mothers might feel was unfair to your child.

"On the other hand, the little girl's photograph won fairly a chance to be one of the twenty finalists. So it wouldn't be fair to eliminate her.

"The judges feel that the best thing to do now, is to have this photographer take pictures of every child, and present these pictures, anonymously, to a new set of judges.

"It seems the only thing we can do, in fairness to everyone."

Some of the mothers were still angry, but others nodded in agreement.

"If any mother doesn't care to go on with the contest, she is at liberty to withdraw her child now," the man went on firmly.

No one wanted to withdraw, so that's the way it was settled.

But Janet spoke up.

"I don't want to be a substitute for Shirley Temple. I couldn't anyway. And I don't like my picture taken. Can't Stevie. . . ."

But the angry mothers drowned her out, so she sat down, miserably, to wait her turn.

Roger took great pains with the pictures. He coaxed smiles and dimples out of the children; he took shot after shot of each one. But at last it was Janet's turn, and she walked, slowly and sadly, up onto the stage.

Roger beamed at her.

"Come on, Janet," he begged, "a



smile for old time's sake!" And then, more seriously, "If you entered Stevie, you had a reason. I'll bet it was a deep, dark reason, too. Well, think of that, kid, and let the banners fly!"

Janet did think. She had forgotten Uncle Jimmy and Anne and the prize money. Now she remembered, and her head went up and her curls flamed defiantly, and her lips, almost ready to cry, smiled.

"Atta girl!" beamed Roger.

**BY** the time Janet got home she couldn't hold back the tears any longer. She had disgraced the family and had made herself look silly. She crept into her room, flung herself across her bed and wept.

Mommy came in quietly and sat beside her, stroking the bright curls, waiting for Janet to want to talk. And at last the story came tumbling out, choked sentence after choked sentence.

Mommy spoke gently when Janet stopped.

"It's all right, dear," she said. "You did what you could, and that is all any of us can do. And who knows, maybe even yet you'll win."

"But I can't. My pictures are awful! I'm not pretty!"

"What about the picture Roger took before?" Mommy asked softly.

"He's a pretty good photographer, you know, and he likes you a lot. Maybe he caught a picture of the real Janet, the Janet we all love. If he did, it might easily be a winner."

And that is exactly what Roger had done, as anyone could see on Sunday morning when the *Morning Star* showed Janet almost as big as life, with an expression of wistfulness and gallantry and shyness that went straight to the heart, and an-

nounced that she had won the contest.

It had been kept a secret from Daddy, Janet insisting that the men not be bothered with this affair unless it turned out well, and now he was wild with excitement and enthusiasm.

The telephone rang all morning with people to congratulate Janet and Mommy, and before breakfast, noisy and happy came Roger and the Sunshine Lady and the managing editor of the *Morning Star* to hand her her check in person.

There was quite a little scene, with Daddy beaming proudly and Mommy smiling through happy tears and Stevie wondering what it was all about.

Mr. Oakes, the managing editor, stood on a chair and made a speech and held a pink slip of paper toward Janet.

"And here, lucky young lady, perhaps successor to Shirley Temple, is your prize—our check for five hundred dollars!"

Janet reached up to take the paper, and Roger's camera flashed.

She stood looking at the pink slip for a minute. Then she shook her head and handed it back.

"If you don't mind," she said, timidly yet resolutely, "I'd rather have money. It's just gotta be cash!"

Daddy laughed excitedly.

"We can get the cash in the morning, sweetheart!" he said.

"Then we can give Uncle Jimmy what he needs, and . . . and. . . ." Suddenly her arms were around her Daddy, and she was holding him close and crying, "Oh, Daddy, there'll be some left over, won't there? If you have to go . . . if you just

(Continued on page 440)

# Little Paths Of Peace To Follow

Lella Marler Hoggan

"Christ sought the mountain's solitude, and there his touch with God renewed.  
So I to meet each daily care, refresh my strength in silent prayer."

—Mabel Jones Gabbott.

**I**T is a troubled world in which we are living today. The measured rhythm of marching feet, the zoom and roar of war, are drowning out the sound of song and chapel bell. It is a time of fear and foreboding, of anxiety and nervous strain. Our lives, like frail boats on a stormy sea, are being driven and tossed. The fundamentals of culture and progress are threatened. Life and all that life holds dear are hanging in the balance.

"What part," we ask ourselves, "are we to play in this shamble of death and destruction? Is there no place in all the world where we may turn for protection and safety? Is there not some little harbor of rest where we may obtain solace and reassurance?"

Even though fear and greed and hate now stalk the earth, there is in the hearts of many men, the world around, a passionate yearning for peace and security. But how many of them are having that yearning satisfied? Their purposes are being thwarted; their hopes and desires, frustrated. The things that couldn't happen, are happening.

Men have tried to solve the intellectual, the social, and the economic problems of the world, but too often they have tried to solve them without the help of divine guidance. The condition of strife in which we find ourselves today is eloquent evidence of their failure.

Obedience to truth brings its own

reward. Broken law administers its own punishment. If synthetic philosophies go into the pattern of life, how can we hope to produce something true and beautiful? If we permit the skeptics to take God out of religion and religion out of life, why should we wonder if the morale of the world goes "slumming"?

The wisdom of the ages has been handed down to this generation. We are in possession of more inventions, greater discoveries, and vaster experiences than have been possessed by any other age of the world. Notwithstanding all of these privileges and blessings, we are today engaged in a war more devastating in loss of life, property, and basic values, than any other war in the history of the world. How can this chaotic condition be overcome and peace and order be restored?

**W**E learned long ago that writing words into a pact or document does not bring about a state of peace. The ideal has to be written into the hearts of men. Wise men down the years have given us little keys which, if accepted and used, would solve our problems.

Centuries ago the Oriental philosopher, Confucius, said, "God leads men to tranquil security." When urged to give in one word the secret of a happy life, he gave, in the translation of our own tongue, the word, "equanimity."

The old mystics proclaimed that

Christianity gives "peace at the center." Jehovah's voice to the ancients comes down the years to all of us: "Be still, and know that I am God."

It is this "tranquil security," this "equanimity," this "peace at the center," that we need today to fortify us against the tragic emergency that is knocking at our doors.

The life of the Master is a symbol of serenity. His plan of life and salvation is called the "Gospel of Peace." His spirit of peace still goes out to all men who bring their lives into harmony with his teachings. When we live in harmony with Him, and at peace with ourselves, we shall be prepared to live in brotherly love with our fellow men.

We need the guidance of His holy spirit at all times, but particularly when the world is rocked with tumult as it is today. Prayer is the medium through which we commune with Him and receive the inspiration and guidance that helps us to solve many of the problems of these tragic times. Long ago He said: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." That invitation is still held out to the children of men. The path of prayer may lead us to some quiet retreat where we may hear the call of birds, the cadence of falling water, or the rustle of the wind in the leaves, or it may lead us to the sanctuary of our own little room. It is the spirit of prayer, however, that is of most importance. If we go in faith, in humility, in sincerity, and confide in our Heavenly Father as our great, true friend, we shall come away from the place of prayer

filled with the spirit of peace, and we shall be comforted, uplifted, renewed in courage, and ready for any emergency.

There are many other little paths that bring us close to our Maker and which lead to peace. Through these troubled times of confusion and unrest they have not been blacked out. They are still open to all who are seeking to establish "peace on earth and good will toward men."

There is the path of faith that leads us to the portals of the Church, wherein we may commune with the Most High. The sacrament, the Word of God, the holy song, the friendly greeting, send us back to our homes strengthened, reinforced, and better prepared to meet life courageously and victoriously.

There is the path of service that leads us to administer tenderly to those who are in need. A handclasp, a word of courage, a beautiful thought, a good deed, bring new hope to another, and peace and satisfaction to ourselves.

Then there is the path of song, where tender melodies and brave words lift the heart above the cares of every day. Let us sing little lilting songs of joy as well as those of more serious mood. Sometimes let us remember and sing John Henry Newman's great hymn:

Lead kindly light amid the encircling  
gloom  
Lead thou me on!  
The night is dark and I am far from  
home—  
Lead thou me on!

These and any number of other little paths, if followed, will lead to inner spiritual peace. As men follow these paths, there will come an outward peace among all men.

# Our Need Of Rhythm

Dr. Florence Jepperson Madsen

“**I** just love music, but I haven't a bit of talent in that line.”

This statement is so commonly heard that it has come to be accepted as true without even a challenge. It would be interesting to know by what means the conclusion is reached—whether one has tried repeatedly and failed, or whether it is merely snap judgment without one ever having tried to learn. The old music master told his rather easy-going pupil that all it takes to make a very good musician is a little inspiration coupled with a lot of perspiration—in other words, inspiration and hard work.

In order to rightly determine whether or not one possesses a capacity or talent for music, it is first necessary to analyze music to see of what it is made. Then we can decide to some degree, at least, if this particular talent is a rare gift to be held by the “special few” or if it is more or less a common inheritance of all.

The four simple elements of which music consists are: rhythm, melody, harmony, and timbre (a French word pronounced “tambr,” meaning tone color or tone quality). Some theorists add two more elements; namely; counterpoint and form. In Elson's *Music Dictionary* we read: “Rhythm is the division of musical ideas or sentences into regular metrical portions; musical accent and cadence as applied to melody. Rhythm represents the regular pulsation of music.” Thus, it is regular or reciprocated pulsation or accent. It is vi-

bration reduced in speed so that man can understand and use it. It has been called the “heart-beat” of music.

Rhythm is the oldest and one of the most intriguing of these elements. The very fact that it was the first to claim expression among primitive peoples, and that it was able to satisfy their needs, and that it has carried its dominant strength down through the ages gathering even greater momentum as the years have passed, makes one ponder these questions: Is rhythm something apart from me, or a part of me? In what way was I first made acquainted with it? Is it of any particular value to me? If so, how may I increase my rhythmic sense?

Rhythm is very much a part of us; it is an instinct of human nature. It has functioned very definitely ever since we were born. Our acquaintance with it has come in various ways: the beating of our heart, breathing, talking, laughing, chewing, walking, marching, running, skipping, dancing, applauding, skating, swimming, the tick of the clock, ring of the bell, patter of rain, the train whistle, the turning of wheels, and the motion of machinery.

Rhythm is of great value to us—it is essential to our physical well-being; it has much to do with refining our activities into gracefulness and poise; it is essential for perfect balance and health. Rhythm gives a kind of mathematical timing so necessary to concerted effort, and prevents an un-

orderly, chaotic culmination of our activities.

**T**HERE are those who seem to possess a natural sense of rhythm while others find it quite difficult to maintain rhythmic accuracy in any form of activity. This deficiency can be overcome to quite an extent. There are many very simple ways of increasing one's rhythmic sense. Only persistent practice is required to develop the mechanics of rhythm. Had we been as fortunate in our school days as our children are in this progressive day of education, we would have learned many ways in which to give expression to our natural rhythmic impulses. Take, for instance, the rhythm bands that are now organized in the very first grades of school. These children, young as they are, learn so soon to synchronize the clang of triangle, beat of drum, shake of tambourine, and clap of sticks with the rest of their little comrades. They learn to listen and to count. They learn folk dances with their wealth of action, and also create dances of their own; they learn to walk, run, and skip to the rhythm of music. Perhaps one of the most valuable lessons resulting from this kind of self-expression is the total loss of that great impediment "self-consciousness" with which the adult is so burdened.

Try walking evenly along while counting 1-2, 1-2, etc. Stress count one and swing arms in rhythmic motion. Call to mind some familiar song that is in this same rhythm, such as: "Joy to the World" and "Come Let Us Anew." This last song commences on count two,

which is not to be accented—the conductor calls it the up-beat. Next, try counting 1-2-3-4, 1-2-3-4, etc., giving count one a strong accent and count three a lesser one. "Onward Christian Soldiers" and "Lord, We Ask Thee, E'er We Part" are in this same rhythm. Now, change the counting to 1-2-3, 1-2-3, etc. You will find that count one, which is to be stressed, alternates between the right foot and the left. This is called triple rhythm and may be a little more difficult to walk to than the duple rhythm. "Prayer is the Soul's Sincere Desire" and "Sweet is the Work" are good examples of this rhythm.

The above exercises may also be practiced by clapping the hands or by tapping on a table and should be done in various speeds or, as we should say, in various tempos (*tempi*).

The words "time" and "tempo" should not be used synonymously with that of rhythm. The word "time," properly speaking, has reference only to note values; "tempo" has reference to the speed of the rhythm.

Those who are doing special music work should learn the conventional rhythmic patterns and practice regularly with a baton.

*Conducting*, by J. Spencer Cornwall, and *Essentials in Conducting*, by Gehrken, are two very fine books from which baton technique can be learned. Another book that should find its way into the library of every conductor and organist is Elson's *Music Dictionary* (unabridged). Much needed information can be had from the above books.

# NOTES

# FROM THE FIELD

*Vera White Pohlman, General Secretary-Treasurer*

**T**HIS section of the Magazine is reserved for narrative reports and pictures of Relief Society activities in the stakes and missions. Its purpose is threefold: (1) to provide a medium for the exchange of ideas and methods for conducting Relief Society work which have proved successful in some organizations and which may be helpful and stimulating to others, (2) to recognize outstanding or unique accomplishments of Relief Society organizations, and (3) to note the progress of Relief Society work in various parts of the world. It is recognized that personal accounts of individuals who have long served Relief Society, or who have otherwise distinguished themselves, are always of great interest, but the space available for "Notes from the Field" is so limited in relation to the number of stakes and missions that it must be reserved for reports on the work of the organization rather than of individuals.

Pictures which are submitted for publication can be used only if they are clear and distinct and will make good cuts for reproduction. Pictures must be accompanied by informative narrative accounts of the events or activities to which they pertain.

Wards desiring to submit reports for publication in "Notes from the Field" are requested to send them through their respective stake Relief Societies. It often happens that one or two wards in a stake will send reports on special activities which are being conducted on a stake-wide basis, and in such instances it would be to the advantage of the stake to have the report cover the entire activity in the same issue of the Magazine with all participating wards represented.

All narrative material should bear the date of submittal, and all references to certain seasons or special occasions should be identified by the correct dates. Similarly, all pictures should have both date and identification on the reverse. Material submitted for "Notes from the Field" is to be addressed to the general secretary-treasurer.



SINGING MOTHERS OF STAKES OF WEBER COUNTY, CENTENNIAL  
CONCERT, FEBRUARY 18 AND 20, 1942

Seated in front are stake Relief Society presidents—Nellie W. Neal, North Weber (now president of Relief Society in the new Farr West Stake); Ella P. Farr, Mt. Ogden; Kate Woodbury, Ogden; and Charlotte Kay, Weber.



#### SINGING MOTHERS OF MT. OGDEN STAKE

Althea Zinn, conductor, in center (in black), with accompanist Lillian Whetton next, to the right.

#### Weber Stake

(Weber County, Utah)

A Relief Society centennial concert was presented by the Singing Mothers of the four stakes in Weber County—Weber Stake, Mt. Ogden Stake, North Weber Stake, and Ogden Stake—in the Ogden Tabernacle, February 18 and 20, 1942. Sponsored by the Stake Relief Society presidents of these four stakes, this event was planned and arranged by a committee consisting of Myrtle P. Davis of Weber Stake as chairman, and of the Relief Society music director of each of the four stakes. Martha B. McFarland, chorister of the Weber Stake, reports: "In the fall of 1941, all ward choristers and organists began practicing with their balanced groups in the wards. In January these ward choruses were combined for final rehearsals.

"'Messengers of Mercy,' a cantata,

words of which were written by Minnie D. Warner, and the music by Gladys Rich, noted musician of Ogden, was directed by guest conductor, Lester Hinchcliff. This composition was written especially for the centennial. The soloists were Myra Bingham and Cora Bergout.

"The cantata, 'Resurrection Morning,' by the late B. Cecil Gates, was directed by Wade N. Stephens, assistant Tabernacle organist, as guest conductor, with Portia Budge and Grace Nelson Wright as soloists. Accompanists for the concert were Lillian Whetton at the piano and Samuel Whitaker at the pipe organ. Between the two cantatas, 'The 23rd Psalm' was presented, the several compositions comprising this rendition being directed in rotation by the directors of the four stake choruses—Martha B. McFarland, Weber Stake; Althea Zinn, Mt. Ogden Stake; Laura B. Heslop, North



SINGING MOTHERS OF RICHMOND, VIRGINIA, EAST CENTRAL STATES MISSION

Gertrude M. Smoot, president of this branch Relief Society and conductor of the chorus, is on the front row, standing at extreme left; the accompanist, Constance Cahen, is standing at extreme right front.

Weber Stake; and Eva P. Greenwell, Ogden Stake.

"The Tabernacle, which was filled to capacity, was beautifully decorated with spring flowers in Relief Society colors of gold and blue. Corsages and boutonnieres were presented to the directors and accompanists.

"The chorus was beautiful, with its 250 mothers, young, middle-aged, and gray-haired, from 20 to 70 years of age, dressed in their white blouses and dark skirts."

A "close-up" of a section of the singers at this centennial concert is presented in the accompanying picture of the Singing Mothers of Mt. Ogden Stake, submitted by Myrtle C. Blair who served as president of this stake chorus and also as publicity manager of the combined centennial chorus.

*East Central States Mission*  
(Louisville, Kentucky)

**R**ICHMOND, Virginia, is represented by the chorus of Singing Mothers in the accompanying picture. This branch Relief Society had a membership of thirty-five as of the end of 1941, of whom twenty-two are shown in the picture as members of the chorus. All of the executive officers sing in the chorus.

*Oahu Stake (Honolulu, T. H.)*

**S**INGING MOTHERS of the Kaili Ward Relief Society appear in the accompanying picture taken March 19, 1938, when they won the first annual song contest sponsored by the Oahu Stake Relief Society. This ward has held the winning trophy for two years. In connection with this annual concert a bazaar





SINGING MOTIERS OF KALIIHI WARD, OAHU STAKE, HAWAII

and dance are held enabling the Relief Societies of this stake to raise funds for Relief Society work. Among the articles available at these bazaars are Guava jam, jellies and juices, made by the women, and new and remodeled clothing. In July 1941, the women of this stake assisted in a stake welfare project by planting taro (poi) at Laie. Eliza N.

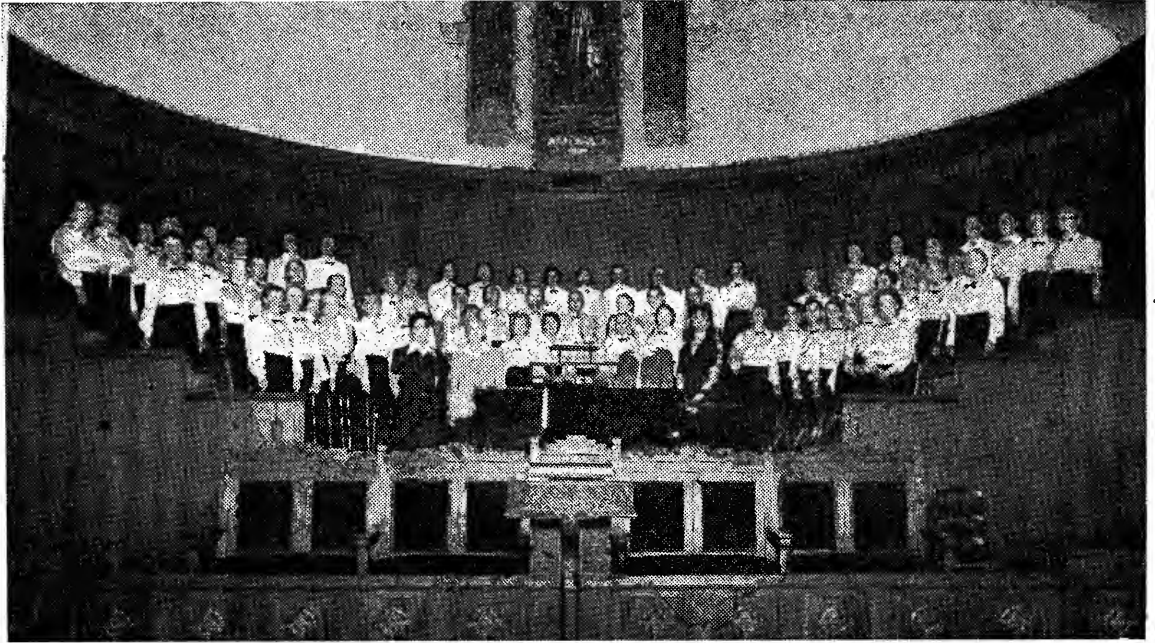
Salm is stake president of Relief Society.

San Juan Stake (Blanding, Utah)

CHARITY L. ROWLEY, president of the San Juan Stake Relief Society, submitted the accompanying picture of the Relief Society Singing Mothers of this stake. This picture was taken at the first public



SINGING MOTIERS OF SAN JUAN STAKE



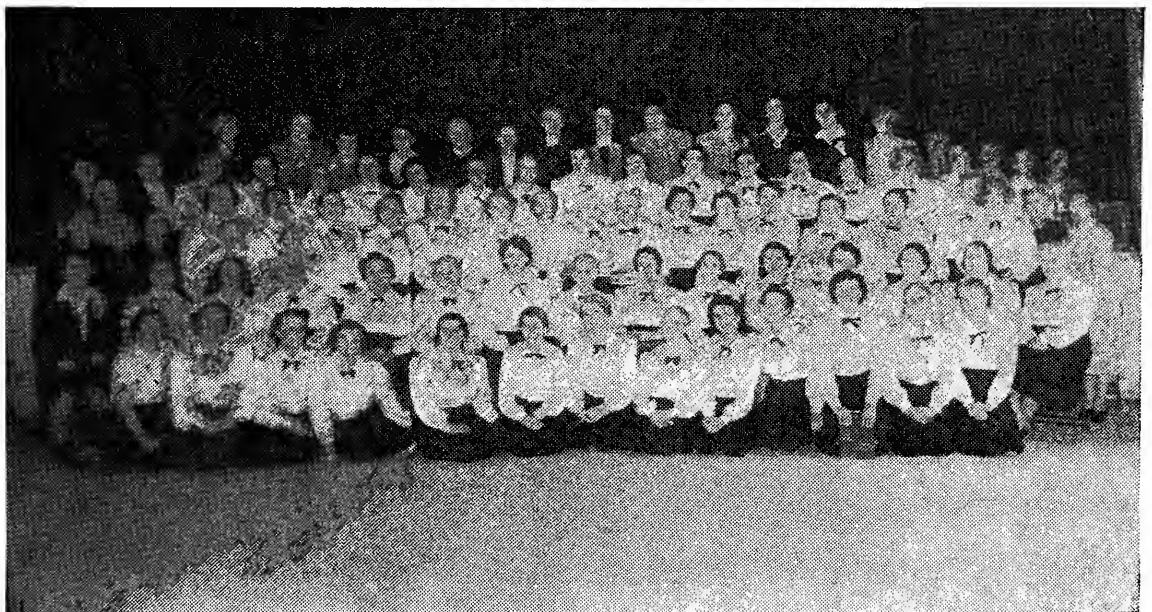
RELIEF SOCIETY SINGING MOTHERS, LOS ANGELES STAKE,  
APRIL 10, 1942

appearance of this chorus at the stake quarterly conference in October 1940. Margaret C. Johnson is stake chorister and Susan L. Butt is organist.

*Los Angeles Stake*  
(Los Angeles, California)

**T**HE cantata, "Messengers of Mercy," was sung by the Relief So-

ciety Singing Mothers at the local centennial celebrations in each of the wards of this stake. These ward choruses combined in presenting this cantata at a stake quarterly conference on April 10, 1942. They felt especially favored in having as guest conductor for this rendition the composer of the music, Gladys Rich. The rendition of this cantata was



RELIEF SOCIETY SINGING MOTHERS, EAST JORDAN STAKE, MAY 3, 1942



SINGING MOTHERS OF MIDVALE SECOND WARD, EAST JORDAN STAKE  
Organist Verna Bishop is at extreme left, front row, and chorister Vinnie Lind is at extreme right, front row.

acclaimed as one of the most outstanding musicales produced in the stake. The words were written by Minnie D. Warner, and the cantata was dedicated to President Amy Brown Lyman, inasmuch as it was written in commemoration of the Relief Society centennial.

*East Jordan Stake*  
(Salt Lake County)

**T**HE accompanying picture of the Relief Society Singing Mothers of Midvale Second Ward was taken at a practice for the centennial celebration when every member, except two who were ill, was present. This chorus sings at Relief Society programs and entertainments and is sometimes invited to sing at the ward sacrament service. Melissa G. Smith is president of this ward Relief Society.

The Singing Mothers of East Jordan Stake, 127 in number, sang at

the stake quarterly conference on May 3, 1942. This chorus was conducted by Flora Beckstrand and accompanied by Myrtle McNamara. Lucy B. Godfrey is East Jordan Stake Relief Society president. At this conference the stake was divided into East Jordan and Mount Jordan Stakes.

*Emery Stake (Castle Dale, Utah)*

**T**HE accompanying picture of the Huntington Ward Relief Society Singing Mothers was submitted by Anna Nielson, secretary of both the Relief Society and the chorus of Singing Mothers in this ward. This chorus has been functioning for several years and is reported to be the largest ward chorus of its kind in Emery Stake, having ten members in addition to those appearing in the picture. This chorus appears not only at Relief Society meetings, but has been especially invited by the



#### SINGING MOTHERS OF HUNTINGTON WARD, EMERY STAKE

ward bishopric to sing on several occasions at the ward sacrament meetings and at other gatherings. The chorister, Margaret Young, and organists Dora Truman and Ora Larson have served long and faithfully in their respective capacities.

*Pocatello Stake (Pocatello, Idaho)*

**A**MY J. HAWKES, president of the Pocatello Stake Relief Soci-

ety, in reporting that outstanding centennial celebrations were held in all wards, stated: "As the opening event of the centennial, the cantata 'Resurrection Morning' was presented in the Latter-day Saint recreation hall at Pocatello, Sunday evening, March 15, by a chorus of eighty Singing Mothers from all wards in the stake. Vera Howard, stake chorister, directed the production, and Lucille Kuhre, stake organist, was



SINGING MOTHERS OF POCATELLO STAKE, MARCH 15, 1942

accompanist. A string trio and special lighting effects enhanced the performance. Large baskets of Easter lilies and lighted candelabra, effectively arranged, made a beautiful setting for the chorus. Eight young girls, all daughters of the members of the stake board of Relief Society, were ushers and distributed souvenir programs. The hall was filled to overflowing with a very appreciative audience."



## PIONEER

Inez B. Allred

As quiet as a statuette she will sit  
 And dream, or prate of this and that. Her hands,  
 Deep veined, once capable and strong, submit  
 To rest. Her penetrating eye commands  
 Respect, for she has seen both joy and tears  
 In ninety years of living. "Pioneer,"  
 They call grandmother for her life of cares.  
 Inactive now she lives again her yesteryear,  
 Recalling cheer, forgetful of the want,  
 Remembering only things that brought her joy;  
 Telling enthralling stories that will flaunt  
 The bravery of her husband and her boy.  
 When I am old and life is not complete,  
 May my crutch of memory be as sweet.




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### *League Of Utah Writers To Hold Annual Roundup*

SUCH noted authors and critics as Dr. Harry A. Overstreet and Mildred Reid will participate in the annual Roundup of the League of Utah Writers at Provo on July 11 and 12. Several sessions will be conducted in the new Joseph Smith Building at Brigham Young University, according to Dr. Carlton Culmsee, League president. Besides assembly addresses, dinners and the Poets' Breakfast, there will be workshop meetings and private conferences for discussion of manuscripts and markets in the fields of verse, non-fiction, the short story, and the novel.

# LESSON PREVIEW—1942-43

## *Theology and Testimony*

Articles of Faith, By James E. Talmage

THE many favorable reports received regarding last year's course of study in the theology department reveal the interest and profitableness of our first year's study of the *Articles of Faith*, by James E. Talmage. As we continue through the second year of our study of this text, it is hoped that class leaders in the theology department will rededicate their energies to the end that the entire Relief Society membership will have its appreciation for the principles of the Gospel immeasurably increased. To help bring this about, class leaders are asked to make a greater effort to have the women study the chapters in the text before the discussion period. A copy of the *Articles of Faith* by James E. Talmage is to be found in almost every Latter-day Saint home, as every missionary who has gone into the field has been required to purchase one of these books. Last year the visiting teachers left in every home in the Church a large printed card of the "Articles of Faith" with the request that every mother memorize them and encourage her family to do likewise, that all might have definitely in mind what we, as Latter-day Saints, believe. An attempt should be made by every ward class leader to promote the use of this card in the home.

If our appreciation for the Gospel is to grow and expand, our understanding of the principles must be

based upon correct conceptions of them; otherwise, there would be no growth, and we would be traveling in reverse to truth. Our preconceived attitudes toward and our misconceptions of Gospel truths and standards are very great handicaps to us. They feed doubt. They are not only drawbacks to us, but we pass them on to our families. When our thinking along doctrinal lines is not clear and scripturally accurate, we are confused in our actions, and as a result we transmit this confusion into the minds and hearts of our children. This is the reason for much of the disregard and disrespect shown for the principles of the Gospel. This comes about unwittingly. We never can outgrow Gospel principles. As our understanding enlarges, greater vistas of knowledge and wisdom stand revealed to us. Our appreciation increases in proportion to our understanding. The same holds true with regard to our faith. We cannot have great faith unless we live great. Our faith never surpasses our living, neither does our living surpass our faith, and our living and faith do not surpass our understanding. We can fail to live up to our understanding, but our living is prescribed by our understanding. Thus, to grow in faith and understanding and living, our conceptions of the principles of the Gospel must be correct. We can be ever so conscientious, but if we have the wrong slant on things

our efforts are fruitless, and we are led away from revealed light and truth, and our light will not grow brighter and brighter until the perfect day.

It is our opportunity and privilege while we are studying the *Articles of Faith* to place ourselves on a good firm footing as to just what we do believe as Latter-day Saints.

Class leaders should keep in mind the objectives in this department: (1) to study the Gospel diligently; (2) to strive to obtain a testimony of it; (3) to try to live it in its fullness.

In a study of the principles of the Gospel the class leader should be alert and cautious to confine the discussion to those principles which are orthodox and supported by scripture. It would be ideal if the class leader could motivate the class members to the extent that they would bring the scriptures with them in support of their views. The references in the *Articles of Faith* are so complete that if a class leader has read these and understands them she will be prepared to conduct a class along well-defined lines and will know immediately when the class members attempt to stray too far away from correct principles and doctrine. There is great need for any class leader in the Relief Society to seek the Lord constantly for help

in her capacity as a class leader; but in this department especially, in order to influence women to live righteously, and in order to teach by the direction of the Spirit, we must be prayerful.

The lesson material for the theology department to be published in the *Magazine* this coming year will contain two features: first, a brief resume' of the lesson with the salient points stressed, which will provide general reading appeal to the class members; second, an outline which will offer specific suggestions and helps to the ward class leader in the preparation and presentation of the lesson.

Following are the lesson titles:

- Chapter 9. The Sacrament of the Lord's Supper
- Chapter 10. Authority in the Ministry
- Chapter 11. The Church and its Plan of Organization
- Chapter 12. Spiritual Gifts
- Chapter 13. The Bible
- Chapter 14. The Book of Mormon
- Chapter 15. The Book of Mormon
- Chapter 16. Revelation, Past, Present, and Future

*Articles of Faith*, by Elder James E. Talmage, may be purchased from the Deseret Book Company, 44 East South Temple Street, Salt Lake City, Utah, for 85 cents for a single copy, or 70 cents when purchased in quantities of six or more.



# Visiting Teachers'

## Messages To The Home

### Expressions Of Faith

THE great objective of visiting teaching is to promote faith in God and give encouragement and helpful ideas. Visiting teachers should attend the teachers' training meeting in the ward and should take notes to help them remember the important ideas to present. They should then reread the lesson and notes before visiting their district. Remember, "the prepared teacher is the inspired teacher." The confidence that she has a helpful, inspirational message to leave in each home will be a joy and satisfaction to her as a teacher. Have the sisters join with the teachers in discussion.

No real success is lightly won in the game of teaching, and visiting teachers have an added challenge. A teacher may have striven to make her lesson a masterpiece, but in each home the lesson must be adapted according to the family or conditions upon entering that home. Herein lies the challenge to the individual teacher in successfully presenting the message.

Visiting teachers have a great responsibility in representing the Relief Society. The ward Relief Society organization will be judged largely by the work of the visiting teachers. They call on many who never attend meeting or who may not even be members of the Church. As missionaries, as teachers, their work is great because it deals with human souls.

In our teaching we want to help people to live well every single day. We want to help them to attain cer-

tain religious goals. A teacher who is prepared spiritually and mentally will be able to add enrichment and inspiration to the lesson message and will be a joy and asset to every home visited. Preparation is more than just learning something; one has to feel the spirit of the message, know the message, and then be able to impart it. The visiting teacher should prepare herself so that the spirit of love and prayer abides in her heart, and this influence will be felt in the homes visited. All humanity is seeking greater life satisfaction. All are searching for the things that will bring into their lives the greatest happiness. The visiting teachers, whose messages are left in each home, can be potent factors in assisting people to express their faith in a way which will bring them satisfaction and happiness.

During the coming year, 1942-43, the visiting teachers' messages, "Expressions of Faith," will be continued, with the aim to stimulate faith and strengthen spiritual powers. The following messages are to be given:

1. Scripture Reading as an Expression of Faith
2. Reverence as an Expression of Faith
3. Cultivating the Mind as an Expression of Faith
4. Interest in Missionary Work as an Expression of Faith
5. Obedience to Civil Law as an Expression of Faith
6. Seeking the Lovely in Life as an Expression of Faith
7. Care of the Body as an Expression of Faith
8. The Spirit of the Good Neighbor as an Expression of Faith



# Work-and-Business

## New-Fashioned Thrift

WE are not many generations removed from pioneer days when the adage "wilful waste makes woe-ful want" was a common household maxim, and when the homemaker took pride in "making one dollar do the work of two." Then came the era of abundance and profligate waste. The theory that "there is always more where this came from" has done away with the little tricks for stretching the dollar that our grandmothers considered good sense.

Now, suddenly in an emergency, we are forced to realize that many of the articles we have classed as necessities are no longer obtainable, and we are discovering the worth of all things. Once more conservation and thrift have become national virtues.

We are hearing a great deal about the subject of waste these days, and it will be brought home to us with increasing emphasis as the days go on. War makes saving necessary all the way down the line. We'll have to save, not just to make our money go farther, but because of the needs of a nation at war. War is the most costly activity in which mankind can engage. The bill for all war requisites will have to be met, and the money for much of its payment must come from the family pocketbook. Herein lies the challenge to women.

Relief Society women have always pointed with pride to the accomplishments of the pioneer women of the Church. Can we save and be as thrifty as were they? Are the words *frugality*, *thrift*, *saving*, *cooperation* empty words today? We

should each one determine whether or not we are made of stuff as fine as were our mothers and grandmothers. Many of us need to revivify those common household words which made it possible for them to go forward in spite of hardships of all kinds. Our country needs our help.

Women's major role has always been to create life, to cherish it, to protect and care for it. Many women will inevitably be called upon to replace some of the man power which military service will take from necessary industries. But the great majority of women will continue to and must concern themselves with regular homemaking responsibilities: the management of family incomes, the upkeep of family morale, and the maintenance of family health. This is their battlefield. The problem they face is how to maintain high standards of living under pressures which naturally lead to lower standards of living.

Woman in her home is a guardian of national resources, and everything she does nearly every moment of her working day may be a contribution to national defense. Each day of extra life she gives to household goods helps the nation and contributes to the war effort. Each new care she practices helps factories to work for war production and thus helps to shorten the war. In other words, as a captain in her home it is the duty of each woman to fight waste and to make thrift the fashionable way of life, not merely from a sense of duty or because there is

no other way out, but because she has a feeling of belonging to a great nation, and because she desires to strengthen the fabric of national life.

Miss Harriet Elliot, Consumer Advisor of the Office of Civilian Supply of the Office for Emergency Management of the Federal Government, in an address given September 4, 1941, outlined the following necessary contributions that every woman must make to national defense:

She must take care of all the goods she owns and uses, to make them last as long as possible.

She must buy new goods wisely and carefully, and conserve both her own income and the nation's resources that are used in making those goods available.

She must feed and clothe her family, keeping nutrition and health in mind.

She must eliminate all waste in her home and help to cut down waste in her community.

She must plan her buying so that she is not taking needed goods away from those who are in military service.

She must learn to use substitutes.

She must support the simplification programs that reduce colors and styles of consumer's goods, so that a greater volume of goods can be made with the machinery we now have.

She must plan her buying so that she will not need to frequently replace the things she buys.

She must protest higher prices and help to stave off inflation.

Under the general heading of "New-Fashioned Thrift" the following optional topics are offered for discussion for the year 1942-43:

1. Peace vs. Wartime Habits
2. Thrift in Food Buying

3. Eliminate Household Wastes
4. Conserve Heat, Light, and Household Equipment
5. Clean Things Last Longer
6. Be Wise—Conserve Your Clothing
7. Substitutes
8. Preservation of Victory Gardens

The plan is to make the subject matter published in the *Relief Society Magazine* for this department as current as possible. For this reason the first lesson of this course will be published in the August issue of the *Magazine* instead of in the July issue along with the first lessons for other courses. Also, since the desire is to discuss subjects at the time they are most pertinent, the General Board reserves the right to substitute lessons or to rearrange subjects.

In connection with this study on thrift, conservation, and home efficiency, the General Board recommends for ward topic leaders a book which has been recently published, but which "has really been fifteen years in the making" — *America's Housekeeping Book*. This book tells how to organize a home, what the most modern housekeeping methods are, and gives a careful analysis of the operation and maintenance of the home. It "is the last word of experts on the easiest and most efficient way to do your housekeeping job, the best way to manage our most vital industry—the American home." *America's Housekeeping Book* is obtainable at the Deseret Book Store, 44 East South Temple Street, Salt Lake City, Utah. Regular price, \$2.50; price to Relief Society, \$2.00.



# Literature

## The Bible As Literature

AFTER the stimulation of a "refresher" course, "Humor in Life and Literature," a course which we hope yielded much to the women of Relief Society, and which we hope will "season" many years, we launch into a course of literature from the *Bible*. "The *Bible* as Literature" will be the course for 1942-43. We feel that there is a need for the fortification and assurance which comes from the contemplation of the spiritual. A study of the greatest source book of all, the *Bible*, should give all members strength.

No reasons need to be given to justify a course which Relief Society women will favor and which will give them added power and understanding and thus help them to withstand the trials of the hour.

It is well, however, to consider the aims of these lessons and the purposes that might be accomplished in presenting the lessons. Following are the titles and the objectives of the eight lessons to be studied this year:

Lesson 1. "Why the *Bible* Should be Studied as Literature."

Objective: To indicate some of the values to be gained from a study of the *Bible* as literature. *Bible* literature, is the greatest literature of all ages and can give us "a widening of intellectual horizons, an enrichment of emotional experiences, an elevation of ethical standards and, in addition, a delight in the charm and beauty of its style." The *Bible* has influenced other literature and the arts.

Lesson 2. "Background of the *Bible*."

Objective: To present significant characteristics of the geography of the Holy Land, and to point out the effect of nat-

ural surroundings upon a people and their literature.

Lesson 3. "What the *Bible* Is."

Objective: To show interesting steps in the gradual development of the *Bible* as a unified piece of literature.

Lesson 4. "Types of Literature in the *Bible*—Prose."

Objective: To help class members to recognize some of the difficulties accompanying a study of the *Bible* as literature and to consider its literary types. The *Bible* is a "priceless storehouse of excellent writing."

Lesson 5. "Prose Types in the *Bible*."

Objective: To help the class members understand that the *Bible* is rich in popular types of literature such as they read every day.

Lesson 6. "Poetry of the *Bible*."

Objective: To indicate literary qualities of *Bible* poetry and to consider some of the types of poetry. Van Dyke gives us the "three great qualities which distinguish *Bible* poetry—genuine love of nature, a passionate sense of the beauty of holiness, and intense joy in God." In picturesque and inspiring language, *Bible* poetry does reveal God.

Lesson 7. "Some of the Great Personalities in the *Bible*."

Objective: To remind us of some of the great characters in the *Bible*, and to help us to appreciate the qualities which made them great and to sense their influence upon our own lives. By a study of superior personalities, we take on some of their greatness.

Lesson 8. "Illustrations of Great Themes in *Bible* Literature and the Influence of the *Bible* on our Lives."

Objective: To suggest the relation of some of the great themes in the *Bible* to our own lives. We believe with Clayton S. Cooper, as stated in his book *The Bible and Modern Life*, that, "The *Bible* spreads out before us God's plan for human existence." We believe that righteousness is the great theme of the *Bible*. In this lesson many specific themes are pointed out, such as, "the mystery of human suffering."

the "reward of facing hard circumstances courageously," and "the mystery of existence." We are convinced that every book in the *Bible* presents themes that, if applied, would "strengthen our characters and enrich our lives;" and "strike the deepest chords of both the human and the divine in man."

A study of the *Bible* as literature will instill in all a deeper appreciation for the book, and a desire to read it more extensively; it will enrich, inspire and, therefore, influence living.

William Lyon Phelps is quoted in the first lesson of this course as follows: "Everyone who has a thorough knowledge of the *Bible* may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can, among Europeans and Americans, form a proper substitute."

In the last lesson, the author quotes the King James revisers as having said in 1611: "If we be ignorant, the scriptures will instruct us; if out of the way, they will bring us home; if out of order, they will reform us; if in heaviness, comfort us; if dull, quicken us; if cold, inflame us."

The resourceful teacher will find the lessons for this course written in a fresh, teachable manner, with unlimited suggestions for enriched teaching. The lessons are conducive to class study and group participation. There are opportunities for discussions, contrasts, comparisons, and research of many kinds. Visual aids that can be obtained by all are suggested, such as pictures, maps and collections. Opportunities will be given for members to read, memorize and dramatize choice passages. People in the community who have visited Palestine may be called into

the study groups. The members will be guided to recognize better form in literature, and to become more discriminating and deeply appreciative. Their testimonies of the *Bible* will stimulate each other.

"We must never forget that the chief value of the *Bible* is and will remain its religious value. But we should realize also that it has other rich values when regarded simply as literature."

As the writer of our lessons suggests: "It is most important for class leaders and members to keep constantly in mind that this course considers the *Bible* only as literature. This can obviate one natural difficulty—that of recurring questions regarding theological matters which would be considered in a religious study. Studying the *Bible* as literature will naturally make its spiritual values more easily understood and appreciated, but that is not the chief concern in these lessons. As literature alone, the *Bible* has no peer." The *Bible* may be used as a textbook and will probably be available to almost all the ward class members. However, if a class leader feels that she would like additional assistance in the preparation and presentation of her lesson, two books which may prove helpful are herein described, and a choice may be made between them by the class leader herself:

*The Bible Designed to be Read as Living Literature* by Ernest S. Bates follows the text of the King James version except in a few instances: "The arrangement of the book is by time and subject matter; prose passages are printed as prose; verse, as verse; drama, as drama; letters, as letters; the spelling and punctuation are modernized; genealogies and rep-

etitions are omitted . . . to the end that the *Bible* may be read as living literature."

In this book, footnotes and marginal commentary have been reduced to a minimum or entirely eliminated, while each division and subdivision of the book has been helpfully captioned "to give each book and each section its correct setting and identification." The book, consisting of 1283 pages, was first published in 1937 and is printed in good readable type on ivory paper. The inside covers of the book contain two maps: One of Syria and Palestine and one of the Mediterranean Basin. This book would make a splendid addition to the library of any home, and would make a most readable book for the entire family. Regular price, \$3.75; price to the Relief Society, \$2.75. Order from Deseret Book Store, 44 East South Temple Street, Salt Lake City, Utah.

*The Modern Reader's Bible* by Dr. Richard G. Moulton is based upon the English Revised version, and for thirty-five years has been the accepted text on the study of the *Bible* as literature. This book consists of 1733 pages and is printed with quite fine print on white paper. This book has approximately 300 pages devoted to notes and helps, and is recommended primarily for the scholar who would like to do intensive study. Regular price, \$2.50; price to the Relief Society, \$2. Order from Deseret Book Company, 44 East South Temple Street, Salt Lake City, Utah.

The following list of references is also given with the hope that possibly some of the books are available

in city and school libraries or may be found in the community. It is not expected that class leaders will be obligated to purchase any of them. The list is by no means exhaustive, and other books which may also be helpful, will no doubt be available in the various communities.

#### References

- Alder, Lydia D., *The Holy Land*  
 Armstrong, Robert A., *How to Know the Bible*  
 Baikie, James, *Living Stories of the Bible* (This has beautiful colored pictures revealing the physical background and the people in action.)  
 Barton, Bruce *The Book Nobody Knows*  
 Bates, Ernest S., *The Bible Designed to be Read as Living Literature*  
 Battenhouse, H. M., *The Bible Unlocked*  
 Beveridge, Albert J., *The Bible as Good Reading*  
 Borden, Mary, *Mary of Nazareth*  
 Bower, William C., *The Living Bible*  
 Buck, Philo M., *The Golden Thread*  
 Conley, J. W., *The Bible in Modern Light*  
 Dinsmore, C. A., *The English Bible as Literature*  
 Done, Willard, *Women of the Bible*  
 Fosdick, Harry E., *The Modern Use of the Bible*  
 Goodspeed, Edgar J., *The New Testament—An American Translation*  
 Goodspeed, Edgar J., *The Story of the Bible*  
 Knox, Raymond C., *Knowing the Bible*  
 McAfee, Cleland B., *The Greatest English Classic*  
 McClure, James G. K., *The Supreme Book of Mankind*  
 Mead, Frank S., *Bible Biographies*  
 Moulton, Dr. R. G., *The Modern Reader's Bible*  
 Moulton, Dr. R. G., *World Literature*  
 Phelps, William Lyon, *Human Nature in the Bible*  
 Smyth, John P., *How We Got Our Bible*  
 Wood and Grant, *The Bible as Literature*

# Social Science

## What "America" Means

**WE** are living in a troubled and anxious world. No time in all history have men watched more anxiously over their liberties than they are doing today. While days are dark for the inhabitants of the earth—and they may be darker still—we have the will of the Lord, and consoling are the words of St. John as found in his Gospel:

Then said Jesus . . . If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free. (St. John 8:31, 32)

In this hour of fear and dread of what may happen tomorrow, we Americans have the knowledge that in America the spirit of a free people is more deeply entrenched in consciousness than in any other country on earth. We must therefore teach ourselves that the highest Christian principles must be held sacredly in our hearts. Civilization means more today, and religion means more than at any other time of history. We must affirm the presence, the reality, and the increasing power of the spiritual life in our Government. We must "Look to the Rock, whence we are hewn;" we must not "Remove the ancient landmark which our fathers have set."

The lessons for the coming year, 1942-43, are brought under the title, "What 'America' Means." We hope they will convey to the members of Relief Society a deeper consciousness of the greatness of the Government of the United States, for its grant of civic and religious liberty to all its citizens is one of the noblest

and most sacred gifts to mankind. One of the truest things that may be said about our Government is that only human beings with a high degree of moral and mental fitness can appreciate its gifts, for the more perfect people become, the less control they need.

As there is no lesson scheduled for the month of December, the titles of the seven lessons for 1942-43, together with a summary of each lesson, are as follows:

1. "America, The Land of Promise"

America, a virgin land of great beauty and resources, spoken of by prophets of old. Settled by people from Spain, France, England, and other countries in the sixteenth, seventeenth, and eighteenth centuries.

2. "Our Heritage"

Our English forebears and the five institutions of civilization: agriculture, the home, the state, the church, the school. The gifts of the American Indians.

3. "The Declaration of Independence"

Why the Declaration of Independence was written. Characteristics as a political document. Fundamental ideas expressed in the Constitution.

4. "The Constitution of the United States"

The men who wrote it. The Constitution sacred to every American. The words of the Prophet Joseph Smith and Brigham Young regarding it.

5. "Our Civic Rights and Duties"

Civic life as guaranteed by the Constitution. Sacred rights bring sacred duties. The laws that the people make, the people must obey.

6. "The Growth of Political Parties"

The rise and growth of political parties. The views of Daniel Webster, Henry Clay, and John C. Calhoun.

7. "Our National Shrines and Monuments"

Our shrines and monuments. Why held

sacred. Symbols of our ideals and faith in the destiny of our Government.

In the study of each lesson, the title of the series, "What 'America' Means," should be kept in mind. Every lesson should stir within class members a better and broader attitude toward the Government and its people. Limited as are the materials offered by the General Board, each one of the Relief Society members has the opportunity of adding to the material in the lessons that touch of originality in temperament, insight, and thought which will make the hour together one of joy and an increased hunger for knowledge and truth. The textbook which is recommended by the General Board for the new course, "What 'America' Means," is *The American Citizen's Handbook*, compiled by J. E. Morgan. The book has 415 pages and is divided into ten parts, all of which will be found helpful to the class leader. This book is obtainable at Deseret Book Company, 44 East South Temple Street, Salt Lake City, Utah. Price, \$1.00.

Other books suggested as reference books are as follows. Some will be found in the city and school libraries, and will be useful in reading up on subjects that are of particular interest. Other books or manuals may also be found which will be helpful to class leaders.

Adams, James Truslow, *The March of Democracy*

Beck, James M., *The Constitution of the United States*

Becker, C. L., *Beginnings of the American People*

Earle, A. M., *Home Life in Colonial Days*

Fisher, S. G., *Struggle for American Independence*

Green, E. B., *Foundation of American Nationality*

Hart, A. B., *Formation of the Union*

Lodge, Henry Cabot, *The Story of the Revolution*

Sparks, E. E., *Expansion of the American People*

Van Metre, T. W., *Economic History of the United States*

Wertenbaker, T. J., *The First Americans*

Wilder, Canfield, *The United States in the Making*

Wilson, Woodrow, *Division and Reunion*

## Lessons On General Presidents Of Relief Society

(For optional use of Relief Societies in stakes and missions in countries other than United States, in lieu of social science lessons published in the *Relief Society Magazine*)

**T**HE mission lessons for the eight-month educational year, 1942-43, may be used in place of the social science lessons in stakes and missions in countries other than the United States, and will consist of a study of the lives of the eight general presidents of Relief Society. In this preview, a quotation from each of the presidents is given with the hope that these quotations may be used in presenting the lessons to

help interpret and understand the spirit of each president through her own words. The period of the lives of these presidents spans the history of the Church and is closely interwoven with its history from the year 1827, when Emma Smith, who later in Nauvoo became the first president of Relief Society, was married to the Prophet Joseph Smith. Emma Smith was thirty-eight when she became president of the Relief

Society. At a meeting held in Nauvoo on March 24, 1842, the minutes state:

President Emma Smith then arose and said that measures to promote union in this Society must be carefully attended to—that every member should be held in full fellowship as a society; hoped they would divest themselves of every jealousy and evil feeling toward each other, if any such existed—that we should bring our conduct into respectability here and everywhere else—said she rejoiced in the prospects before her.

The meetings of Relief Society ended in Nauvoo two years later, in March 1844. We are indebted to our second general president, Eliza R. Snow, secretary of the Society in Nauvoo, for the preservation of the minutes of those early meetings that contain the instructions of the Prophet Joseph Smith which have guided the organization throughout its hundred years of existence. Eliza R. Snow carried the minute book with her as she crossed the plains in 1847, and carefully guarded it throughout the rest of her life. Her native ability combined with her training and experience in Nauvoo eminently fitted her to accomplish the mission to which she was called by President Brigham Young in 1866—to aid the bishops in organizing Relief Societies in all the settlements. In an article published in the *Deseret News* of 1868 in which Eliza R. Snow urged the sisters to form local Societies, she wrote:

. . . perhaps I may communicate a few hints that will assist the daughters of Zion in stepping forth in this very important position which is replete with new and multiplied responsibilities.

If any of the daughters and mothers of Israel are feeling in the least circumscribed in their present spheres, they will find ample scope for every power and capability

for doing good, with which they are most liberally endowed.

Zina D. H. Young was called by President Brigham Young to assist Eliza R. Snow in organizing the work; and after the death of Eliza R. Snow, Zina Young was chosen to be the third general president. Speaking at the third semi-annual general conference of Relief Society, October 7, 1890, Zina Young said:

This is the time of times among nations; never has there been such a time since the days of our Savior. How many mothers realize the responsibility of their family. Sometimes when I think of it I feel almost as if I should dissolve. Mothers take care of your sons; make them strong to resist temptation, and your daughters that they may be pure and wise and prudent, and become better mothers through your training and example.

The fourth president of Relief Society was Bathsheba W. Smith, the youngest woman present at the organization of Relief Society in Nauvoo and the last charter member to die. In speaking before Relief Society workers on April 8, 1907, she said:

Each deed of kindness will increase your power to do good and will stimulate your desire to perform the work of a saint. Day by day you earn your sure reward in the joy and satisfaction of your heart for having assisted one of our Father's children. . . . There is nothing good which is suitable for woman's work that cannot be properly brought into the Relief Society.

Emmeline B. Wells, the fifth general president, has preserved for us in the pages of the *Woman's Exponent* much of the history of Relief Society up to 1914. She wrote a speech given at the celebration of the fiftieth jubilee of the organization of Relief Society, held in the Tabernacle, March 17, 1892, in which she said:



All humanity proclaims this the woman's era. Everything important tends to emphasize the fact. The spirit of woman's future destiny rests upon the sisters, and they obey the impulse of the times in which they live! . . . The women of Zion in every land lift up their voices today in glad Hosannas for the deliverance that has been wrought out for them, and the blessings that have come through this great and grand organization established fifty years ago and by means of which so much good has been accomplished, not only in works of charity and blessing, but in the development of the higher attributes of the human soul that tend to purify, exalt and uplift the world. And while we celebrate this day of days let us cherish in sacred remembrance the memory of those who are not with us, but have gone on before; . . .

Clarissa S. Williams, the sixth general president of Relief Society, worked for many years in the organization and contributed much to its growth. Not long before she resigned as president, in 1928, she spoke to the General Board as follows:

. . . and I admit that probably I am getting a little old, for I should like to speak a little of my experience in the Relief Society. I began my Relief Society work when I was sixteen years old, going around the block as an assistant teacher, and I feel that the experience I gained at that time has been most valuable and formed the foundation for much of the work that I have been able to do since. . . . Now I like to feel that I have no regrets, that I have done my work as well as I could, that I have tried to have the spirit of the Lord with me at all times.

Louise Y. Robison, the seventh general president of Relief Society, presided over the organization during the centennial celebration of the Church, and started planning for the Relief Society centennial. In the March 1938 *Relief Society Magazine*, in an article, "Birthday Wish," she said:

Relief Society was organized to help women find the true values of life. Each lesson studied, each act of loving service performed, each friendship made, broadens our horizon and gives us a desire to more nearly walk in obedience to the commandments. Love expresses itself in service and Relief Society gives opportunity for such service.

Our present and eighth general president, Amy Brown Lyman, earnestly desires the women to live in accordance with the principles of the Gospel and to hearken to the voice of the Priesthood. In speaking to the General Board in 1928, Amy Lyman said:

But there is something greater in the Relief Society than any one of these activities, or than all of them, and it is the spirit of the work, the great, dynamic spiritual force which has been with the Society from the beginning. And what is this force? It is the Spirit of the Lord with which the organization has been blessed since the Prophet Joseph Smith turned the keys to women. This Spirit has been supported by the Holy Priesthood all through these years, and by your faith and prayers, and your testimonies. This spirit is the real force which has made the organization great, and my prayer is that we will always bear this in mind.

Since the days of Eliza R. Snow all Relief Society presidents have been called to their positions by the presidents of the Church and have worked under their guidance and in close cooperation with them.

References will appear at the end of each lesson to aid class leaders in securing additional information.

Inasmuch as the course on "General Presidents of Relief Society" includes eight lessons—one on each general president—and inasmuch as no lesson is required to be presented on the fourth Tuesday of December because of the holiday season, it is suggested that the extra lesson in this course be presented, if desired, on a fifth Tuesday sometime during the season, or that two lessons be combined.

## *It's Gotta Be Cash*

(Continued from page 415)

have to go, you won't have to worry about Stevie and me! We won't be any trouble to Mommy! I promise we won't."

Daddy kissed her gently.

"Why, of course you won't!" he said, "Whatever made you think..."

"You said..."

"Goodness, sweetheart, I might have said anything when Jim had me going round and round the way he did. But the fact is, I would hate like everything to go away and leave Mommy all alone without you and Stevie to take care of her." His

voice was very grave, very earnest. "Believe me, sweetheart, your being here with Mommy will help out like everything, because I know you'll take just as good care of her as I could."

Janet smiled and gave her Daddy a special hug, then turned to Mr. Oakes. "I guess I forgot to thank you," she said, and her smile was like sunshine in the room, "but I didn't mean to forget. My!" she sighed, "I can't tell you how glad I am that you gave me the prize. You don't know how bad I needed that cash!"



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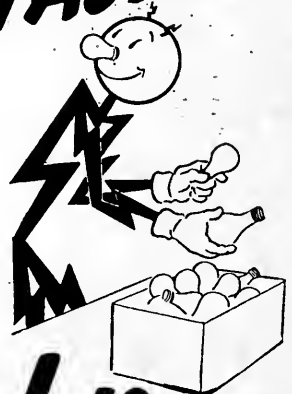
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*The*  
**RELIEF SOCIETY**  
MAGAZINE



VOL. 29, NO. 7

LESSONS FOR OCTOBER

JULY, 1942

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The official centennial insignia has been beautifully reproduced in the Relief Society colors, blue and gold, on gummed seals the same size as the reproduction above. These are suitable for use on programs, booklets, letterheads, invitations, placecards, and for similar purposes in connection with centennial celebrations, or for other purposes during the centennial year. Price, 10c per 100, postpaid. Not available in lots of less than 100.

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These two songs are punched to fit the loose-leaf RELIEF SOCIETY SONG BOOK.

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## RELIEF SOCIETY SONG BOOK

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Orders cannot be accepted without the remittance of fifty cents per copy. A special gift card will be sent with all copies of the book designated as gifts. Order from your ward Relief Society Magazine representative or direct from the General Board.

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# The Relief Society Magazine

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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JULY 1942

No. 7

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MAGAZINE CIRCULATION 55,500



# *The Mormon Battalion Monument*

T. J. Howells, M. D.

**T**HE Mormon Battalion Monument commemorates one of the longest and most difficult infantry marches in history. This Monument, a structure of rare artistic merit, is the work of Gilbert Riswold. It is beautifully located on the Utah State Capitol grounds, and overlooks the great Salt Lake Valley. The Wasatch Mountains make an impressive background.

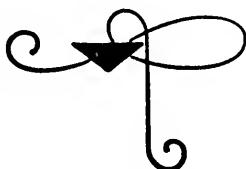
This Monument typifies the "Spirit of the West," and is unique and original in design. Impressive indeed is the bronze figure of the Mormon soldier mounted on the front of the structure. This rugged individual, poorly equipped, with inadequate supplies, marched 2000 miles over hot desert sands, trackless plains, and through cold mountain passes, from the Missouri River to the Pacific Ocean, at the call of his country and his church.

History does not record a march fraught with more dangers and greater hardships. The Mormon Battalion hero was the vanguard of civilization in the West. He possessed a spirit unconquerable, and with complete trust in God, accomplished a seemingly impossible feat.

The Mormon Battalion Monument is beautifully executed. It is a delight to tourists and visitors; and today, more than ever before, it is an inspiration to all.

Editor's note: The cover photograph is by Dr. T. J. Howells. This picture is a striking view of the Mormon Battalion Monument, bringing out in bold relief the predominating figure, the heroic Mormon soldier, and showing with unusual clearness the accompanying group which depicts the hardships and sorrows incident to this historical trek.

Cover arrangements are by Evan Jensen.



**Brigham Young's schoolhouse which was located on the site now occupied by Bransford Apartments, just east of the Eagle Gate.**





# RELIEF SOCIETY

Vol. 29, No. 7

## MAGAZINE

JULY 1942



### Education In Early Utah

*Dr. L. H. Creer*

University of Utah

IT has often been charged that Brigham Young and Mormon Church leaders were not interested in education. Nothing could be further from the truth. Not only did Brigham Young maintain his own private school at great expense to himself and family, but as Governor of the Territory (1850-1857) and as President of the Church (1847-1877), he continually urged the Saints to establish better schools and advocated incessantly as a means to this end the progressive principles of free common schools and equalization in education practices through the medium of state aid. As the Pioneers were leaving Winter Quarters for their new Zion in the Valley of the Great Salt Lake, the great Mormon leader, standing on the banks of the Missouri River, demonstrated his interest in education convincingly by counseling his co-religionists as follows: "It is desirable that all Saints should improve every opportunity of securing at

least a copy of every available treatise on education—every book, map, chart, or diagram that may contain interesting, useful, and attractive matter to gain the attention of children and cause them to learn to read; and every historical, mathematical, philosophical, geographical, geological, astronomical, scientific, practical, and all other variety of useful and interesting writing, maps, etc., to present to the general Church Recorder, when they shall arrive at their destination, from which important and interesting matter may be gleaned to compile valuable works on every science and subject for the benefit of the rising generation. We had a printing press, and anyone who can take good printing or writing paper to the valley will be blessing themselves and the Church. We also want all kinds of mathematical instruments together with all rare specimens of natural curiosities and works of art that can be gathered." And says Clarissa Young Spencer,

the President's daughter: "The Saints heeded his words, and any who could, tucked in an old textbook among the blankets and sent word back to those who were following to do the same."

Immediately upon arrival in the Valley of the Great Salt Lake, the Pioneers began the erection of buildings to serve the double purpose of school and Church needs. Meanwhile, the first primitive schools were held in tents or by the light of the campfire. Thus Mary Jane Dilworth held school in a military tent in the Old Fort beginning in October 1847, and George Albert Smith is said to have held classes by light of campfire at Parowan in 1851. Speaking of Miss Dilworth's school, Mrs. Spencer says: "The schoolhouse was an old military tent, shaped round like a wigwam and placed near the center of the fort. The teacher had the dignity of an old camp stool for a seat, but the nine pupils had to be content with logs. The school was opened with prayer, and the first day was spent learning a psalm from the Bible and singing songs. Writing materials were varied and unique. Some of the pupils had slates and pencils, and others had pens and paper, but those who had neither took charcoal and wrote on smooth logs or dried bark of the white mountain birch. When nothing better was available for the mid-day meal, the children went out and dug sego roots." Mrs. Clarilla Browning, Ogden's first school teacher, records in her diary: "I arrived at Brown's Fort October 27, 1849. That winter I taught school in a log house situated about five blocks south of the present rail-

way depot. We had to collect letters from scraps of paper and old books; these we pasted on paddles. We also made letters on the inside and outside of our hands. In this way the children learned to read."

**T**HE eighth enactment of the State of Deseret, February 28, 1850, provided for the chartering of the University of Deseret with an annual maintenance appropriation of \$5,000. Its purpose was twofold: "to provide a place where members of the rising generation might be schooled in good citizenship, and where district and ward teachers might prepare themselves to head grammar schools." The Chancellor and Board of Regents were commissioned to organize branch institutions elsewhere, prepare textbooks, and open a free school institution for the benefit of orphans and other indigent persons. Thus the first school legislation provided for the supervision of all primary schools by the Chancellor and Board of Regents of the University. The first Chancellor was Orson Spencer, and the personnel of the first Board of Regents included W. W. Phelps, Albert Carrington, Elias Smith, Daniel H. Wells, Hosea Stout, John M. Bernhisel, Orson Pratt, Daniel Spencer, William L. Appleby, Zerubbabel Snow, Samuel W. Richards, and Robert L. Campbell. David Fullmer was chosen treasurer.

The University of Deseret under the title of "Parent School" was opened for the first time on Monday, November 11, 1850, in the home of John Pack in the Seventeenth Ward. Dr. Cyrus Collins, A. M., enroute to California and the gold fields, halted his journey long enough to instruct the first class, some forty

men, and "lectured on history, literature, and philosophy." Before the end of the quarter, Doctor Collins had been succeeded by Chancellor Spencer and W. W. Phelps, "whose lectures were scholarly and inspiring, despite primitive surroundings." Owing to the lack of room, the school was organized for men only. The tuition was eight dollars per quarter. The second term was opened in February 1851, in the upper room of the Council House. At this session, forty pupils, male and female, were enrolled. Subsequently, the school was held in the Thirteenth Ward Hall. A few years later, however, owing to the lack of funds and limited patronage, the Parent School was discontinued. For nearly fifteen years, the University continued in abeyance with only a nominal existence. Then in 1867, the school was reopened as a commercial college under the supervision of D. O. Calder. The first "real University" had its inception in 1869 under the brilliant leadership of Dr. John R. Park.

The only financial aid tendered the University by the Federal Government was an appropriation of \$5,000 for a library. The books were purchased by Territorial Delegate John M. Bernhisel and freighted across the plains in 1851 by Wilford Woodruff. "The books consisted largely of ancient and modern classics," records Mrs. Spencer. "Two large globes were also brought by ox team. One was a map of the world and the other an astronomical map. During the Fourth of July celebration in '69, these globes, mounted on platforms, were hauled in the procession on wagons."

In his annual message to the Ter-

ritorial Legislature in the fall of 1851, Governor Young commented: "The grounds of the University are partly enclosed with a very good wall, and a building designed for its temporary use is commenced in the Thirteenth Ward of this city." The site selected for the permanent location of the University was the present campus of the University of Utah overlooking the Valley from the east bench. And says Mrs. Spencer: "They decided to enclose the grounds with a rock wall, and one hundred thirty-five rods of this wall were actually completed by 1853, with enough stone hauled to build three-fourths of a mile more. The City Council passed a law designating ground in the vicinity as herding and grazing ground for the animals of the men who should be working on the University."

**T**HE Legislative Assembly of the Territory of Utah on October 4, 1851, passed the first law dealing with elementary education. It provided for the appointment by the Chancellor and Board of Regents of the University of Deseret of a Superintendent of Primary Schools "to provide for the formation of a uniform system of public instruction throughout the Territory." This relieved the Chancellor from direct responsibility over primary schools. By Act of March 4, 1852, the county courts were directed to divide the counties into school districts and caused to be elected three trustees in each, "who were to supervise the schools as well as levy and collect taxes for them." Thus were created the first school districts in the Territory. By Act of December 30, 1854, County Boards of Examiners, comprising three men, were created to

determine the qualifications of teachers and to compile statistical data for the Territorial superintendent. District trustees by this enactment were authorized to levy taxes and collect revenues "for buildings, appendages, repairs, fuel, etc.;" but not for teachers' salaries. Revenue for salaries was to be obtained solely through tuitions and private donations. This was a common practice in Utah until 1866. Throughout this early period, be it noted, Brigham Young advocated state aid for common schools, an idea far in advance of his time and one which failed of fruition until three-quarters of a century later. "Thus," says Neff, "purse control of the schools rested where it originated, exclusively with the local units." And further: "While this decentralized system which thus insured complete local autonomy, was democratic in the sense of that day, it militated against the poor, in that it rejected the principle of distribution of education costs according to the ability to pay. Failure to recognize that teachers' salaries was another charge against taxable property, was another prejudice that blocked progress."

Practically every governor of the Territory, beginning with Governor Young urged and recommended the establishment of free common schools. For example, Governor Cumming in his annual message to the legislature on November 12, 1860, said: "But as yet you have no free or common schools, and I would again impress upon you the vital importance of appropriating a portion of the Territorial revenue to the establishment and maintenance of such schools." The substance of this message was repeated in 1861

by Governor Dawson, in 1864 by Governor Doty, in 1865 by Governor Durkee, and in 1869 by Acting Governor Higgins. But the problems were arduous and obstacles practically insurmountable. Lack of finances, common to any pioneer society, refusal of some Gentiles to pay taxes for the support of what they considered to be Mormon theological seminaries and this action defended in test cases before the district federal courts, and the complete indifference of the Federal Government toward the problem, precluded the realization of the establishment of free public schools within the Territory. The Territorial Legislature memorialized Congress for aid in 1852, 1853, 1854, and intermittently thereafter during the entire Territorial period. In the 1854 resolution, the situation was put most convincingly in this wise: ". . . situated as we are remote from the multiplied facilities for improvement possessed by the other states and territories, and unable to avail ourselves of the advantages arising from the lease or sale of certain public lands, invariably appropriated for school purposes, from the fact that no land bill has as yet been passed for Utah; we feel to urge our claims upon the generosity of your honorable body with the assurance that they will meet a response, generous on your part and highly necessary and advantageous on ours; and your memorialists, as in duty bound, will ever pray." But to all such petitions Congress turned a deaf ear. "We have never had one dollar from any source to aid in the cause of education," said George A. Smith in a conference sermon October 8, 1865. "We have built our schoolhouses, hired

our school teachers, paid the school bills of our poor—have done everything that has been done in education, without one dollar of encouragement from the parent government. I have been astonished at this. I suppose that it is the policy of the government to extend the facilities of education but it has not been done here; not one solitary dime has been received by Utah, while millions upon millions have gone into the treasuries of other states and territories for school purposes from the Federal Government.” Even the two reserved sections in each survey township appropriated through the Northwest Ordinance (1787) for school purposes were withheld in Utah until statehood was acquired in 1896.

The most important educational law in early Utah was that of January 19, 1866, bringing for the first time the compensation of the teachers within the province of school appropriation. Up to this time, teachers' salaries had been based on a four dollar to eight dollar per quarter tuition; now it came under district taxable provision for school maintenance. Unfortunately, however, this provision was permissive, not mandatory. The law also provided for the appointment of the Territorial superintendent by joint session of the Legislative Assembly, and also for the popular election of county superintendents.

**A** DISTINCTIVE characteristic of the school system of this area was the degree to which it was permeated with Mormon religious thought and atmosphere. Note, for instance, the following account taken from the *Deseret News* of April 1, 1857: “On Friday 13th ult., we were present at

the examination and close of the winter term of the Twelfth Ward School, Bishop L. W. Hardy, principal, assisted by Miss E. R. Bunnell. The average attendance during the quarter has been 70 scholars, their ages ranging from four to twenty-five years. The principal classes are as follows: First Reading Class—text book, the *Bible*, *Book of Mormon*, and *Doctrine and Covenants*—forty-three; Writing Class—forty; Arithmetic — twenty - seven; Grammar—eight; Geography—twenty-three. The smaller or infant class compose about one-third of the school. The introduction of the *Bible*, *Book of Mormon*, and *Doctrine and Covenants* has been attended with the most happy results. Uniformity of books for a large class has been attained, the lack of which hitherto very much increased the labors of teachers and retarded the progress of scholars. Added to these, another benefit has accrued from the introduction of these books, namely the planting in the mind of the youth a knowledge of the Scriptures and of the sacred records and commandments revealed through the Prophet Joseph.”

The importance of religious instruction in the schools was stressed by Daniel H. Wells in his sermon of April 8, 1867. In part, he said: “Let us provide schools, competent teachers, and good books for our children, and let us pay our teachers. I would have no objection to seeing the standard works of the Church introduced into our schools that our children may be taught more pertaining to the principles of the Gospel in the future than they are at the present.” At the same conference session President Young remarked:

"I do hope and pray that you, my brothers and sisters, be careful to observe what Brother Wells has said in regard to introducing into our schools the *Bible*, *Book of Mormon*, and the *Doctrine and Covenants*, and all the works pertaining to our faith, that our children may become acquainted with its principles, and that our young men when they grow up to preach, may not be as ignorant as they have been hitherto. Introduce every kind of useful studies into our schools." And added Erasmus Snow: "I cannot speak too highly in favor of those good books that have been recommended to our schools—the *Bible*, *Book of Mormon*, and *Doctrine and Covenants*—and all other good books—for the foundation of all true education is knowledge of God."

Because of the absence of free common schools, private schools, both Mormon and non-Mormon, were not uncommon in Utah Territory. Most interesting of these, perhaps, was Brigham Young's own school on the site of the modern Bransford Apartments, just east of Eagle Gate, concerning which the celebrated traveler, Albert D. Richardson, who visited Salt Lake City in 1865, has this to say: "By Brigham's invitation, I spent an hour in his school. Its register bore the names of 34 pupils; three were Brigham's grandchildren, all the rest his own sons and daughters. There were twenty-eight present, from four to seventeen years old, on the whole, looking brighter and more intelligent than the children of any school I ever visited. With three of the Prophet's daughters, I had some conversation. Their language is good and their manners graceful. One has

a classic face; and another is so pretty that half the young men of the Church are in love with her." Describing this same school, Mrs. Clarissa Young Spencer, who attended it during the early Seventies, says: "The object that would distinguish it from the modern school was the large round stove in the center of the room. Yards and yards of black stove pipe stretched away to the chimney corner, and around the middle of the stove was a two-inch ledge where our apples baked throughout the long morning. Towards noon as our stomachs became emptier, these apples sizzled with an almost unbearably tantalizing odor. Friday was always the one day of the week for which we longed, for on that day all studies and exercises were put aside for the afternoon and we would have a program of declamations, spelling matches, organ solos and singing, ending up with the school paper, which was made up entirely of contributions of the scholars. I recently saw one that was written in the early Seventies and found that Heber J. Grant, the present head of the Church, and myself were the only surviving contributors."

**THE** University of Deseret, revived in 1867, after a lapse of nearly fifteen years, was reorganized in 1869 into the nucleus of a real university by Dr. John R. Park, the new president. Five new courses were announced in the first published catalogue; namely, Commercial, Normal, Preparatory, Scientific, and Classical. One hundred ninety students were enrolled during the first year, 1869-1870. The new program was received with enthusiastic acclaim. Note the following editorial



from the *Millennial Star* (1871): "Utah has no cause to be ashamed but every reason to be proud of her present educational facilities. Considering the youth of the Territory and the peculiar obstacles and disadvantages under which she has labored in the past, her position and point of means of educating the young people is highly creditable. The faculty of the University combine an amount and variety of talent and ability that would do honor to much older institutions of the kind. The president, Dr. Park, is well qualified to fill with ability the position he occupied, his ideas in regard to a proper system of education being exceedingly clear and practicable. He is a believer in the common sense method of suiting the educational course to the mental organization of the pupil, instead of attempting to change the mentality of the pupil and make it conform to the course." In 1892, the year of Doctor Park's resignation, the Ter-

ritorial Legislature granted a new charter, and henceforth the University of Deseret became officially known as the University of Utah.

The Census of 1860 shows that Utah possessed at that time twelve public libraries with 5476 volumes. Seven thousand nine hundred forty-four pupils attended school during the year ending June 1, 1860. There were only 323 adults over twenty years of age who could neither read nor write, as compared with 499 for Oregon, 18,989 for California, and 1,088,710 for the aggregate states. In fact, the Utah record for literacy was the best in the entire nation. By 1870, the total number of children enrolled in schools had reached 24,148. This was forty-four per cent of the entire population. Truly, the education record of Utah Territory during the pioneer period of its existence, despite the paucity of federal and territorial financial support, was surprisingly remarkable.



## MIRACLE

*Belle Watson Anderson*

Each faded, drooping lucerne plant  
 Stood like a weary child  
 Bereft of food and husbandry  
 In dearth and famine wild.  
 The arid and undampened field  
 Cast waves of rising sheen,  
 And the glory of the promised crop  
 Paled to an ashen green.

Oh, then to raise the flood gates high,  
 Send water down the hill,  
 To watch each tender, struggling life  
 Revive and drink its fill!  
 To feel security surge forth  
 In radiant strength again;  
 To see the glowing miracle—  
 A resurrected plain.

# “Long May It Wave”

Vesta P. Crawford

*Your flag, and my flag!  
And oh, how much it holds—  
Your land and my land  
Secure within its folds.*

ON January 2, 1776, the first flag of the United States was raised at Cambridge, Massachusetts, by George Washington. On June 14, 1777, Congress enacted a resolution “. . . that the flag of the United States be thirteen stripes, alternate red and white, that the union be thirteen stars, white, in a blue field, representing a new constellation.” In 1818, Congress enacted a resolution “that the thirteen stripes, denoting the thirteen original colonies, be retained, and that a star be added to the blue canton for each state after its admission to the Union.”

The flag of the United States has seen the growth of America, a liberty-loving people spreading out into a spacious continent and claiming the land for the Stars and Stripes; a people struggling to make democracy function in a world where many people no longer recognize the power of the two words that made our country—*liberty and union*.

President Wilson once said that our flag has no other meaning than that which we, as citizens, give to it. We create the luster of the stripes, and we maintain the purity of the stars in the field of blue.

“This flag,” said the great President, “under which we serve, is the emblem of our unity, our power, our thought, and purpose as a nation.

It has no other character than that which we give it from generation to generation. The choices are ours. It floats in majestic silence above the hosts that execute those choices. . . . And yet, though silent, it speaks to us—speaks to us of the past, of the men and women who went before us, and of the records they wrote upon it.”

When we see the Stars and Stripes flung out in glory above the dome of the nation’s capitol, above a state capitol, or waving aloft on the liberty pole of some small village, we see not only the patterned stars and the alternating stripes, but we see America, the nation. We see its past, its present, and the future ages. We see the land and the people. We see action and ideals, sacrifice and service. We see a banner beckoning to a world “that walks in darkness.”

The colors of our national emblem are sky-born. “The stars upon it,” says Henry Ward Beecher, “are like the bright morning stars of God, and the stripes upon it are beams of morning light. . . . And wherever this flag comes and men behold it, they see in its sacred emblazonry no embattled castles or insignia of imperial authority; they see the symbols of light. It is the banner of dawn.”

The banner of dawn! Who of its children can look upon the flag without seeing the dawn and the spreading of its radiance. There is in the flag the patriotism of the voice of Patrick Henry, the sacrifice of Washington at Valley Forge. There is the sorrow and the hope in the face of Abraham Lincoln.

The flag bears an imagery of sights and tones, pictures and "sound effects," in the colorful panorama of national growth.

There is a memory of the sound of waters moved by the paddle of oars as exploring boats traverse the long rivers of America, as explorers follow the waterways to find the sources of the streams. There is the sound of the moccasin tread of the frontiersman as he threads his way deeply into primeval forests further to the West.

And there is the sound that can never die: the slow and patient rumble of the covered wagons in the migration westward; the rumble and rattle, the rhythmic plodding, the sound of the tide of empire going forward under a pillar of dust.

There is the sound of an axe chopping the forest trees, clearing the land. There is the jingle of harness as a plow is guided along the rows of dark soil.

The flag stands for that spaciousness of land, that spacious freedom of the heart, which comes from a vast expanse of country. "A thoughtful mind, when it sees a nation's flag, sees not the flag, but the nation itself."

**K**NOW America. Stand at dusk on the heights above the Golden Gate and watch the sea mist disap-

pearing into the infinity of ocean. Then turn your face eastward and think of America. Stand at dawn on some high peak of the great "Rockies" or the towering Sierras. See the rose-tinted light of morning crowding out the shadows from deep canyons, shedding brightness on the far peaks, painting with splendor the looping of serried ranges that seem to have no end. Say to yourself—"This is America!"

Walk in the silence of the desert, noting the shadow of rocks in a thirsty land, the stalwart courage of the Joshua tree, the white bloom of the Yucca whose nourishment is drawn from the dark earth. Walk further and see that rim of iron that long ago fell from the wheel of a traveler's wagon. See the forgotten embers of a campfire. Know that this, too, is America.

Who can see the golden fields of late summer, the harvest of the wheat, without knowing in his heart that truly the land is precious and made for our dominion. God has freely given us the soil and the sunlight, the ever-returning seasons, and our hands and minds as tools to fashion an earthly paradise. He has given us America and the flag.

Look ye all—there standeth the pillar of our folk:

Erect, it is the will and courage of our fathers,

White, for the stalwart innocence of their purpose,

Upright, in their reaching to the heart of heaven.

"The flag," says Charles W. Stewart, eminent authority on the history of our national banner, "may trace its ancestry back to Mount Sinai, whence the Lord gave to

Moses the Ten Commandments and the book of the law, which testify of God's will and man's duty, and were deposited in the Ark of the Covenant within the Tabernacle, whose curtains were blue, purple, scarlet, and fine-twined linen. Before the ark stood the table of shewbread, with its cloth of blue, scarlet, and white. These colors of the ancient church were taken over by the early western church for its own and given to all the nations of western Europe for their flags. When the United States chose their flag, it was of the colors of old, but new in arrangement and design, and they called it "The Stars and Stripes."

Our national standard is emblematic of that particular plan of life which has been slowly evolved from the hearts and hands of people of many races who have brought from their fatherlands the best thoughts of the Old World and mingled them with the ideals of the New World.

**E**VERY day America still must prove that neither race nor color nor ancestry are greater than *union*, or more to be prized than *liberty*. Every day we, as a people, must prove the higher loyalty of hearts and hands united—the doctrine that since we are all God's children, there can be no just barrier between us. There should be no armed conflict in the parliament of the world.

The flag stands for liberty, not license; for dignity and law and order. Truly it stands for free speech, but not for speech so free that our great nation may be reviled with bitter words.

Truly the flag stands for freedom, but not for the freedom which would forget that people are not individuals alone, but are a part of their communities.

As citizens, we select our law makers and those who shall administer the laws. As Americans, we may recall from office those who have violated their trust. But if we truly love the flag and the institutions for which it stands, we must in word and deed support those who have been chosen by the voice of the people. What tower, anywhere, can stand in strength with a storm of contention and criticism tearing at its foundations.

This is a time for us to realize that leadership is a solemn responsibility. The way is often clouded, and the steering of the ship is often difficult beyond our realization.

If we are to fulfill the prophecy and build a promised land that glows as an example to all the world, each one of us, individually a flag maker, must see that we add only light and splendor to the banner of our country. We should give evidence of this by showing kindness to all people everywhere, by living in harmony with law and order, by speaking with dignity and devotion. Then, we may fittingly be called *Americans*.

"The Stars and Stripes voice the spirit of America calling to a nation of indomitable courage and infinite possibilities to live the tenets of Christianity, to teach the gospel of work and usefulness, to advance education, to demand purity of thought and action in public life, and to protect the liberties of free government. . . . This is the call of the flag of the Union."

# Preserving Our Homes In Wartime

Mark K. Allen

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## No. III

**O**UR desperate effort to win this war should not blind us to the fact that we are fighting for a better world for our children to live in. We have pledged our all-out effort to preserve freedom to live as a democratic people. This ideal includes freedom to establish homes and to live in peace in the family circle with a minimum of interference from without. We say we are fighting for a future better world for our children, but in our desperation we may fail to make the present world as good for them as it could be. Children may be overlooked in the great task of winning the war.

Totalitarian states put loyalty to the state ahead of family loyalty. Motherhood becomes a function of the state like any other productive enterprise. But for democratic peoples, the central focus of the present struggle is the preservation of our homes and a fine heritage for our children. Nothing arouses our fighting spirit more than to visualize the possible desecration of our homes and suffering of our children.

Family harmony is more important in maintaining sane attitudes in time of stress than almost any other factor. Morale, or sound mental health, is intimately associated with a wholesome emotional climate in the home. This has been demonstrated clearly in peace time, and it is doubly significant today. Studies

of delinquency in children have shown repeatedly that no other condition is more important as a contributing factor than unpleasant emotional relationships in the home. Broken homes, homes wherein parents have been separated, the psychologically broken home wherein the parents may still live under the same roof but are in constant conflict and who create an atmosphere of discord and tension, are the soil in which most of our children's behavior difficulties germinate. Likewise, on the adult level, maladjustments in one's vocation, personal failure, crime, and even nervous breakdowns often occur in individuals who live in an unpleasant or disrupted home atmosphere. Happily married people have been found generally to come from homes where the parents were happy together.

One of the worst evils of war is that regulated family life becomes progressively more difficult as the war persists and intensifies. The enemy realizes what a vulnerable spot the home is in maintaining morale. He deliberately devastates civilian residential districts in an effort to break up the stabilizing influence of the family. He hopes that the broken morale of the broken family will infect defense workers and troops and thereby create a defeatist attitude.

We have long known that an unpleasant atmosphere at home affects

morale more seriously than does anything else. One of our first rules for maintaining morale, then, should be to call a truce in all family differences. If for no other reason, we should now unite our forces because we have a common enemy. Surely with deadly foes working and praying night and day for our destruction, we have no spare energy to fight each other in the home. Family squabbles in a very real way undermine our efficiency in such a manner that we are less prepared to meet the severe energy demands and strains of war. We should bury the family hatchet for the duration—and let us hope that during the war we forget where we buried it.

**T**HERE are many new conditions which accompany war and threaten family life. A first condition, and one that will become considerably more common, is the withdrawal from home of the father, or sons, for military or defense duty. Economic problems may follow, and certainly the reassuring influence of men in the home will be missed. These changes in the composition of the family may necessitate changing residence with the attendant strain of new adjustments. There may also arise problems of moral standards of parents thus separated, particularly on the part of men away from home.

Another important change which may threaten the status quo of the family is the regimenting of women into arms plants and civilian defense. The novelty of these new assignments will attract many mothers who do not in reality need to leave their homes in order to maintain them financially. With defense work and

high pay will come a new independence of women and a setting up of a higher standard of living than was possible heretofore. In many cases, women will be paid more than their husbands have been paid, and as a consequence there may be a shifting to or sharing by fathers of motherly functions. This trend of women to leave the home is certain to create many problems of domestic adjustment and child management. Divorce may increase, and also juvenile delinquency.

Should the war in America reach a more critical stage, not an impossibility in coastal and defense areas, the mass evacuation of children and women may be necessary. Evacuation is the most drastic kind of family dislocation. The sustaining effect of the former dwelling, of the friendly neighbors, and of all the other things that give us a sense of "belonging" in the community is suddenly gone. The overburdening of facilities in the new community contributes to the difficulty of making new adjustments.

In England, psychiatrists have found that the effects of breaking up homes and evacuation are considerably more damaging to mental health of children than the terror of bombings. Juvenile delinquency increased markedly with the disruption of homes and the collapse of community services.

Finally, the most common home condition threatening our mental health today is what we might call the psychologically broken home. The many new problems of today may result in the estrangement of parents, even though there is no separation. The strain and fear cre-

ated by the war may warp parents' perspective and may cause disintegration in the personal relationships in the home. Prolonged stress may make parents irritable with each other and with the children. The need for being civil and encouraging to each other in the home is likely to be overshadowed by the urgency of other problems.

New and widespread economic and social problems also will make their impact felt upon the family. For example, the rising cost of living and increasing scarcity of essential articles will foster the feeling of economic insecurity of families on fixed incomes. An uncooperative attitude toward Government restrictions and associated family disputes may follow.

The restriction of the use of automobiles through rationing of new cars, tires, and perhaps gasoline is producing a tremendous problem of adjustment. Our personal and business lives have been organized with such dependence upon the automobile that it is difficult to realize how completely we may be required to reconstruct our lives on this new pattern. The "pinch" will be particularly severe on young people. We are confronted with the acute problem of finding substitute activities for them. We can hardly return to the horse-and-buggy days when there are none!

Many of our communities will soon be strained by the great influx of people of all types and creeds from many parts of the land. Our schools may be crowded and new influences brought into our communities, and new types of recreation may present difficult problems with our young

people. On the other hand, many of our communities may be drained of their most able leaders and public servants, who will be called elsewhere for military service or defense work. All civil functions are likely to suffer from the tremendous pressure of war work. All of this, of course, presents a greater challenge than usual to the American home. The need for intelligent parental guidance and wholesome parent-child relationships is obviously of greatest importance today. Parents must more than ever see through the child's eyes if they are to lead the way wisely through these troubled times.

**WHAT**, then, can we do in the family to meet the crisis of today? First, courage is contagious. The home should be the fountain of hope, faith, and courage necessary to see this war through to a successful conclusion. Parents should support one another through reassuring conversation and sympathetic understanding of one another's fears and anxieties. But this reassurance should be realistic. The truest optimism is not blind to the ugly truth, but is based on the "long view" which sees ultimate triumph in spite of painful appearances. This kind of faith is founded on an intelligent weighing of all the facts in the case. Winston Churchill's is an excellent example of healthy optimism. He never underestimates the disappointments and losses, but he does not let untoward incidents shake his faith in the ultimate outcome of the war.

In this connection, we should employ the family council plan. Many

of the disturbing factors in the home are repressed grievances, fears, or frustrations. Often talking them out in the family council clarifies our thinking and frequently helps to desensitize our emotional reactions to our problems. The practice of family prayer often serves the same purpose.

A second aim we can set for ourselves is to radiate intelligent faith to those away from home—a son in the service, a father away at defense work, or a sister on a mission or at school. Keep the lines of communication open. Try to substitute in every possible way for the sustaining influence of the home. Write letters often, using humor; express often admiration for and confidence in those absent and what they are doing; sincerely, but cheerfully, express love and devotion.

A third prescription for today's home folk is to sublimate one's emotions through working at tasks that may assist those away. Engage in some activity that makes you feel you are working for the same cause they are. England's experience teaches us that family war work projects are especially valuable. A family organization may be a closely knit unit of considerable effectiveness

in certain war tasks and in civilian defense.

Fourth, the communal spirit of the family in time of trouble is of great value. England's air raids were endured better when parents were not separated in air raid shelters. Neighbors received much support from each other through sharing common deprivations and sorrows.

Fifth, remember that war should not do away with play. In fact, recreation is even more necessary in time of stress than any other time. The home will likely resume much of its former prominence as a social center. New kinds of recreation must be found, and the home can contribute much along this line.

And, finally, the art of helpfulness is an ancient virtue which can now be re-examined in a new setting. Strange how calamities turn our hearts to virtues that we should have always practiced! There is no more effective way of lifting oneself to a better frame of mind than to try to help others to do so. The home affords innumerable opportunities to help oneself through helping others.

(The problems of children have been only briefly mentioned here. The next article will treat more fully their problems in wartime.)



**R**EQUESTS for Testaments by servicemen to chaplains and clergymen at USO centers have increased nearly 50 percent in the past few months. The American Bible Society reported that its daily issuance is now 9,000, or 4,000 more than in the early spring. The clergy is requested to distribute these books only on request.

Both chaplains and local ministers continue to send in so many orders and reorders that, according to the Bible Society, the presses are working overtime, and books are being shipped the day they are bound. An increase of nearly three-quarters of a million volumes of scripture in one year is reported by the Society, accredited largely to the demands of the servicemen. (From United Service Organizations, Inc.)



# The Century Of Light

(A Parable)

Dorothy Oakley Rea

ELIZA looked from the lone window of her roughhewn cottage and saw that the sun was sinking fast. She rubbed tired hands on her faded calico apron and murmured half aloud, "The sun will be gone soon, and I shall be in darkness here unless I hurry. How strange that the need of a light should stir me, to whose tired soul and body the warm darkness acts as balm." But Eliza cut her wicks a little faster and threaded them through the candle molds with deft fingers before she lifted the iron pot of yellow, beef tallow from the fire.

As long, gray shadows prowled stealthily across the sill of the lonely little window, Eliza selected one candle, not quite firm yet, and held it to the hearth fire until a cheery flame danced onto the wick. She carried the merry bubble of light to the little window, and the shadows in the little room left the floor and danced merrily on the rafters overhead, casting a gracious veil over all that was crude and unbeautiful about the room.

Far out in the night, a few weary wayfarers saw Eliza's candle burning and were cheered. The night seemed less dark to them, and they went more surely on their way.

As for Eliza, she drew her chair near to the bubble of light, and her tired eyes became bright as they fell upon page after page of treasured words that would give her much to think about through tomorrow's labor-loaded day.

. . . .

ELLEN hummed a merry tune as she moved about her little house, hanging fresh white curtains to the windows that seemed to be everywhere. She wiped the smudge made by a small hand from one pane and turned to her small son. "Craig dear, does it help you to see out the window if you put your hands on the glass?"

"No, Mommy, but if I press my nose there I can almost see around the corner to where Daddy's working."

Ellen laughed, "But, darling, you needn't try to peer around corners any longer. Now, there is a window on every side. How your grandmother lived in this place with only that one tiny square is more than I'll ever know."

"But, Mommy, Harry Deal's grandfather says that Grandma's window was always smiling, and he says that ours are dull as blind eyes. He says that all the folks who were traveling hereabouts at night got their bearings from Grandma's window."

Ellen smiled into the serious eyes. "And what else does Harry Deal's grandfather say?"

"He says that no matter what evil thing was hiding out in the dark, it just was no longer there when Grandma put her candle here on this sill."

"Nonsense, Craig, there are no evil things in the dark, except the deeds men hide beneath its cover."

Craig sighed. "I hope you're right, but I'd feel a lot better inside if we had lights in our windows when

I'm bringing up the stovewood at night. Sometimes I drop 'most half my load tryin' to get out of the shadows of the orchard."

That night the winds came and rain beat with small fists at Ellen's new windows. She was huddled in the far corner of the room with her book. Her one lamp sputtered fitfully, as the wick strained toward the small amount of oil that Ellen allowed herself each night. The light cast long fingers across the passage where Ellen read: "Let your light so shine. . . ." Suddenly, she thought of dear little Craig, hurrying panic-stricken through the orchard. She went quickly to the mantle shelf where a row of unused lamps were standing. They had been her wedding gifts. She brought a jug of oil and filled them carefully. As each figurine of light stepped gracefully to the waiting wick, Ellen glanced about the room and laughed aloud at its festive brightness. Carefully then, she drew aside her fresh curtains and let each lamp stand as a sentinel in a window.

Ellen thought that it was strange that she had always had the lamps and the oil, and yet she had kept this lovely light hidden.

Two bright eyes laughed at Ellen over a double armload of apple wood. "See, I didn't drop a stick tonight. I was almost to run when I looked up and saw the windows. Then I just walked along looking at the light, and I didn't once think of the shadows any more."

"They'll be this way every night, Craig. You needn't be afraid any more."

Across the little town, Grandpa

Deal laid a light willow to the wet flanks of his horse. The rain ran from the brim of his old hat, and he shook the water from his shaggy brows, to peer into the night.

"They's a bridge along here somewheres. I should of toted in before dark, so's I could see my way. Whoa, there, Bess! Let's wait here a spell, so's I can get my bearings."

Grandpa Deal stood up lamely, looking about for some familiar landmark. Suddenly, across the town bright squares of yellow light smiled at him.

"Well, praises be, there's a light in Eliza's window. I s'pose her sweet soul knew that there would be weary travelers about in this devil-infested night. Giddap, Bess, I got my bearings now."

. . . .

**C**RAIG stood in the open doorway of his radio control room, listening intently. The snow blew past him onto the rug and dissolved itself softly into puddles at his feet.

His young wife turned from the fireplace. "Surely, Craig, you don't suppose that any plane is flying in this kind of weather? After all, it is New Year's Eve, and I'd like to be someplace a little more gay than at a deserted airport. Whatever possessed the city to buy this old shack for a signal station, anyway?"

Craig closed the door and looked about the little room with its rough-hewn walls and its little square windows. "Are you asking for information, Marie, or just being peevish?"

Marie laughed. "I expect I was really being sulky. But just why did you encourage them to choose this old place? It reeks with age,

and it would have cost so little to build a nice, modern one somewhere."

Craig sunk into a deep chair near the hearth. "A pilot getting his location, my dear, is not concerned about the type of building he sees for a landmark when he is flying during daylight. At night, all he cares about seeing is a light. The location of this place is ideal. It can be seen from every direction. The land has been cleared and is level, and the wind doesn't blow here constantly."

"And besides all that," Marie teased, "I think that you are just plain in love with the old place."

Craig smiled wistfully. "See that strange-looking contraption in the corner? That was my grandmothers' candle mold. Grandfather was considering heat loss when he built this place, so he only made one window. But I've heard that there was a candle burning in it every night as long as Gran lived. There weren't any street lights then, and people used to look to Gran's candle for direction.

"Now, those old lamps on the mantle. . . . How'd you like to have to use those to light our new home, Marie? Those were what my mother used. I remember when my dad made all these windows. It made the house look like a gilded castle to me when I was coming through the old orchard at night. Sometimes I'd be scared inside, and the lights from the windows would make me feel all peaceful and not afraid any more."

Marie glanced at her watch. "Soon it will be a new year. Just think of all the years that have slid over this

dear old roof, weaving themselves into a century. I think I see now why you were so anxious to get the electricity over here. I've even suspected that you paid for it yourself."

"Does it matter who paid for it, so long as folks are still traveling in the night and looking for a beacon to guide them?"

Marie rose suddenly from her chair and was listening. "Craig, listen! Don't you hear a motor? It sounds very faraway, but I'm sure I hear it."

Craig was at his radio board, turning dials and adjusting headphones. "Hello. . . . Hello. . . . Station LT calling. . . . Come in. . . . Come in. . . . This is station LT; are you on the beam? Come in. . . . Come in. . . . Hello. . . . Hello. . . . Yes, come in. What's your location? You're too far west. Come east and look for lights. . . . Your fuel will hold if you drop easily and come in due east. Watch for lights. . . . Give me your panel reading now. . . . You're heading OK; keep your altitude and bank to the right. Tell me when you see the light. . . . See it? Can you see it? All right now, start dropping and come on in."

The searchlight flung its giant arm across the sky and pointed a silver finger at the tiny plane in the winter sky. Marie and Craig stood fascinated, watching the great beam.

The roar of the motor was becoming more distinct now. Craig directed the huge light onto the plane and watched it come soaring down the silver path, until at length he heard the welcome sound of wheels bumping along over the frozen earth.

The little plane with its ice-coated

wings sighed gratefully as it stopped. The weary pilot blew on numbed fingers as he climbed out.

"Where could a man get a good hot meal at this hour?"

"Well, I guess all the cafes are . . ." Craig stopped and peered closely at the friendly face. "Say . . . ! You're Harry Deal. What in the world are you doing here after all these years and on such a night?"

"Oh, I just kinda got a hankering to see the old town again. You know, 'Auld Lang Syne,' and all that stuff. Funny, no matter where you travel, the place you stayed when you were a kid is always home."

"It's been a long time, Harry, since we were kids together—right here. This used to be the old orchard, you know."

"Yeah, how well I remember. I wondered if you'd keep the pledge you made here one night."

"Pledge? What pledge was that?"

Harry was smiling as he watched the great searchlight making its mighty arc across the sky. "You said that as long as you lived you were going to see to it that your grandma's candle was kept burning. You've really got it burning in a big way."

As the three friends walked toward the little house with its smiling, bright windows, Harry Deal was pensive. "You know, that was a strange feeling I had up there tonight, like I was shut away from all the world and had no hope of ever getting back to it. It was like being awakened from a really bad dream when I finally saw your light. I realize now what Grandfather Deal meant by what he used to say."

"What was it he used to say, Harry?"

Harry was almost reverent. "He used to say, 'Well, there's Eliza's candle. I kin get my bearings now.'"



## TOLD AT SUNSET

Grace Zenor Pratt

If I might bring to skies that now are gray  
 The sunset glow that charmed me late today,  
 Put back the glowing crimson, saffron, blue, and gold—  
 Recapture that lost beauty, and could hold  
 The spell of those last moments and the thrill  
 When sunset kisses the last purple hill  
 With glory; touches green valleys with its magic light. . . .  
 Then might I be content to endure one brief night.

If I might hear again the cadence of your voice  
 Waking my soul to live and to rejoice;  
 If I might lay my folded hands in silent prayer  
 Upon your hair and let them linger there,  
 And see again the light love brings into your eyes—  
 Those visions fair which meant our paradise;  
 Then might I wait in patience, without tears,  
 However long might be the empty years.

# In Retrospect

President Amy Brown Lyman

## CHAPTER VII

### RELIEF SOCIETY WELFARE WORK AND RELATED ACTIVITIES

**W**ELFARE work, which is one of the most interesting and important features of the Relief Society program, and which was the first assignment given to the organization, has received renewed attention in the last quarter of the century. While the aims and objects of the Society were outlined in the beginning by the Prophet Joseph Smith, and general principles have been developed from time to time, actual detailed methods of helping people out of trouble were left for development by the Society, working under the supervision of the Presiding Bishopric. However, organized relief in the Society was introduced, demonstrated, and established by the Prophet himself when he contributed \$5 to the charity fund and announced that what he should give to help the needy in the future would be given through this organization.

The life of Relief Society has covered the most interesting period in the whole history and development of social welfare work. There has been more progress in this field in this century than in all the centuries which preceded it. Near one hundred years ago, there began a wave of humanitarian sympathy and scientific inquiry which gradually spread over the whole country, creating a new interest in human beings.

Among the dominant ideas which were developed during the last half

of the century are the following: that organized relief should replace indiscriminate giving; that the causes of poverty should be studied, both personal and environmental causes, and that destructive forces should be singled out for special attention and attack; that prevention of poverty, disease, and crime is much better and much cheaper than relief or cure; that old-fashioned charity which was largely palliative and paid attention only to those already in trouble should be replaced by modern welfare which calls for the getting to the very roots of the trouble; that mass betterment should go hand in hand with individual betterment; that the broad aim of social work should be that each individual shall be able to live a normal life according to the standards of the period and the community, rather than the narrower object which is merely the care of those who through misfortune or fault cannot gain this for themselves; that rehabilitation should be the goal in philanthropy; that wholesome recreation is necessary; that suggestive steps in family welfare are relief of existing distress, prevention of new distress, and the raising of human life to its highest level. As a result of new and intensive study, "definite principles have been formulated and new standards set up, training courses established, general instruction in colleges and universities and even in

secondary schools given, and technical literature provided.”

Relief Society, wherever it has functioned, has been a beneficiary as well as a factor in this development. Because of the nature of its work, it has received recognition and earnest attention. It has made a name for itself throughout the organized world of women. Humanitarian work is naturally appealing everywhere to everybody. I found in my missionary work that, to most people, unselfish humanitarian work is often more appealing in the beginning than theological doctrine—and indeed it is practical religion.

In 1916, special attention was given by the General Board to the work of the visiting teachers, and at the October conference of that year a visiting teachers' convention was held. The duties and responsibilities of these workers were reviewed and discussed, the use of new teachers' books which had been introduced at the beginning of the year was evaluated, and topics or messages were suggested for use in home visits.

Following this stimulating convention and through the next few years, changes and readjustments were gradually made. The title “visiting teacher” was substituted for “block teacher,” and the geographic divisions were designated as “districts” instead of “beats.” The teachers were relieved of the duty of assisting in the distribution of relief or aid, which task was taken over entirely by ward presidents. Visiting teachers were still expected, however, to receive and carefully record contributions and to report cases of need and illness. New arrangements were made in 1921 whereby their reports could be given privately to the

president on work-and-business day rather than in the regular open meeting to the members, which had been the custom in the past. Teachers' messages were first published in the *Magazine* in November 1921 for use in 1922. In 1923, the use of the teachers' messages was required. The distribution of aid and the special work of family inquiry, analysis, and planning was to be the responsibility of the ward president, working in close cooperation with and under the direction of the bishop.

During and after the last World War, and in the depression years which followed, family problems were multiplied and economic distress was increased everywhere; as a result of this, health and welfare agencies were taxed to the limit to meet the situation. Many human needs of long standing were revealed, and startling discoveries were made respecting existing conditions. It was found that there was need for better and broader service in health and welfare programs, closer cooperation between agencies, more effective coordination of community activities, and more comprehensive methods of helping people who were in trouble and distress. Training courses were given in connection with schools and universities in the fields of health and welfare. Red Cross featured courses in home hygiene and care of the sick, nutrition, first aid, and home service (family welfare).

Relief Society women, ever alert to new and added opportunities, and quick to recognize any improved method of helping people out of trouble, took advantage of every means which would better fit them

for their many-sided, humanitarian program.

The organization restated and re-emphasized its views, some of which were: that the able-bodied should work and, where necessary, work should be provided for them; that the aged should be properly cared

and sailors, was grateful to the Latter-day Saint Relief Society for assuming the care of those belonging to the Church, and the Relief Society was more than willing to conform to the standards of care which were required by this national service organization.



RELIEF SOCIETY CLASS IN RED CROSS SURGICAL DRESSING HELD IN GARDO HOUSE, SALT LAKE CITY, 1920

Front row, center, is Emma A. Empey, chairman, who represented Relief Society General Board

for; that the dependent mother with minor children and dependent, neglected children should be helped adequately and intelligently; and that Relief Society welfare workers should be willing to better train themselves by study and practice in order to know when to help and how to help constructively, and, in the words of Dr. Edward T. Devine, the great philanthropist, "to minister in all things to the strength rather than to the weaknesses of those who are in distress and trouble."

The Red Cross, which had taken over the care of families of soldiers

It was a real pleasure for me as general secretary to be one of a delegation of four women selected to take a special course in family welfare work given by the University of Colorado and the Red Cross in the fall and winter of 1917, with field work in the city and county welfare department of Denver. The other members were Annie D. Palmer, of Provo, Cora Kasius, of Ogden, and Mary L. Hendrickson, of Logan. A rather spectacular incident occurred in connection with our sojourn in Denver, which caused us some anxiety. After we had been at work

several weeks, the *Denver Post* announced in large headlines that Amy Brown Lyman, the general secretary of the Mormon Relief Society, and several other Latter-day Saint women had come to Denver presumably to take a course in family welfare work, but that in reality these women were there to proselyte in Denver homes. The institute officials were greatly perturbed over the matter and called at our boarding place immediately to make apologies for the paper and to offer to make any retraction we might desire through the other daily paper. Two of our number were so insulted and outraged at being accused of such duplicity that they were determined to return home. They wondered if any of the institute members would believe this story. However, after consulting with President John L. Herrick, head of our mission there, we decided to pay no attention to the matter and to give up any idea of answering the article in any way.

Beginning with the new year of 1918, I was made chairman of the Family Consultation Committee of the Salt Lake County Chapter of the Red Cross, and supervisor of Red Cross Relief Society family work, and the other workers were placed in charge of all Red Cross family work as follows: in Provo, Mrs. Palmer; in Ogden, Miss Kasius; and in Logan, Mrs. Hendrickson. In the fall of this same year, I spent another period in the charity office in Denver as a volunteer worker, with a view of becoming more familiar with the administrative work of this excellent office.

In June 1919, a social welfare department with standardized social case work was established at Relief

Society headquarters in the office of the general secretary, upon the advice of President Joseph F. Smith and with the hearty approval of President Emmeline B. Wells. The object of the department was to serve (a) as a center for cooperative work in Salt Lake City between stakes and wards, and between Latter-day Saints and non-Latter-day Saint agencies in the interest of Latter-day Saint families in distress; (b) as a center for Latter-day Saint transients and non-residents in need; (c) as a Latter-day Saint confidential exchange and clearing house; (d) as an employment center or bureau for women and girls; (e) as a training center for Relief Society women engaged in charity and relief work; (f) as the official child-placing agency of the Church.

As the work of the welfare department grew and additional workers were employed, it was moved from the general secretary's office and given a separate department (1921), although still under the direction and supervision of the general secretary, who for sixteen years (1918-1934) directed the work. The development of this department, with the varied duties and numerous contacts involved, was an interesting and challenging experience to me and my fellow workers, and the work was so helpful to others that it brought encouragement and satisfaction.

In 1920, the General Board conducted an intensive six-weeks' course in family welfare work at the Brigham Young University, and sixty-five of the eighty-three stakes sent sixty-eight delegates to the course. The class included one great-grandmother, sixteen grandmothers, forty-three mothers, and eight unmarried girls.



Sixteen were between the ages of twenty and thirty years, sixteen between the ages of thirty and forty years, twenty between the ages of forty and fifty years, thirteen between the ages of fifty and sixty years, and three were sixty years of age. Follow-up work was later carried

gan an annual course of lectures in social welfare for the graduating class, which continued for seventeen years (1923-1940). Since that time, this work has been given at the University of Utah in connection with other educational work for nurses. For a number of years, a similar lec-



CLASS IN SOCIAL WELFARE, BRIGHAM YOUNG UNIVERSITY,  
SUMMER OF 1920  
Front row, center, is Amy Brown Lyman

into the local divisions where additional institutes were held with local workers. Altogether, 126 institutes have been held in various localities, varying in length from four days to six weeks, the average length being two weeks—with a total attendance of 4155 Relief Society workers.

Lessons in social problems, health, and related subjects, given in weekly meetings, have created interest and stimulated helpful community projects.

**A**T the request of the Latter-day Saints Hospital in Salt Lake City, in 1923, the welfare department be-

ture course was given by the department to the graduating classes at the County Hospital and at the Holy Cross Hospital. Short courses in social welfare for nurses are included today in all hospital training schools, the object being to familiarize nurses with social and economic problems which are so closely related to health work in the field, and to prepare them to function more effectively as community leaders.

Included in the Relief Society social welfare department from the beginning has been an employment bureau for women and girls, and since 1916 there has been a child-placing bureau. Designated by the First

Presidency as the official child-placing agency for the Church, the Relief Society was licensed in 1926 for this work and has functioned in this capacity since that time.

A storehouse for clothing and supplies was established in 1921 by the Salt Lake City stakes for their own benefit. It was later taken over by the General Board; and under the direction of Nettie D. Bradford, a member of the Board, as chairman, clothing and furniture were received, renovated, and remodeled for distribution. This storehouse was a great aid to the welfare department and a benefit to the people.

In order to promote closer cooperation between bishops and Relief Society presidents in the interest of family welfare work, the Presiding Bishopric in 1921 issued the following instructions: "The bishopric should invite the Relief Society presidency to meet with them monthly, or oftener if necessary, to consider general relief work and to discuss plans for looking after the poor, the sick, and those in distress." Previous to this, each agency had worked more or less independently.

In the war years (World War I) and the depression years which followed, Relief Society women made great contributions in the interest of suffering humanity, cooperating with the Red Cross and other agencies in producing clothing, including knitted articles, in preparing surgical dressings, producing and conserving food, and in caring for the sick, distressed, and needy. At Relief Society headquarters we were busy from morning till night, and worked oftentimes late into the night.

During the summers of 1924-1928, inclusive, under the sponsorship of

the welfare department, and through the cooperative effort of the General Board and some of the country stakes, and with a number of generous individual donors, malnourished children were sent to the country and cared for in hospitable homes for at least a two-weeks' period for each child. Many children enjoyed this privilege and in every instance gained in weight. In the five summers, 269 children, an average of fifty-four each summer, were given the opportunity. One little boy wrote to the office while he was away that he was having a wonderful time riding horses, helping to feed chickens and pigs, and to "pick the eggs."

Representing the General Board, I was one of nine persons appointed as a committee on organization of the Utah State Conference of Social Workers which was organized and held its first meeting in October 1925.

Inasmuch as sickness (physical or mental) is the greatest single cause of poverty, and inasmuch as poverty is often due to sickness, welfare and health workers have long felt the need of close cooperation; and in the Relief Society, health work has gone hand in hand with charity work. People are often poor because they are sick, or sick because they are poor. This alliance of poverty and disease has persisted in all ages and has often formed a vicious circle about its victims. Sickness eats up savings and eventually incapacitates individuals. It is especially disastrous if the breadwinner is affected.

Not a single year has passed since its organization that the Society has not featured health work—health projects as well as health education.

Charity workers estimate that

there is physical sickness in sixty to eighty percent of all families being aided, and this in addition to those afflicted with mental illness. Preventable sickness is often responsible for the death of men in the prime of life whose families are left with insufficient support, of mothers

Board of Health in the establishment of five milk depots in school buildings located in the western part of the city, for the purpose of supplying milk for babies during July and August, especially those in homes lacking refrigeration facilities. Fresh, cold milk was available twice



RELIEF SOCIETY EMPLOYMENT BUREAU, 1920  
Seated at desk is Helen Woodruff (Anderson), employment clerk

in early life, and of little children. Even where children recover from acute illnesses, they are often left with scars and injuries which are never overcome. Wasting diseases, such as tuberculosis and heart trouble, reduce many families to need.

In 1916 and 1917, effort was made in Relief Society to increase the use of milk in the diet of children, even to the amount of one quart per child per day; also to impress upon mothers the importance of pure, clean milk for babies. Upon recommendation of Alice M. Horne, chairman of public health, the General Board cooperated with the Salt Lake City

daily. Mothers who were able paid for the milk, and to others it was furnished free of cost. The depots were in charge of nurses assisted by volunteer workers from the Relief Society, and supervised by the City Health Commissioner. The expenses were borne by the city, the Relief Society, and by a number of individual donors. In addition to supplying milk, babies were examined, calls were made at the homes, and classes for mothers were held. Hundreds of babies were benefited by this service. These centers pointed the way and were forerunners of the Well-Baby Clinics which were later established in many places, and demonstrated

the importance of a pure and adequate milk supply for babies and children.

Relief Society women everywhere have constantly emphasized in their educational work the importance of milk in the diet of children and adults, and have promoted projects in order to secure funds for the purchase of milk for families not able to supply it in sufficient quantity for themselves.

**A**FTER participating in classes for health instruction for nearly 100 years, after conducting classes in practical nursing and obstetrics for forty-eight years, and after supplying practical nursing service in most Latter-day Saint communities, the General Board took a step in the direction of providing better training for future practical nurses or nurse aids. In 1920, the Board persuaded the Latter-day Saints Hospital to try the experiment of offering a one-year course for Relief Society nurse aids who were recruited by the organization. The experiment was most successful, but was discontinued after the fourth year because this short course jeopardized the standing of the hospital with the National Hospital Rating Bureau. The organization has continued its interest in nursing, however, by recruiting nurses for regular hospital training, which until recently was a real task for hospitals; by establishing two nurse loan funds in 1923 and 1926, respectively; and by setting aside funds for health, maternity, and child welfare.

At the Relief Society April conference in 1922, upon recommendation of President Clarissa S. Williams and with the approval of the

Presiding Bishopric, it was decided to centralize the scattered wheat funds throughout the Church which amounted to nearly one-half million dollars (\$412,000), to place them at interest with the Presiding Bishop's Office, and to use the interest from the fund for health, maternity, and child welfare purposes. Thus was initiated an important movement in the Society which, in connection with the work of cooperating agencies, notably state health departments in the Sheppard-Towner work, was a factor in reducing the infant, child, and maternal death rate in many communities through health centers, health conferences, physical examinations, and correction of defects.

It was my privilege as a member of the House of Representatives the next year (1923) to introduce in the Utah Legislature the bill providing for Utah's acceptance of the provisions of the Sheppard-Towner Act: "to promote the welfare and hygiene of infancy and maternity." Under this provision, the Relief Society cooperated with the state health departments in other western states, as well as in Utah.

In connection with this work, maternity chests were established in the local branches, together with ready-to-use maternity bundles and layettes. The chests contained all sorts of articles for the mother and new baby. The bundles contained first necessities for the baby. The bundles and utensils were either loaned or rented. Relief Society women of today never lose sight of the fact that a large number of Latter-day Saint women have graduated in medicine; that two hospitals have been established by the Society—the Deseret

Hospital in early days (1882), the forerunner of our Church hospitals, and the Cottonwood Maternity Hospital (1924), which is still operating successfully; and that large donations of bed and table linen and sewing service have been contributed by them to our Church hospitals.

ity Chest, the State Woman's Committee on Unemployment, State Council of Defense, State Welfare Commission, Utah State Tuberculosis Association, and the State Training School for the Feeble-minded. I have also had the opportunity of attending national meet-



RELIEF SOCIETY WELFARE DEPARTMENT AT GENERAL HEADQUARTERS, 1942

While working in the Relief Society, I have had the opportunity of coming in contact with many other welfare agencies and institutions, and have learned to appreciate their work and their value. I have also served on a number of local and state welfare boards, which service has helped to broaden my views and sympathies, and to increase my understanding with respect to the varied fields of humanitarian work. Among these latter are: Family Service Society, Red Cross Home Service, Salt Lake Community Clinic, Salt Lake Hospital Advisory Board, Dental Service Society, Travelers' Aid Society, Legal Aid Society, Visiting Nurse Association, Commun-

ings as follows: National Tuberculosis Association, Boise, Idaho, 1919; American Child Hygiene Association, New Haven, Connecticut, 1922; and the National Conference of Social Workers, Pittsburgh, 1917; Kansas City, 1918; Atlantic City, 1919; New Orleans, 1920; Washington, D. C., 1923; Toronto, Canada, 1924; Denver, 1925; Cleveland, 1926; Des Moines, 1927; and Montreal, 1935. Through these avenues, I have been privileged to meet some of the noted social welfare workers of the day.

**A**MONG the many interests of the Relief Society, and a very special interest of my own for many

years, has been the study and proper care of those who are mentally ill and those who never grow up. Because of this interest, the subject of mental hygiene and child study was featured for a number of years in the educational department of Relief Society, beginning in 1926. This study resulted in increased knowledge and enlarged vision with respect to the mentally ill and handicapped, and in a better and more sympathetic understanding regarding them and their needs.

In Utah, which was one of the few states without an institution for the care and training of the feeble-minded, Relief Society women were the major factor in the introduction of a bill in the 1929 legislature providing for the establishment of such an institution, and in the passage of the bill. They wrote letters, made personal visits to legislators, and circulated petitions throughout the state which were presented to the legislature, containing in all 25,065 signatures. Legislators, on receiving these petitions, were not inclined to ignore them.

Following the session of the legislature, Governor George H. Dern on April 17, 1929, appointed a commission of five, including himself as chairman, to choose a site for the proposed new institution. The other members were D. A. Skeene, Roy D. Thatcher, John Booth, and myself. The commission first sought the advice of experts in states having the most successful similar institutions, and of professional people in the field of psychiatry, and even persuaded one superintendent, Doctor Allen, of the Vermont school, to accompany us through the state to inspect the sites—more than thirty—

which had been offered. Others accompanying the commission were soil, hydraulic, and drainage experts from the Agricultural College, and members of the State Building Commission. The school was finally located on the bench north of American Fork, which in the opinion of all concerned was the most satisfactory site.

In May 1930, when a board of trustees was appointed for the school, the members of the commission were all included. My term of office was five years, or until 1935. At the end of five years I was reappointed for seven years, or until 1942. The board was dissolved in 1941 by Governor Herbert B. Maw in connection with his reorganization program, and the members were all released. My service with the institution therefore covered a period of twelve years. Connection with this humanitarian institution during these twelve years was a real privilege. To see it grow from its inception to a great and successful institution was not only satisfactory, but thrilling. Each month I looked forward to our visit to the school, which included the board meeting, and also to the pleasant and profitable association with fellow board members who gave so freely and unselfishly of their time to this cause. Our work with the superintendent, Dr. H. H. Ramsay, who is one of the finest characters I have ever met, and who is so efficient, experienced, and outstanding in the fields of psychiatry and institutional management, was an education in itself, giving us new insight and understanding with respect to the many problems of these patients who are unable to plan for themselves or

work in their own interest. His infinite patience and sympathetic understanding of the children, their problems, handicaps, and needs, and his method of conducting the affairs of the institution, were an inspiration.

In 1926, through the kindness of a generous friend, I was able to start two loan funds in the General Board. At that time I received a personal gift of \$500, to be used in any way I might desire in connection with welfare work. After careful consideration, I presented \$300 to the Latter-day Saint Primary Children's Hospital, which institution had cooperated so closely with the General Board in welfare for children, and with the \$200 started the two loan funds—a social service loan and scholarship fund, later designated the Amy Brown Lyman Relief Society Social Service Loan and Scholarship Fund; and a public health nurse loan fund, later dedicated as a memorial fund to President Clarissa S. Williams.

**I**N connection with its educational and welfare work, the Relief Society has established since 1923 six loan and scholarship funds, one temple grant, one prize poem contest, and one prize story contest. Following is the list:

1. A loan fund for college girls of the upper classes at the Brigham Young University, known as the Emmeline B. Wells Relief Society Memorial Loan Fund, established in 1923;
2. An annual prize poem contest for Latter-day Saint women, known as the Eliza Roxey Snow Relief Society Memorial Prize Poem Contest, established in 1923;
3. A nurse loan fund for girls desiring

to enter hospitals for training, known as the Zina D. H. Young Relief Society Memorial Nurse Loan Fund, established in 1923;

4. A temple grant for temple service for women, known as the Bathsheba W. Smith Relief Society Memorial Temple Grant, established in 1923;
5. A public health nurse loan fund for graduate nurses desiring to secure training in public health nursing known as the Clarissa S. Williams Relief Society Memorial Public Health Nurse Loan Fund, established in 1926, designated as a memorial in 1931, after her death;
6. A social service loan fund for college women desiring to study social work, social problems and related subjects, known as the Amy Brown Lyman Social Service Loan and Scholarship Fund, established in 1926, transferred for administration to the Brigham Young University in 1942;
7. A social service loan and scholarship fund known as the Louise Y. Robison Loan and Scholarship Fund, established in 1932 and transferred for administration to the Utah State Agricultural College in 1939;
8. A woman's fellowship in social work for graduate women students at the University of Utah, known as the Amy Whipple Evans Woman's Fellowship in Social Work, established in 1937;
9. An annual prize story contest for Latter-day Saint women, established in 1942.

Any discussion of progressive welfare work in Relief Society could not be complete without mentioning the fact that Relief Society women worked unitedly for national prohibition, which Dr. Edward T. Devine declared was the greatest piece of social legislation ever passed. This was achieved in 1918. What a tragedy that the law was repealed!

(To be continued)

# Reading For Understanding

Harriet P. Johnson

Member of Public Library Staff, Salt Lake City

**D**URING the high nervous tension of wartime with its exhausting mental strain and emotional excitement, our great need is to find some medium through which we may gain emotional and intellectual balance and preserve normalcy. The art of reading may assume great value to us as a means of bringing serenity into our lives.

If you enjoy reading, the open book is a ready and sure means of freeing your thoughts from the deadliness of reality. There are books for every taste and mood; books to take your thoughts anywhere and in every fashion.

Down through the ages we have had master thinkers who have given us in literature a panacea for every ill of life. We have had writers with the broad view of the philosopher, who see beyond the corruption of evil to the triumph of righteousness. We have had authors who deal with the beauty of truths everlasting and give to us a pattern for a better way of life.

Read from such literary artists as John Ruskin who was primarily an apostle of righteousness. "No other man," said Carlyle, "has in him the divine rage against iniquity, falsity, and baseness that Ruskin has, and every man ought to have." For fifty years the writings of Ruskin took on a plea for a return to the simple virtues. He reminds the weary king and the tormented slave alike that the secrets of happiness "are in drawing hard breath over chisel or spade

or plow; in watching the corn grow and blossoms set; and after toil, reading, thinking, hoping and praying."

**B**OOKS are the means whereby the thought of the author is communicated to man—if man can but read the message. If man can read? Yes, it is true that very few can read in the sense of taking in the full significance of the printed page, to say nothing of exercising judgment upon it. Ask a dozen people to interpret the message from a page of Emerson's "Self-reliance." They will probably return with twelve different versions, yet Emerson had but one message. The successful reader is he who gains from the printed page all that the author intends to communicate—not only in thought, but in understanding.

The term "a great reader" is often erroneously applied to one who reads a quantity of books. Men who fill their minds with unassimilated information Pope calls "bookful blockheads." A "great reader" is he who reads the best quality of books, and extracts from them their full meaning.

Successful reading is not limited to college students. One receives the essential tools for reading in the grade schools when he learns the written symbols of language. Successful reading is but active thinking. To get the most out of books can become as exhilarating as the most absorbing game.

Sometimes we select an article of



quality to be read, and in attempting to read it we find ourselves confused. Under such circumstances there are two things we might do: First, we might get external help by going to textbooks, teachers, or other outside sources, but this does not fully exercise our own minds. The other alternative is to settle down and wrestle with the problem ourselves, giving to it our own best thought. Light fiction and other ordinary books do not require deep thinking, but great books that deal with fundamental problems demand active mental effort.

If the same mental processes could be applied to all reading that are used in reading love letters, no thought would be lost, for that is one type of literature that is universally well read. The recipient reads every word carefully, weighing each one against the other, and considering each in relation to the whole. He rereads, considers many possible interpretations, rejects many, and finally accepts the most optimistic. Then he reads between the lines and finally, adds some original thought.

There are some helps to thoughtful reading, such as note taking. Notes help one to retain what he has read, and may be a means of recording his own thoughts on the subject. Notes taken in a notebook or on paper in the form of an outline, setting forth the major topics and sub-topics with comments for judgment and understanding are very helpful. The process of writing is a means of keeping one mentally alert, and is certainly a valuable aid to memory.

If it is important to read between the lines, it is equally important to

write between the lines. Many people have a false respect for paper, type, and fine binding; and would keep them immaculate to the extent of sacrificing the gifts of the author's genius. If one has a super-de luxe edition of a valuable book, he should buy a cheap edition which he will not hesitate to mark. Notations become a valuable part of a book. To pick up a book with one's notes of agreement or disagreement a year or two after having read it, is like resuming a conversation. However, a person should never mar a borrowed book or a book belonging to a public library. Respect for the rights and property of others forbids this.

One must remember, too, that note taking is only a means of study. Too much dependence on notes prevents the article from becoming wholly his. Not until one can give the information to others without the aid of paper does the thought really become his.

**A**NOTHER important factor in reading for understanding is rereading. The value of rereading a book depends upon the book and the uplift it gives. A book of classic quality with broad and wholesome views will yield more entertainment, information, and understanding with every reading. It may become an inexhaustible fountain of enjoyment, information, and stimulation.

However, returning to pages which a period of years before held surprise and charm sometimes makes melancholy reading. A book may be good at one stage of life and bad at another. Rereading is often a means of measuring one's mental progress.

People reread books for different reasons. A sentimentalist rereads a

book because he enjoyed it in his childhood. Another type of person finds a book worth rereading because it echoes his own unchangeable prejudices. A one-book man is a man in a dangerous condition, as he is almost sure to be psychopathic—unless, of course, the book he reads is the "Book of Books."

Readers have been classified as belonging to one of three broad groups. It may be interesting to grade ourselves. If we read such things as newspapers with understanding, we pass grade one. To grade two belong the readers of such books as *The Ignorance of Valor* or *Overstreet's Brave Enough for Life*. In grade three are those who reach a peak in reading for understanding—

those who assimilate such works as Einstein's books on higher mathematics. This classification seems to omit fiction. But fiction is a form of reading indulged in by readers of all grades. Its value is largely measured by the reader's need for relaxation.

We learn only from our betters. When the best books are read, there may be an inequality, to some degree, between the author and the reader. This the reader must overcome. It is a challenge to his skill as a reader. As he masters the printed page and gets the author's full message from it, his reward is an increase in knowledge and the satisfaction of accomplishment.



## A SHIRT TALE

Alice Morrey Bailey

We laughed at Grandma's romance when we read  
 How she had washed his shirt; how every thread  
 Was dear to her—his shirt, the handsome scout  
 Who whistled, sang, who rode, who put to rout  
 Their fears; this hero brave who led the train—  
 For they were dauntless pioneers. The plain  
 And canyon knew their west-turned feet. He tossed  
 It laughingly—bestowing favor—crossed  
 The wagon tongue and tipped her face to his  
 So; for a breath, she thought—and hoped—his kiss  
 Would take her lips. All day, the story goes,  
 She hugged the shirt. They say she pressed her nose  
 Deep in its folds, and breathed the scent of sage  
 And dust and campfire smoke—each smell a page  
 From his day's book—man-odors, mingled, strong.  
 At night, by firelit wagons, shadowed long  
 Like galleon sails against the stars, she scrubbed  
 The rough homespun. How lovingly she rubbed  
 Is duly told—the gentle pats, the care  
 She lavished, too. All this is charted there.  
 We laughed at her, and called her silly, young  
 (For she was scarce sixteen), that when she hung  
 It up to dry, the sleeves in shadow etched,  
 She fancied it was he with arms outstretched  
 To her. Today I do not laugh, for I  
 Washed your shirt and hung it up to dry.

# HAPPENINGS

Annie Wells Cannon

Oh how the heart in rapture thrills o'er the beauty of the Wasatch hills  
When like a crown the lilies lie sweet scented 'neath a cloudless sky.

**T**WENTY-FIVE years ago, in 1917, our boys went off to war to the sound of martial music 'mid tumult and shouting; glamour and glory was in every good-by; now in 1942, again is heard the tread of marching feet, but the glamour has departed and the farewells are like a solemn prayer. A great lesson has been learned from the solemn reminders of fields of white crosses and hospitals filled with disabled war veterans. This time the battle line is farther flung, this time our glorious flag, that never knew defeat until Corregidor, is threatened as never before; this time in greater faith we cry—

Lord, God of Hosts, be with us yet,  
Lest we forget—lest we forget!

**L**IEUTENANT FLORENCE McDONALD headed the nine heroic nurses who escaped by plane from Corregidor to Australia after the most horrifying experiences perhaps ever endured by women. Each had her own story to tell. For four months "Mac" supervised her nurses under an almost steady thud of bombs overhead in the deep recesses of Malinta tunnel, after their hospital had been smashed to smithereens.

**S**ENORITA ROSE DURLAND, of Havana, has been appointed attache of the Cuban legation in London. She is one of the few women diplomats in the world.

**J**ESSIE SCHOFIELD, former superintendent of recreation for

Salt Lake City, has accepted an appointment with the army and navy recreation program of the American Red Cross to work somewhere overseas.

**M**RS. GROVER RICH, of Utah, was elected president of the National Order of Women Legislators at the recent convention held in Annapolis, Maryland.

**E**LEANOR ROOSEVELT would not have any of her help working in slacks and anklets. She thinks they may be all right for young slender women or where a woman's work can be better done with the slack apparel, not otherwise.

**N**ELLIE MAY KUNKLE DORAN, a Utahn now living in California, has published a volume of verses called *Autumn Leaves*, and Olive Woolley Burt, another Utah poet, has issued an attractive children's book called *God Gave Me Eyes*; Nina Fedorova's new book *The Children* is full of beauty and tenderness; *The Castle On the Hill* is the name of a new novel by Elizabeth Goudge.

**J**ANE THOMPSON BLEAK, 96, who remembered once having conversed with Abraham Lincoln, and Mary Ann Richards Fleet, 90, both remarkable pioneer mothers, died last spring.

**L**AST June women were admitted to Princeton University's engineering department—the first women ever admitted to Princeton.

# EDITORIAL

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## *Where Have We Fasted?*

(Isaiah 58:3)

**I**N a day when tragic war encircles the globe and new trials and sorrows must be met almost daily, Latter-day Saints may well turn with renewed zeal to those principles and practices which build the Church and bring spiritual strength to the individual. Among these is the fast observance, a practice that is too often neglected or not fully adhered to, and one whose blessings and power many of us are inclined to minimize.

The principle of fasting is an ancient one. The prophet Joel instructed the people: "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God and cry unto the Lord." Zechariah 7:1 records: "Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye all fast unto me, even to me." The Savior taught us the great principle of fasting when for forty days and forty nights He fasted in the wilderness. Paul spoke of the fourteen-day fast of those who were with him in the boat as he journeyed to the courts of Caesar.

The word of the Lord came to Latter-day Israel through revelation given to the Prophet Joseph Smith in 1831 and again in 1832. *Doctrine and Covenants*, Section 88:76 says:

Also, I give unto you a commandment that ye shall continue in prayer and fasting from this time forth.

Brigham Young, referring to the institution of the fast day in modern times says: "Before tithing was paid, the poor were supported by donations. They came to Joseph and wanted help in Kirtland, and he said there should be a fast day which was decided upon. It was to be held once a month . . . and all that would have been eaten that day, of flour, or meat, or butter, or fruit, or anything else, was to be carried to the fast meeting and put into the hands of the person selected for the purpose of taking care of it and distributing it among the poor."

President Joseph F. Smith, in *Gospel Doctrine* tells us, "that the Lord has instituted the fast on a reasonable and intelligent basis," and that the ". . . leading and principal object of the institution of the fast among Latter-day Saints was that the poor might be provided with food and other necessities."

The prophet Isaiah recognized this value in the fast. He taught, as do all men inspired of the Lord, the necessity of those who have, sharing with those who have not; and he saw the fast as a means whereby this might be done—not in a spirit of "strife and debate" but with a spirit of brotherly love and

self-sacrifice to “undo the heavy burdens.” Speaking of the principle of fasting, Isaiah said: “Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?”

Latter-day Saints are admonished to abstain from two meals one day each month and to give the full equivalent to the bishop as a fast donation for the care of the worthy needy of the Church. President Heber J. Grant has told us that “The fast day donation alone, if we were absolutely honest with the Lord would take care of the poor among us.” He says: “You cannot get a good meal for less than ten cents, and twenty cents a month for every man, woman, and child in the Church would take care of those who need care and are not chronic beggars.”

The difficulty with most Latter-day Saints is that while they believe in the principle of fasting, recognizing the worth of the purpose for which the fast fund is created, yet they fail to conscientiously appraise their own expenditures for meals, and are inclined to be content to contribute the amount set by the Church as the minimum amount per capita—or even less.

I would suggest that on the Sunday preceding next fast day that each mother keep close account of what she spends for the two Sunday meals, and that on fast day at least that amount be contributed as a fast offering.

I sometimes wonder how we would like to have the Lord, who

provides all things, give us our portion according to our own recorded fast-day contributions.

While temporal needs make a fast day needful, the greatest value of the fast is the spiritual value. Those who have need of great spiritual strength have ever sought the Lord fasting even as did the Savior when He fasted in the wilderness; and many there are who attest to receiving through fasting and prayer increased spiritual strength sufficient unto their most pronounced needs.

Alma rejoiced in the spiritual power of the sons of Mosiah, declaring it to be the result of fasting and prayer:

Now these sons of Mosiah were with Alma at the time the angel first appeared unto him; therefore Alma did rejoice exceedingly to see his brethren; and what added more to his joy, they were still his brethren in the Lord; yea, and they had waxed strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.

But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught they taught with power and authority of God.—Alma 17:2-3.

Fasting engenders a love for the Lord and for one's fellow men. Those who neglect to fast neglect to fully develop within themselves the true spirit of love for God and man. Isaiah sets forth the rewards of righteous fasting thus:

Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; and the glory of the Lord shall be thy reward.

Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am.—B. S. S.

# Grandmother Found A Way

Mabel Harmer

EVERY few days now the newspapers tell of some new commodity which can no longer be purchased because either the materials or the factory is needed for the purposes of war. Some of these items are luxuries which we relinquish with merely an inner sigh of regret, but others are things which we have come to regard as absolute necessities; and we wonder what in the world we will do when our electric flatiron or the garden hose gives out, and we are unable to purchase another.

Grandmother must have felt much the same when she packed the small space allotted to her in the covered wagon. It must have been very difficult for her to decide what she could best do without when there would be no store to supply even her most acute need. When she finally arrived in this barren land and had to make her home and most of its furnishings from whatever materials could be wrested from the land and mountain forests, she learned a great deal about inventive genius. Grandmother found a way, however, and so will we—although compared to hers, our lot is an easy one.

Our homes, for instance, are already built, as are plenty of roads, canals, and public buildings. We will not have to put up walls for protection from Indians, or fence our farms to keep out stray cattle and wild animals. Most of us probably have enough clothing on hand to last for some years with ingenious patching and remodeling.

It may help some in the years

ahead, when it may not be possible to supply all of our wants by merely telephoning to the store, to recall just what Grandmother did in order to provide her family with some of the necessities of life, to say nothing of the luxuries.

In the first place, there was the home itself to be built, and there was no great concern as to whether or not the priorities list excluded bathroom fixtures, doorknobs, and stokers. Practically the only question was whether to go to the mountains and bring down logs for building materials or to find a patch of good clay and make adobies.

If the decision turned to adobies, the entire family pitched in and helped to mix the clay with sand and water until it was of the right consistency, and then they would pour the mush into the sanded molds. Every day the adobies were turned in the hot sun until they had thoroughly dried and were ready for use in building the walls of the house. If the home was built of logs, the walls were chinked inside and out and then plastered with a mixture of mud. The door was hung from strong wooden hinges. For a long time there was no glass available, so a piece of greased factory cloth was substituted for windows, which allowed some light to come through and kept the cold out.

Obviously the roof could be made of neither logs nor adobies, and since there was no way of making shingles, the pioneers looked about for the next best roofing, which proved to be rushes or willows laid over log rafters with a heavy layer

of clay spread on top. This homely roof gave ample protection except in the case of a heavy rain when leaks would develop, and every pan and bucket in the house would have to be brought into use to catch the dripping water.

In southern Utah where timber was scarce and at a great distance from the townsites, the first shelters were dugouts or willow wigwams which were superseded as soon as possible by substantial adobe homes. The willow wigwams served well enough for protection against the sun but were practically useless when persistent rains set in. A few farsighted pioneers, who had plastered their wigwams inside and out with mud were forced to open their "homes" to their less fortunate friends or relatives.

Except for the few pieces that had been carried across the plains, furniture was fashioned entirely from the materials at hand. The fireplace was made of smooth flat rocks, and the food was cooked in kettles suspended from an iron rod over the fire. Bread was usually baked in Dutch ovens. The furnishings were very meager at first, consisting usually of beds, chairs, and a table. The beds were built in the corner of the room so that the walls could form two sides while the other two sides were made of rails or poles. Pegs were driven into the walls and rails, and strips of rawhide were stretched tightly across back and forth from peg to peg. This network composed the bed springs which made up in sturdiness what they lacked in "spring." Chair seats were constructed in the same manner.

**E**VEN before the house was built, the pioneer father had to find

ways and means of planting and later harvesting his crops upon which his family's very lives depended. A few plows had been brought across the plains, but nearly all other farm implements were handmade; some people even had to make their own plows. Elias Adams made his from mahogany trees which grew upon the mountainside, carefully selecting limbs of the right size and shape. The handles of oak were attached to the plow with wooden pins and rawhide. The oxen were hitched to the mahogany limb forming the plow-beam, while another sturdy limb served as the plow, which literally rooted up the soil instead of making a furrow.

When the grain was ready to be cut, sickles were brought into use, or sometimes it was simply pulled with everyone in the family taking a hand. Threshing was carried on by whatever ingenious methods could best be devised.

Any small amounts of grain, buckwheat, or beans were threshed with a flail. When the wind came up, the mother would sometimes perch herself on a high stool and, holding her pan of wheat to the wind would shake it so that the wheat would fall onto a cover on the ground while the wind would blow away the chaff. Two pans were used in this process. As soon as one pan was emptied, a child who stood by would hand up another panful of wheat. No matter how tired their arms became, they would continue this as long as the wind lasted.

After the wheat had been threshed, there was sometimes no way of grinding it, so occasionally the wheat was boiled with potatoes and eaten in place of bread. For leavening, the

children were sent out to gather the thin, white crusts of saleratus that would appear on the surface of the wet ground. This had to be boiled in kettles; and after it had cooled and the sediments had settled to the bottom, the liquid would contain enough soda to make the bread rise. When the Danish immigrants came, the pioneers learned from them how to make yeast, and no longer had to gather their leavening from the ground.

Cooking utensils and kettles were much more rare than if the metals had been requisitioned for the building of airplanes. In Lehi, Utah, for instance, there was an old iron kettle owned by "Grandma" Jacobs that went the rounds of the neighborhood for the making of molasses. It was cracked in a number of places, and the pieces had to be held together by an iron band. While the cooking was going on, the cracks were filled with a flour paste. Tubs, barrels, buckets, and milk containers were all made of cedar wood obtained from the mountains. Since there were no iron bands to put around the barrels, tough willow branches were substituted.

There were no light bills to make an unwelcome appearance on the first of every month. The first lights were made by putting a rag with a button tied to one end into a dish of melted lard or fat. The rag would be lighted and would burn for some time, giving out a feeble light. Before long, candle molds were procured and tallow candles were made. These served for many years until kerosene lamps were freighted in from the East. Matches were also homemade of small splinters dipped in sulphur. They were very scarce,

and the pioneers were usually careful not to let the fire go entirely out.

It is safe to say, however, that there was little time spent in pining for brighter lights, and the pioneers usually got along cheerfully with whatever they had. One woman said that during the Civil War her father used to get a paper by stagecoach or pony express about once a month. The neighbors were all anxious to hear the news, so they would flock to their place in the evening, and everyone would pitch in and build a big brush fire to furnish light so that her father could read the news to them.

**A**FTER the wear and tear of a long journey across the plains, it is not surprising that the need for new clothes became felt almost at once. Very few people had been able to bring any extra shoes along, and nearly everyone arrived in the Valley in dire need of new footwear. "There was only one shoemaker," says Mary Bennion Calder, "and oh, the vows that were made and broken. The first to be considered were the men who worked in the mountains. It was only the lucky ones who had shoes even for Sunday. In the winter time clogs were used principally. The little children had cloth shoes made by their mothers."

A wide variety of footgear soon came into fashion. Some of the pioneers obtained buckskin from the Indians for moccasins and cut pieces from tops of their old shoes for the soles. Other shoes were made with leather tops and wooden soles. One brother from Denmark brought tools for making wooden shoes, but the children had a hard time getting used to them and they were never very popular. One boy said that he



tried to wear them, but they hurt his instep, and he had to carry them when he ran.

The shoemaker had to put the shoes together with wooden pegs, and making them was a long and laborious process. One man, who thought to earn a little money by making pegs, worked half the night at his task, and when he brought them to the shoemaker the next morning he was told that they would have to be seasoned. Taking them home, he put them in the oven and then went about his day's work. In the meantime, his wife made a fire in the stove, not knowing that the fruits of her husband's industry were in the oven, and the pegs were burned to a crisp. He had earned six cents making the pegs which had now gone up in smoke, and had broken the blade of a \$1.75 knife besides.

By 1852, the business of tanning leather for the manufacture of shoes began to flourish in the Valley. An ad in the *Deseret News*, May 15, 1852, reads:

Wanted, beef and horse hides. Calf, sheep and dog skins. \$1.50 for large hides; \$1.60 for calf skins, free from cuts and damages. We also want oil from bear, horse, wolf or dog, or from cattle feet, or we will buy the cattle. Pine bark and sumac wanted. Let us have calf skins soon and you can wear boots of home manufacture.

The sources of new clothing were extremely limited, so it is not surprising that during the first year in the Valley, when everyone lived in the Old Fort, the wagon covers were put into the dye pots, colored blue, and made into dresses for the women and children and trousers for the men. Some women also took their bed ticking, colored it with

kinnikinnick bark and made new dresses.

The pioneers had brought a number of sheep with them, and before long the happy day arrived when Grandmother could have a new dress by shearing the sheep, washing and carding the wool, spinning and weaving the cloth, and then cutting out her dress and sewing it by hand. We can readily believe that Grandmother did not have a new dress every season. By 1851, the fleeces could be cleaned at the millers, who advised that "those wishing wool to be carded had to furnish the necessary grease, one pound to eight pounds of wool, perfectly free from salt."

It was no easy task to operate an old hand loom, but the finished product was definitely all wool and a yard wide. There was quite a variety of dye materials to be gathered from the orchard or forest. Wild greasewood or rabbit brush made a pretty yellow; green came from sage brush or from mixing the yellow with indigo blue; madder root, raised in the garden, produced the red dye; and black came from logwood root. By dyeing her yarn different colors, Grandmother could get variety in her dress and have two or three gay stripes around the bottom of her skirt.

**H**OME production was vigorously encouraged by Brigham Young, who desired above all things that the people of the Territory become independent. He was not alone in this attitude, as witness the following item which occurred in the *Deseret News*, January 10, 1852:

Captain Davis Evans, Representative from Utah County, has made his appearance in the representatives hall clad in his

own family manufactured habiliments, worthy the imitation of a nabob. We understand his wife cut and made his garments as well as spun and wove the cloth. Mrs. Evans is worthy to stand by the side of the lady in the buckskin sack whose name will be forthcoming by and by. Legislators, what have you to say for home production?

One of the reasons for sending settlers the long distance to southern Utah was so that they could raise cotton which was likely to be more scarce than ever now that the Civil War was raging in the South. An early-day resident of Santa Clara said that he procured a dozen seeds from a family that had come from South Carolina, and he raised enough cotton to have the sad experience of trying to pick the seeds out by hand.

These neighbors from the South also showed them how to make a little cotton gin, built on the same plan as a clothes wringer, equipped with very small rollers which turned in opposite directions. The cotton would go through the rollers and the seeds would be dropped on the near side. It was necessary for two people to run the gin, one for each roller. By hard work, they would get about two pounds of cotton lint and four pounds of seed in one day.

One pioneer girl wrote in her journal: "By the time cotton became rather plentiful we had none, but were permitted to glean those partly opened balls that were left when the neighbors were done with their fields. We gathered several sacks full. By the firelight in the evenings we shelled out the cotton. We dried it further in the sun. I traded mine to a peddler for calico. It was yellow with little red and blue flowers. I thought it very beautiful. I was then

twelve years old, and in the six years I had been in America this was my first new dress."

Three dresses that made history were the handiwork of Mary Benson Hull of Franklin. They were made from flax that had been grown by her husband, and Mrs. Hull wove and dyed the material herself. Red, colored by madder root, blue from indigo bought in Salt Lake City, and green from a combination of burdock and indigo blue produced a beautiful plaid cloth which was fashioned into dresses with full skirts and tight basques. These dresses were considered the finest dresses in town.

Even the very young girls learned to weave cloth, and more than one pioneer lass had her first new dress after she was able to weave the cloth herself. One such was Eleanor Jarvis, who at the age of seven learned to spin and made many pounds of both cotton and woolen material. By spinning for her uncles, David and Angus Cannon, she earned a calico dress and a pair of shoes for herself.

Needles were very scarce and had to be guarded carefully. Another rarity was a flatiron. William H. Anderson, who was a blacksmith by trade, shod the mules for some of the soldiers in Johnston's army as they passed through. He saved enough of the tips cut from the nails to make a pair of tongs and a flatiron. It was the first of its kind in Manti and was "lent out to the girls to iron the ruffles on their best dresses."

**H**ATMAKING was another art of pioneer days. After the harvest, the women would go into the fields and glean for straw, but sometimes a special patch of wheat was grown

just for hatmaking. The finer straws were used for the best hats, which were braided of eleven straws, while seven straws sufficed for the work hats. The straws were soaked until soft and then braided while they were pliable. They were pressed with an iron under a damp cloth and then sewed together in the right size to fit the wearer's head. Trimmings usually consisted of handmade flowers fashioned either of colored straw, cloth, or horsehair.

In most communities there was probably a wide variety in the hat styles, but in Orderville, where all the work was done on a community basis, the hats were all alike; and it was said that an Orderville man could be identified by his hat as far as he could be seen.

Grandma Hafen of Dixie made hats for half the people in her town. Writing of her millinery activities, she said: "I guess in those days I made enough hats to fill a wagon box. I would trade them for the things we needed. I remember making a hat for Brother Holt. It was white and turned up around the edge one inch. In exchange he made me a potato masher and a rolling pin out of nice white cottonwood."

Making all of the family clothing by hand, in addition to raising the materials for making it, entailed a great deal of work, and certainly there was no leisure time problem to worry anyone in those days. Many a mother sat up nights weaving after her day's work was done. Social affairs usually had to be combined with work, and consequently the majority of such events were "bees" of some kind or another, depending on whether it was fruit that needed to be cut for drying, quilts to be made, spinning to be done, or even wood to be cut which might bring on a woodchopping bee for the men of the family.

The men and women who pioneered this territory left a marvelous record of what can be done under adverse circumstances, and their achievements may well be a shining light to guide this generation through the dark days of the present and what may be the lean years of the future. Certainly no one who reads of the records of hardships and accomplishments of early days can help but feel that there is no such thing as real privation in this present day.



## NOCTURNAL VISITORS

Olive C. Wehr

Last night when all was dark and still,  
 A ghostly legion came over the hill  
 From out of everywhere;  
 And I was unaware,  
 Because they seemed so few and slight,  
 How large they could loom up at night  
 To frighten foolish me.  
 But now, I laugh to see  
 How daylight dwarfs those imps so small  
 There's nothing left of them at all!

# All Of Hers And Half Of His

Caroline Eyring Miner

MRS. BENSON dragged up from the garden a large bakes-tin full of husked corn, three yellow squash, and four tomatoes. On the top of the full bakes-tin was an aluminum bowl filled with string beans that she was supporting against her ample breast. "I'll have to get at those weeds or I'll get lost out there," she half muttered to herself. "It's not much of a garden, but it's better than none. If only Henry would help me with it a little bit, or even take an interest in it the way most men do." She came face to face with Henry, who was pushing the heavy milk cart with its full cans of milk up the incline that led to the milk room. "Look, Henry, what we've got from our garden. Now that's worth a lot. (Surreptitiously she was trying to interest him in the garden, baiting him to fertilize it another year, or at least to see to its getting plowed without so much nagging.) Now you see," she went on, "corn at fifteen cents a dozen would make this worth—one-two-three-four-five," she counted rapidly, and then estimated liberally, "well, about fifty cents anyway, and there's squash and beans besides. Why, Henry, you surely can see a garden is worth-while—and to think how I have to nag and scold to get it plowed; and it never gets a bit of manure on it with a whole world of it out there." She pointed to the corral with its fertile yards. "It just makes me sick, Henry, and every year it's the same thing."

She was off again, and Henry who had really been touched with the financial argument drew in his ears and started rattling the old cart. Sara always ended up on the self-pity note, and it made him tired. But, he'd learned not to pay too much attention to it—just kept his mouth shut and let her think she did all the work.

Sara realized she'd failed again, and chided herself as she climbed the half-dozen steps to the screen porch. "Henry looks tired and thin, and the poor man does have a lot to do. I'll just have to set these in the kitchen and go down and help him. These things will wait. Anyway, I always could work circles around Henry. He's so everlastingly slow. I have to do all my work and then half of his, too." She rather enjoyed talking things over with herself—it somehow made things clearer. She rushed to the stove, turned the burner on, grasped the kettle from its hook above the sideboard and filled it about two-thirds full of water. Then she put in a teaspoonful of salt and a cup of cracked wheat and put the lid on securely. "Now breakfast can be cooking while I help Henry with the milk. I know how to manage," she congratulated herself. "I don't make a lost move. Now Henry—he takes an eternity to do anything; has to have every detail just so before he'll start. If I worked the way he does, I'd never get anywhere either."

She was just starting down to help

Henry when John, who was three, woke up. "Good land, Johnny, go back to bed quick, it's nighttime. Mama just has to help daddy, and then she'll be right back." But Johnny protested, and Johnny won out as he always did because he had such a loud voice which would wake the other three children who ranged in the regular "two-year stair step" order—five, seven, and nine. Pants and shirts and shoes and stockings were pulled onto Johnny's chubby body, and he was allowed to go with mamma to help daddy.

Twice while she was helping Henry and having to wait for him, Sara rushed to the house to stir the mush and slam a few dishes on the table. That was system for you! Why if Henry'd do that, she wouldn't have to do all of her work and half of his.

As she vigorously stirred the mush, the doorbell rang. Sara pulled a

dress over Lora's head as she ran to the door. Lora had been wandering around for sometime in her nightgown.

"Well, for land sakes, come in, Janie. We haven't even had breakfast, but I'll go with you. Just take me a second to slip something on. Didn't you say the sale was at Goodwin's? Just a second—I've been helping Henry; I could manage my own work, but you know how it is with all of mine to do and half of his besides."

She went to the basement door and called, "Henry, I'm going down to the sale at Goodwin's with Janie. Breakfast's on the stove. Now do eat and see that the children get a good breakfast. They must all get all their clothes on first, too. And Henry, please put these vegetables I got on to cook—the beans won't be ready for dinner if you don't. I ought to be right back."



## WORTHY TO BE CALLED FRIEND

*Gertrude Perry Stanton*

Friends are celestial visitors on earth  
 To comfort and to hearten us awhile,  
 Each differing, as one star differs from  
 Another in its glory, yet alike.  
 They are not comets in erratic flight,  
 Whose orbits seldom intersect our own;  
 Nor meteors flashing once across the sky,  
 Leaving the darkness blacker than before.  
 But they are like the sun, whose healing warmth  
 Means hope and joy and growth; or like the moon,  
 Whose rays, serene and lambent, bring us peace.  
 Perhaps some are more like the distant stars,  
 Constant and faithful, above all earthly storms,  
 Teaching the lesson of eternity.  
 How rich is he who can claim many friends.

# The Lure Of Melody

Dr. Florence Jepperson Madsen

Relief Society General Board Member

All we have willed or hoped or dreamed of good shall exist;  
Not its semblance, but itself; no beauty, nor good, nor power  
Whose voice has gone forth, but each survives for the melodist  
When eternity affirms the conception of an hour.

The high that proved too high, the heroic for earth too hard,  
The passion that left the ground to lose itself in the sky,  
Are music sent up to God by the lover and the bard;  
Enough that he heard it once: we shall hear it by and by.

—From *Rabbi Ben Ezra*, by Robert Browning.

THE word “melody” is of itself so velvety-soft in sound that one can easily see why it was chosen as one of the hundred most beautiful and euphonious words in the English language. Poets have freely used this word to paint their loveliest word pictures.

Melody is defined as follows:

“A succession of single tones, having the relationship of a given mode or key and of a rhythmical structure. Also, a symmetrical whole so formed; an air or tune.”—Webster.

“Melody is an agreeable succession of single sounds, in conformity with the laws of rhythm and tonality.”—Louis C. Elson.

We might simply say that melody is any series of single tones expressing a complete musical thought. It may consist of two or more phrases. The following songs are examples of this: “Drink to Me Only With Thine Eyes”; “Praise to the Man”; “Blue Bells of Scotland.”

These are analogous to asking a question and receiving an answer.

There are three types of melody—spontaneous, synthetic, and analytic.

A spontaneous melody is one that is conceived and written entirely as if it were a product of inspiration rather than one of effort, work, or cre-

ation. Schubert’s “Serenade,” and “Hark! Hark! the Lark!” are examples of spontaneous melody, as is also Mozart’s “Lullaby.”

A synthetic melody is one which is evolved and created from the nucleus of a small musical idea, a rhythmic pattern, or a melodic figure. (A rhythmic pattern or a melodic figure is any small group of notes by which a composition is identified.) It may consist of two, three, or more tones. Examples of this type of development are found in Haydn’s “Surprise Symphony,” Brahms’s “Lullaby,” “Sweet and Low,” “Flag of the Free,” and “Jesus, Once of Humble Birth.”

An analytic melody is one in which the original melody is divided or subdivided into fragmentary units and reconnected with other thematic material. This has been done by most of the masters of composition, especially in their larger works. Beethoven’s “Ninth Symphony” (First Movement) is a striking example of this procedure, as is also Mendelssohn’s “Wedding March,” pages 11 and 12 in the Kalmus Miniature Orchestra Score.

The song “Monotone” by Cornelius is an example of a melody written on a single repeated tone.

**T**HERE are various concepts as to where and when melody first came into existence. The theological version is found in Job 38:7: "When the *morning stars sang together*, and all the sons of God shouted for joy?" The scientific version is that, as soon as speech and rhythm proved inadequate to express the inner self, men began to refine their means of address by lengthening the vowel sounds. This was specifically for the purpose of attracting the opposite sex with more individual appeal. It is thought that the songs of birds or other sounds in nature played an important part in giving primitive man his first pattern for imitation.

As civilization grew in refinement and culture, naturally these intonations and utterances became more pleasing to the ear. Thus began the growth of melody.

Gradually the common folk found that they could express their feelings and moods more completely and effectively through melody than through ordinary speech and gesticulation. Especially was this true when words were used with the melody. They then discovered that they could more fully express their common interests and experiences through this medium than through any other. This was the beginning of Folk-song, the song of the people. The following songs are of this type: "Old Folks at Home," "Old Black Joe," "Massa's in the Cold, Cold Ground," "Long, Long Ago," "Comin' Thro' the Rye," "Loch Lomond," "Annie Laurie," "The Last Rose of Summer," et cetera. The Folk-song may have many verses, but all are sung to the same melody.

As time went on and the individual singer began to assert himself, there was felt the need of another kind of song, one with more variety of melody, of contrast, and more delicacy. This led to the creation of the Art-song, the song of the artist. The following are examples of the Art-song: "None But the Lonely Heart," Tschaikowsky; "The Wanderer," "Ave Maria," and "The 23rd Psalm," by Schubert; "My Heart at Thy Sweet Voice," Saint-Saens; "Elegy," Massenet; Chopin's "Nocturnes"; and all such numbers that require real artistic performance. The poem which is used for the Art-song consists of few verses and embodies more of the poetic and emotional element with less of the narrative.

**M**ELODIES may induce particular moods. Some of these are faith, love, fear, reverence, sadness, joy, patriotism, et cetera. Because of this fact, choice of melody varies with people. Some persons are attracted to a Folk-song while others prefer the Art-song. This choice of melody is naturally predetermined by innate gift and by training and experience. This means that one will appreciate and enjoy a melody in proportion as he can comprehend its significance and value. Thus we can say, with the philosopher, that to gain the most from a melody one must "Light well the fagots ye have brought."

A melody, to be classed as good, must have symmetry, balance, unity, and variety throughout. There must be a total absence of anything monotonous, except in melodies which for characteristic purposes have been written expressly to show mo-

notony. There must be purposeful and regular harmony of design in the development of figural or thematic material. There must be total agreement between all phrases and periods.

In order to become more appreciative of music, it is necessary for one to be constantly hearing and studying melodies. The conductor and accompanist should carry this consciousness of melody to the point of saturation so that in their chorus work they can keep bright this "golden strand" of melody and subdue all other parts in its favor. In order to properly interpret a composition, it is necessary to learn to recognize even the fragments of the original melody as they may occur in it.

The promiscuous habit of expressing dislike for any melody, whether on first hearing or not, is a very harmful one and should never be allowed to take root nor to prevail.

**S**INCE the scale, major or minor, complete or fragmentary, ascending or descending, is the fundamental nucleus of all melody, it is obvious that mastery of melody is predicated upon proper and complete command of the scale. One should become thoroughly familiar with the scale in all of its various phases and qualities. Facility in this direction of musical culture may be acquired by studying our hymns and noting the use of the scale elements within them and the procedure of their characteristic developments. For example, in the hymns, "For the Strength of the Hills," (fifth complete measure) and "Sweet is the Work," (first four measures) there is a complete ascending scale. In the

first line of "Redeemer of Israel," the scale appears minus the two top tones. In the hymn, "Father, Thy Children to Thee Now Raise," we find in the first measure, and ending on the first note of the second measure, a complete descending scale. There is also a descending scale passage in the first line of words in the song, "When Christ Was Born in Bethlehem." The scale appears in fragmentary design in the beginning of such hymns as "Come, Come Ye Saints," "Praise God From Whom All Blessings Flow," and "We Thank Thee, O God, For a Prophet."

Those engaged in musical activities especially will find it most interesting and profitable to study songs and instrumental compositions with this same procedure. In this way only can the real meaning and beauty of the music be expressed.

If singing breath or echoing chord  
To every hidden pang were given,  
What endless melodies were poured,  
As sad as earth, as sweet as heaven.

—From "The Voiceless,"  
By Oliver Wendell Holmes.

Following is a partial list of musical compositions the melodies of which can be classified as great:

- "Evening Star," Opera, *Tannhauser* ..... Wagner
- "Traumerei" ..... Schumann
- "Serenade" ..... Schubert
- "Melody in F" ..... Rubinstein
- "Home, Sweet Home" ..... Paine
- "Adagio" (New World Symphony) ..... Dvorak
- (Set to the words "Goin' Home")
- "Air for the G String" ..... Bach
- "Spring Song" ..... Mendelssohn
- "Prize Song," Opera, *The Meister Singer* ..... Wagner
- Second Movement of Fifth Symphony ..... Tschaiakowsky



First Movement of Sixth Symphony .....	Movement .....	Schubert
..... T'schaikowsky	"Love's Dream" .....	Liszt
"None But the Lonely Heart" .....	"Celestia Aida," Opera, Aida .....	Verdi
..... T'schaikowsky	"Pilgrims Chorus," Opera, Tannhauser	
"Moonlight Sonata," First Movement..	.....	Wagner
..... Beethoven	"The Last Rose of Summer" .....	
"Unfinished Symphony," First	.....	(Old English Air)



## TO THE NAUVOO BELL

*Mabel Jones Gabbott*

Ring out, O Nauvoo Bell, ring out once more!  
 Too long thou hast been cold and silent, hushed—  
 As if the closing of Time's restless door  
 Had locked thy sacred tales within, and crushed  
 Thy soul that would ring out melodiously  
 The story of a people great and good,  
 Who dared to die for that which they believed.  
 Too long thou hast been stilled. What history  
 Lies hidden in thy tones—misunderstood!  
 How often thou hast pealed in joy, or grieved!

Tell of the ancient mold where thou wast wrought  
 Before thou braved the fierce Atlantic's roar,  
 When to the Nauvoo Temple thou wast brought  
 Long years ago from England's distant shore;  
 And rescued by the Saints from charred debris,  
 By oxcart crossed the prairies vast and wide  
 Unto the Valley, in the mountain tops.  
 Tell of the sacrifices made for thee,  
 Of old and young who journeyed by thy side,  
 Of deep-walled streams, sharp cliffs, and countless stops.

Once thou didst call the Saints to kneel in prayer  
 Within His Holy House. Again they heard  
 Thy clear tones fill the early morning air:  
 The call to waken, march. Oft thou hast stirred  
 The lagging spirit to take heart again.  
 Thy vibrant tune has cheered the Saints of God  
 To find new strength, new courage, hope renewed,  
 As driven, homeless, weary, oft in pain,  
 The long unbroken desert wastes they've trod,  
 To reach at last the basin's solitude.

Ring out, O Nauvoo Bell, ring loud and long!  
 Commemorate this glorious century,  
 As from the campanile, in sweet, pure song  
 Thy sacred tales resound in melody.  
 Ring forth the message of our heritage,  
 That God is truth, and truth will find a way.  
 Tell of the courage of our Pioneers,  
 Of faith unparalleled in modern age.  
 Ring out again that in this latter day  
 We may keep bright the trust of former years.

Vera White Pohlman

General Secretary-Treasurer

Wherever the name does not readily indicate the geographical location of the stake or mission, the location of its headquarters is designated in parentheses.

Regulations governing the submittal of material for "Notes From the Field" appear in the *Magazine* for June 1942, page 420.

### CENTENNIAL CELEBRATIONS

Denver Stake (Denver County, Colorado)

WANDA HAYCOCK, president of Pueblo Ward Relief Society, submitted the following report of activities commemorating the Relief Society centennial in the Pueblo Ward:

"On March 17, 1942, at 2:00

p. m., we held a program, then planted and dedicated our tree. In the evening, we presented our centennial program, which featured music by Singing Mothers, other musical numbers, and a play, 'Why Relief Society?' We played the record which was sent from Salt Lake, and then presented a candle-lighting



CENTENNIAL CELEBRATION, PUEBLO WARD, DENVER STAKE

ceremony, 'Progressive Candles.' After the program, cake, ice cream, and a favor were served to all attending."

The Pueblo Ward Relief Society had only thirteen members in 1937; by the close of 1941 it had enrolled ninety-three members.

*Pasadena Stake (Los Angeles, California)*

**P**ASADENA Stake Relief Society, of which Irene Ethel Boice is president, submitted a detailed report of its centennial celebration. The following quotations are excerpts from this report, which was prepared by Constance B. Madsen, centennial director:

"At the beginning of the season a detailed plan was prepared, designed to bring into activity during the year every ward in the stake and every member in each ward in preparation for the general stake celebration. It was remarkable how well this plan was carried out. Hundreds of women were brought into activity, and each organization succeeded in weaving the year's work into the celebration plans. The culmination was the bringing together of all the wards' efforts into one great and memorable demonstration.

"The day [March 17] was one of those typically glorious Southern California days—such a day as might have greeted our Pioneer mothers of Relief Society as they gathered beneath a shady bowery on one of those proverbially rare days in June back in their mountain retreat. From every direction, pioneer-clad women flocked into the spacious patio of the Pasadena Stake Center, their arms laden with many types of pioneer-to-modern relics and trinkets. Each

ward had been assigned a room in which to arrange its exhibits; and in busy-bee fashion, the Relief Society 'queens' from the ten wards of Pasadena Stake rapidly set up their displays in interesting, artistic arrangements. Thousands of items, many of great value, were displayed. Indeed, the vast crowd of people—approximately a thousand—who moved from room to room viewing the array of objects, acclaimed the exhibits as highly superior.

"One of the outstanding features of the celebration was the display of ward books. Each book was a compilation of art, history, gems of literature, pictures, music, and testimonies, tying in the lesson work of the year. Choice bits from the ward books were incorporated in a stake book.

"Apparently quite oblivious to the chaos of a war-torn world, the people assembled here in peaceful quietude for the first meeting promptly at ten o'clock in the morning. Harking back to the first meeting of the Society in Nauvoo, the inspiring hymn, 'The Spirit of God Like a Fire is Burning,' was sung with spiritual fervor. A unique welcome address was given, in which the theme of the occasion and the aim of the organization were cleverly presented. Next was a delightful tree-planting service at which the appropriate song 'Trees' was sung beautifully, and a lovely tribute was given. This was followed by ten instructive, educational demonstrations. On the tick of twelve o'clock noon, good, substantial, home-cooked food was served in pioneer motif. Although plans had been made to feed no more than four hundred, the food prepared amply



MEMBERS OF PASADENA STAKE RELIEF SOCIETY BOARD IN COSTUME  
AT STAKE CENTENNIAL CELEBRATION

Front row, seated, left to right: Laura P. Cheney, secretary; Irene Ethel Boice, president; Sarah Harrison, first counselor. Standing behind President Boice is Maple Hutchins, second counselor; Constance B. Madsen, centennial director, is at extreme left.

served the large crowd of approximately one thousand people. At two o'clock, after dishes and tables were cleared away, original skits with a wide variety of themes were presented in the recreation hall by the ten wards. Awards were presented to the wards with the winning skits.

"As the golden sun sank in the western sea marking the close of another day, a benediction was pronounced upon this memorable commemoration of the founding of the Relief Society organization. It was a day filled with events and happiness that might easily linger for many years in the memory of all who attended."

*North Central States Mission  
(Minneapolis, Minnesota)*

**U**LRIKA COOK, president of Duluth Branch Relief Society, submitted the following report prepared by Magda Syrstad King, centennial

committee chairman of this branch:

"A colorful centennial pageant, adapted and directed by Magda Syrstad King, with music arranged by Dorothy Anderson Topliff, was presented by the Duluth Branch Relief Society. The pageant included three parts, as follows: The first part, 'General History,' depicted highlights of service in Relief Society under the leadership of the eight general presidents. These characters were represented mainly by the older women of our branch. In their authentic costumes they made an inspiring contribution to the evening's entertainment. The members who had joined our branch during the membership drive wore formal evening gowns and carried pennants depicting the steps of progress during Relief Society's hundred years.

"The second part, 'Local History,' showed the development of the local branch over a period of twenty-



CENTENNIAL PAGEANT, DULUTH BRANCH RELIEF SOCIETY,  
NORTH CENTRAL STATES MISSION

three years, and the growth of the different activities. In part three, 'Gathering of Zion,' all members were dressed in the national costumes representative of the various countries from which converts had come to live within the near influence of the Church. This scene im-

pressed upon the group the idea of universal brotherhood among peoples throughout the world.

"All three scenes were presided over by a symbolical figure of the 'Spirit of Relief Society' as a guiding influence in all activities of the organization. The Singing Mothers'



RIGBY FIRST WARD TREE PLANTING CEREMONY, RIGBY STAKE  
Juniper trees planted in observance of centennial are shown on either side of group.

chorus sang two centennial songs, the occasion being their first public appearance. Small souvenir booklets were given to all who were present as a memento of an evening long to be remembered in our midst. A birthday cake and ice cream were served, concluding the entertainment."

*Rigby Stake (Rigby, Idaho)*

**N**ORA J. HENRY, first counselor in Rigby Stake Relief Society, reported the centennial celebration in Rigby First Ward, as follows:

"The Rigby First Ward Relief Society commenced observance of the centennial by presenting, in conjunction with sacrament meeting, Sunday evening, March 15, the one-act play, 'The Great Fig Tree,' by Joseph J. Cannon. The radio program, broadcast from station KSL, Salt Lake City, March 17, from 8:00 to 8:30 a.m., came in very clearly and distinctly and was enjoyed by many. For our tree-planting ceremony we

planted two juniper evergreens near the entrance of our chapel.

"On the evening of March 17, a banquet was held in the stake tabernacle, where members and their husbands were seated at five long tables beautifully decorated with candles and flowers, gifts from the Sunday School, Mutual Improvement Association, and Primary. A large birthday cake decorated with one hundred candles was placed for the centerpiece. A splendid program was presented, and three charter members of our ward Relief Society—Sally A. Cordon, Mary Ellen Call, and Hattie Robins Williams—were honored. Mary Ellen Call was also especially honored as the mother present having the most daughters and granddaughters engaged in Relief Society work. Recordings extending centennial greetings from President Heber J. Grant and President Amy Brown Lyman were played as part of the program, and were greatly enjoyed. A conjoint



CENTENNIAL PAGEANT, "THE WHEELS OF PROGRESS," BENJAMIN WARD, NEBO STAKE



CENTENNIAL PAGEANT, PROVIDENCE SECOND WARD, LOGAN STAKE  
 Seated, and also second and third from left, standing, are the five ward Relief Society presidents honored in centennial pageant

dancing party of the Rigby First and Second Wards concluded the day's entertainment."

*Nebo Stake (Utah County, Utah)*

**MAUDE LUDLOW**, secretary of Benjamin Ward Relief Society, reports their centennial celebration, from which excerpts are quoted, as follows:

"Although our ward is small, a very fine centennial program was put over under the direction of President Elsie Cornaby. It began with a tree-planting ceremony at ten o'clock in the morning. At two o'clock, a program honoring the past presidents of our ward was given; and in the evening, a pageant, 'The Wheels of Progress,' was presented. This was followed by a dance in the ward hall. All in all, it was an outstanding celebration showing the growth of Relief Society, and it was enjoyed by all who attended."

*Logan Stake (Cache County, Utah)*

**PROVIDENCE** Second Ward Relief Society, of which Edna B. Poulsen is president, reports a very successful and enjoyable centennial celebration. Excerpts from this report, submitted by Mrs. E. B. Maughan, follow:

"We had the unique privilege of honoring the five presidents of our ward Relief Society, all of whom are still members of our ward. A pageant portraying the Relief Society activities of these presidents was presented, under the direction of Eliza Zollinger.

"The story of their lives is the story of the growth of the community. In the early days, the women were called upon to act as doctors and nurses. They prepared bodies for burial, and, in some cases, even made the caskets. They made burial clothes and cared for the sick and unfortunate. Now, much of the



CENTENNIAL TREE-PLANTING CEREMONY, MEXICAN-INDIAN BRANCH  
RELIEF SOCIETY, JUAREZ STAKE

work of the Relief Society is in support of the great welfare program of our Church—canning fruits and vegetables, remodeling clothing, making quilts, etc.

“From the beginning of our ward, the Relief Society has helped to raise funds for the maintenance of the ward, and has helped to beautify the ward chapel and grounds.

“To see all this in pageant form was stimulating and thrilling indeed.”

*Juarez Stake (Chihuahua, Mexico)*

**NELLE S. HATCH**, president of Juarez Stake Relief Society, reported that the centennial was fittingly observed with an appropriate program, pageant, banquet, and dance in each ward in the stake. The cantata, “Resurrection Morning,” by the late B. Cecil Gates, was pleasingly presented in both the Juarez and Dublan Wards, in addition to a pageant depicting the growth of Relief

Society in the Church, stake, and ward, and a one-act play entitled “Why?” The Chuichupa, Garcia, and Pacheco wards each held a banquet, at which a birthday cake with one hundred candles was conspicuous. Also, a program showing the growth of Relief Society in the Church and this ward was presented. Chuichupa Ward compiled a very interesting scrapbook containing pictures and autographs of the ward members, both past and present. The small branches located at Chihuahua and at Cananea Sonora made the day a special occasion with a buffet supper and program and an interesting party, respectively. Twenty-seven centennial trees were planted throughout the stake, and each tree-planting was made impressive with an appropriate ceremony.

The accompanying picture shows officers of the Mexican-Indian Branch Relief Society and their husbands at their tree-planting ceremony.





CENTENNIAL PAGEANT, EVANSTON SECOND WARD,  
WOODRUFF STAKE

*Woodruff Stake (Lincoln and Uinta Counties, Wyoming; Rich County, Utah)*

CHARLOTTE BURLEIGH, secretary-treasurer of Evanston Second Ward Relief Society, submitted the following report of this ward's centennial celebration:

"'A Centennial Birthday,' a pageant written by Esther Warburton, assistant secretary-treasurer, depicting the organization of the Relief Society by the Prophet Joseph Smith, and portraying the progress

and achievement made by Relief Society, was presented by the Evanston Second Ward. The Singing Mothers' chorus, directed by Miss Nellie Davies, contributed the music for the pageant. In the finale, the chorus and cast of the pageant sang 'A Song of Triumph,' which was written for the centennial by the late Beatrice F. Stevens."

In the background of the accompanying picture can be seen a representation of "The Spirit of Relief Society" and a large birthday cake under the "Arch of Triumph."



## ERRATUM

Martha McBride Knight

THE article, "The Eighteen Charter Members of Relief Society," by Marjorie M. Woolf, published in the May issue of the Magazine, page 306, states: "Her (Martha Knight) descendants, the Knights of Provo, are glad to remember Martha as their kin." Mary Belnap Robbins, of Smithfield, Utah, in a letter written May 30, 1942, states that, "Martha McBride Knight is not related to the Knights of Provo."

# MY SON PASSES

*Zina Card Brown*

My hearth is cold. The gray ash of loss is sprinkled on my brow.  
The sackcloth of lost dreams will not warm my leaden heart.  
I sit numb with shock. Till by-and-by memory fans to feeble life  
The coals that were so dead. 'Tis a baby's smile that flickers  
Through those sodden coals—his first smile in my arms.  
It reveals the torch of faith I had let fall.

On bended knee I grasp that torch and hold it once again  
To my sleeping hearth. It wakes to life anew,  
For I have added fuel of trust. Thus kneeling,  
With prayer's sweet mantle securing me from doubt's assailing blast,  
I feel my spirit warm within my breast. As I lift my head  
To smile at Hope, the last ash of my despair slips from my brow  
And is carried away by the gentle breeze of love  
That wafts itself from other hearts to mine.

Oh magic breeze that whispers of that greater love that holds  
Its promise of eternal joys, whose embers ever glow—embers that  
Burst into light and warmth! Higher and yet higher grows the flame,  
Until that shaft of holy fire breaks through the veil of doubt's dark wall,  
And I behold the portals of that home where death has dropped his mask;  
I see the spirit born anew; earthly vestures fall away  
And reveal the splendor of the new-born soul.

Symphonies of light and sound pour round me till my whole being vibrates  
To that great harmony. Exultant I see my child, a child no more,  
But come to man's estate and clothed in holy robes  
On which his earth life left no stain.

O Holy One, hear my song of praise; keep bright this vision,  
That my steps shall tread the beam that lights my way to thee;  
Nor let me step aside until I too shall join the circle of Thy love  
Where dear ones gone before will take my hand.  
May this my first-born son be then my guide to one of Thy many mansions  
Which he was called to make ready for his own. Forgive the clouding doubt  
That one instant hid Thy face from mine. With my face toward the light  
I shall walk by faith until my summons comes.  
Dear Father, through Thy Son I pray and praise Thy holy name,  
And with full heart, made glad by Thy redeeming love,  
I humbly say, "Thy will be done."

The above lines were written by Zina Card Brown, mother of Hugh C. Brown, after receiving a cable from the British War Office advising that he was listed as "missing in action" March 16, 1942, while flying with the Royal Air Force somewhere in England.



## *Theology and Testimony*

Articles of Faith, By James E. Talmage

Lesson 9

### The Sacrament Of The Lord's Supper

(Tuesday, October 6, 1942)

Condensation of Chapter 9 of *Articles of Faith* by Talmage

(This condensation is placed in the *Magazine* in the hope that it will result in more class members familiarizing themselves with the lesson.)

#### *The Sacrament*

After Jesus had instituted the sacrament of bread and wine among the Nephites, he said: "And this shall ye always do to those who repent and are baptized in my name;" (3 Nephi 18:11) It is in connection, then, with the fourth "Article of Faith," that we study the sacrament.

#### *Institution of the Sacrament Among the Jews*

The Sacrament of the Lord's Supper was instituted by Christ on the night before His crucifixion when He and His apostles were met in an upper chamber to observe the Jewish feast of the Passover. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins." (Matthew 26:26-28).

#### *Institution of the Sacrament Among the Nephites*

Christ visited the Nephites shortly after the ascension from Mount Olivet as recorded in 3 Nephi, chapters 11-26, inclusive. During His first visitation He instituted the sacrament among them. (3 Nephi 18; 3 Nephi 26:13)

#### *Fit Partakers of the Sacrament*

In the primitive church, Paul gave explicit directions concerning those who should partake of the sacrament. (I Cor. 11:26-30) While instructing the Nephites, Jesus laid great stress upon the fitness of those who partook of the sacrament. (3 Nephi 18:28, 29) In relation to the instructions given us in our day see *Doctrine and Covenants* 20:75 and 46:4.

#### *Purpose of the Sacrament*

From scriptural citations it is plain that the sacrament is administered to commemorate the atonement of Jesus; it is a testimony before God that we are mindful of His Son's sac-

rifice made in our behalf; that we profess the name of Christ and strive to keep His commandments that we may have His Spirit to be with us.

### *The Sacramental Emblems*

Among both the Jews and the Nephites, Christ used bread and wine as the emblems of His body and blood. Soon after the Church was organized in the present dispensation, as the Prophet Joseph Smith was about to purchase wine for sacramental purposes, a messenger from God met him and said, “. . . it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory. . . . Wherefore, a commandment I give

unto you, that you shall not purchase wine . . . of your enemies. . . .” (*Doctrine and Covenants* 27:2-4) Upon this authority, Latter-day Saints administer water in preference to wine.

### *Manner of Administering the Sacrament*

It is customary for Latter-day Saints to hold sacramental meetings every Sabbath in their wards and branches. The authority of the priest of the Aaronic order is requisite in consecrating the emblems. The manner of administering the sacrament and the prayers to be given in consecrating the emblems are recorded in *Doctrine and Covenants* 20:76-79.

## LESSON PLAN

Lesson Aim: To develop an understanding of the value and purpose of the Sacrament

### Suggested Material Outline

#### I. The Lord's Supper

##### A. The Origin

The Sacrament of the Lord's Supper was established by Jesus on the night of His betrayal and following the Passover meal which He and the Twelve kept in obedience of the Jewish law. He broke bread and blessed it and passed it to the others and said: “Take, eat; this is my body”; (*Matthew* 26:26) “. . . this do in remembrance of me.” (*Luke* 22:19) After blessing wine, he said: “Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.” (*Matthew* 26:27-28)

##### B. Its Purpose

##### C. Nature of the Emblems

“. . . it mattereth not what ye

shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory—remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins.” (*Doctrine and Covenants* 27:2)

##### D. Manner of Administering to the Sacrament

Specific instructions are given in Section Twenty of the *Doctrine and Covenants*.

##### E. Fit Partakers

Read 3 Nephi, 18:28-29. We should keep ourselves “worthy to partake of the sacred emblems” by a true faith in Jesus and His teachings and by genuine repentance.

## II. The Sacrament is Analogous to a Weekly Baptism

At the time of baptism we publicly demonstrated, as best we could for our age and experience, that we were on the road to perfect faith in the Lord Jesus Christ, and that we had discovered and expected to continue to discover through practical experience, the saving power of true repentance. The partaking of the emblems of the sacrament is a weekly reminder that our faith in Jesus needs expansion and that repentance can still be an active force in our lives as we struggle toward perfection. In this sense the sacrament is analogous to a weekly baptism, and through it the child of eight, and in fact all of us, can move to-

ward a fuller understanding of the saving power of faith, repentance, baptism, and all the principles of the Gospel.

## III. The Sacrament as an Aid in Worship

Because of the music and the atmosphere of peace and quiet during the passing of the sacrament, an attitude of meditation is rather easily acquired. In this situation it seems natural to seek God. Genuine worship goes forward with comparative ease. Probably no other aspect of church service is so conducive to genuine worship. Because of this, the wise person makes use of this weekly opportunity to worship—to seek God, to find Him while solving a problem, and to adjust to the new “vision.”

### Suggested Method Outline

- I. The subject, “The Lord’s Supper,” might be assigned to a member of the class as a talk. The passages of scripture cited should be read in an impressive manner.
- II. Following the introduction to the topic, “The Sacrament is Analogous to a Weekly Baptism,” the teacher might ask such questions as these: In terms of affecting one’s way of life, how are the sacrament and baptism alike?  
Why is the sacrament so important in the life of the child who is baptized at the age of eight? Just how does the sacrament help build a fuller understanding of faith, repentance, and baptism?  
How does the sacrament help a person to build a Christ-like life?
- III. After introducing the subject, “The Sacrament as an Aid in Worship,” the teacher might lead the members of the class to describe the religious experi-

ences which they have had during the passing of the sacrament. Such expressions are so personal that care will need to be exercised, but if the responses are free much good will result.

- IV. The members might be asked to actually test out the sacrament period as a time for genuine worship. Each member should be urged to evaluate within herself the results. Such a project could lead to marked religious development. Mothers could be urged to teach their children respect for the sacrament period during a meeting by assisting the child to have a more complete understanding of its significance.
- V. As a closing sentiment, the teacher might conclude thus: “One need not languish for want of spiritual nourishment. Jesus promises, ‘I am the bread of life; he that cometh to me shall never hunger; and he that believeth in me shall never thirst.’”

# Visiting Teachers

## Messages To The Home

### Lesson I

## Scripture Reading As An Expression Of Faith

(Tuesday, October 6, 1942)

THE *Bible* has for centuries been regarded as the word of God. The Latter-day Saints also look upon the *Book of Mormon*, the *Doctrine and Covenants*, and the *Pearl of Great Price* as the word of God. Our range of scripture thus becomes larger than that of any other Christian people.

In various ages the Lord has enjoined upon the Saints the necessity of scripture reading and study. Jesus tells us to "search the scriptures." (John 5:39) In our own time the Lord has said, ". . . study my word which hath gone forth among the children of men, and also my word which shall come forth." (*Doctrine and Covenants* 11:22) Clearly the word that "hath gone forth" refers to the *Bible*; that which "shall come forth," to the *Book of Mormon*.

As a guide for living, the scriptures are unsurpassed. They are intimate, personal, and they touch the innermost life as well as our daily relationships and our attitudes toward God. They also form the basis of the civil and religious laws governing groups. The "Decalogue" is the foundation of secular government in most civilized countries. "The things which thou hast received in my scriptures," the Lord has told us, constitute "my law to govern the Church."

The power of the scriptures is shown by the influence they have had

in molding the lives of men of all nations in all ages. The change which Christ's life and teachings work in people's thoughts and acts is a continuing miracle.

Christ spoke to mankind in the language of love, which is the language of sacrifice. "In suffering for the world [He] adopted the only means of reaching the heart. The story of His life, His teachings, His sufferings, and His death has been translated into every language, and everywhere it has reached the heart . . ."

In these times there is a special need for a sure guide to living, and this we can find in the scriptures.

To be a good Latter-day Saint requires, however, not only prayer and meditation, but also study. "The Kingdom of God is like a treasure buried in a field, to be found by him who seeks it diligently." It is not enough merely to know the scriptures; their teachings must be applied in our lives. Ideals and information are of little or no use unless we express them in our personal behavior and human relations.

Some people know the scriptures only in a vague, indefinite way, depending on what they hear in religious gatherings. That is not enough. One must read and discover for him-

self the truths which they contain. The custom of scripture reading in the family should be revived among us. Time can be found to do this if we have the will to do so and the faith that in the scriptures we shall find the way to the abundant life.

### Discussion

1. Suggest ways of systematic, personal study of the scriptures.
2. Which would be more valuable to the family, individual or group reading of the scriptures?
3. Suggest ways of getting young people interested in a study of the scriptures.



## Work-and-Business

NO lesson is published for the work-and-business department in this issue of the Magazine, as it is the plan of the General Board to make the subject matter for the course "New-Fashioned Thrift" as current as possible. The first lesson, "Peace vs. Wartime Habits," to be presented in the wards October 13, 1942, will appear in the August issue of the Magazine.



## Literature

### The Bible As Literature

#### Lesson I

### Why The Bible Should Be Studied As Literature

(Tuesday, October 20, 1942)

(Class leaders should keep constantly in mind that this course considers the *Bible* only as literature, and makes no attempt at interpretation of theological problems.)

**Objective:** To indicate some of the values to be gained from the study of the *Bible* as literature.

#### Lesson Topics

1. Why the *Bible* has not been widely studied as literature
2. Why it should be so studied
3. Two methods by which the *Bible* might be studied

Recently the United States Army began to distribute more than a million *Bibles* among the soldiers. President Roosevelt, commending the action, said:

Throughout the centuries men of many faiths and of diverse origins have found in the sacred book words of wisdom, counsel, and inspiration. It is a fountain of strength, and now, as always, an aid in attaining the highest aspirations of the human soul.

Many have deplored the fact that the *Bible* is not more widely read. Benjamin Franklin was at one time associated with a group of self-styled intellectuals in Paris. The general attitude of these people toward the *Bible* and anyone who took it seriously was scornful. They appeared to think that to read or quote the *Bible* was the mark of the ignorant. At the same time they were enthusiastic over ancient writings of races and religions other than those of the Hebrews and the Christians. At their meetings they would praise the beauty, spirituality, and profundity of such

writings. The aim of each member of the club was to discover some new treasure from the Orient and bring it to share with the other members.

When it became Franklin's turn to entertain the group, he hired a famous actress to learn and recite the "Book of Ruth." He said: "I have found an ancient idyl which I think is unknown in Paris; certainly known to very few. I have brought a translation to lay before you. But to do full justice to the singular beauty of this masterpiece, I have brought this actress, whom you all know and admire, to present it to you."

The listeners were so moved by the pathos, the charm, the spirituality of the idyl that they exclaimed over it, and lamented that they had never heard of it before. When they had gone to extremes in their applause and praise, Franklin said: "This idyl is from the despised *Bible*—well-known to all Christian ignoramuses—in which book, if you care to look, you will find more and better literature."

Perhaps this story seems an exaggeration. But Bruce Barton in *The Book Nobody Knows* suggests that somewhat the same condition exists here and now.

#### *Why the Bible Has Not Been Widely Studied As Literature*

Wallace A. Armstrong, in *How to Study the Bible*, says he feels that the reason the *Bible* is not more widely read today is, in part, because the *Bible*, unfortunately, is not presented for reading or study in the form of other books, but is divided into paragraph verses, numbered in order. It is evident that this arrangement of *Bible* content has been productive of

much ignorance concerning the real meaning, the larger truth of many of its books. It has led to the use of the *Bible* as a sort of "dictionary of religion," and little more. It has come to be, as Doctor Armstrong says, simply "a collection of texts to which we may go to gather ammunition, now to bombard an enemy, now to defend ourselves." We must never forget that the chief value of the *Bible* is and will remain its religious value. But we should realize also that it has other rich values when regarded simply as literature.

Dr. Richard Green Moulton in the chapter, "The Bible as Literature," in his *World Literature* emphasizes this point. He says the *Bible* is not only a source of spiritual life, but that it is something besides. It is, by the very meaning of the word *Bible*, literature; for *Bible* means a collection of books. Extreme reverence for its religious value has kept people from recognizing its literary values. In reality, if it is studied as literature, it more readily gives up its greater religious value. The discrimination of the literary forms in the *Bible* is essential for the full interpretation and force of the great book.

#### *Why the Bible Should Be Studied as Literature*

First of all then, the *Bible* should be studied as literature because such a study is a necessary adjunct to a proper spiritual interpretation of it. It is Doctor Moulton's opinion that, "It is only when each literary section has been understood as a whole in its plain or natural meaning that it is safe to go forward to the deeper spiritual signification." Be that as it may, it is true that it does have the values that other great masterpieces



have, for it is recognized as the greatest literature ever written.

A few days before Sir Walter Scott died, he said to his son-in-law, Lockhart, "Read to me from the book."

"What book?" he was asked.

"Need you ask?" the great writer of many books replied. "There is but one."

But the *Bible* is more than a book; it is a library containing fifty-six different books, yet all are woven into one literary unity. As Bruce Barton says, "This great masterpiece contains many treasures." He emphasizes four. He says that first it gives a bird's-eye view of the development of civilization. It is a religious and historical record, starting with the origin of the earth, portraying the rise of nations, the development of a particular people and their emergence into national life, their rise and fall, their contact with the civilizations of Greece and Rome, and so on.

He next points out that the *Bible* offers an unmatched revelation of human nature, and that it has power to develop the best in man. He calls it "the world's best textbook in human nature," and quotes the following from William Lyon Phelps: "Everyone who has a thorough knowledge of the *Bible* may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can, among Europeans and Americans, form a proper substitute. Western civilization is founded upon the *Bible*: our ideas, our wisdom, our philosophy, our literature, our art, our ideals come more from the *Bible* than from all other books put together. It is a revelation of divinity and of humanity. . . . I thoroughly believe in a university

education for both men and women; but I believe a knowledge of the *Bible* without a college course is more valuable than a college course without the *Bible*. For in the *Bible* we have profound thoughts beautifully expressed; we have the nature of boys and girls, of men and women, more accurately charted than in the works of any modern novelist or playwright. You can learn more about human nature by reading the *Bible* than by living in New York."

He says the third treasure is the *Bible's* story of the most successful life ever lived—the life of Christ which, after two thousand years, if His teachings were followed, would transform individuals and countries.

And fourth is the great book's purely literary offering. The *Bible* is the greatest literature of all ages, including proverbs, essays, orations, short stories, poems, dramas, and other types of literature.

On this last point William Lyon Phelps says: "Priests, atheists, skeptics, agnostics, and evangelists generally agree that the *Authorized Version of the English Bible* is the best example of English literature that the world has ever seen. It combines the noblest elevations of thought, aspiration, imagination, passion and religion with simplicity of diction." He says that the characters are just as real to him as great men of our time. The book reveals the baseness of human nature and its folly, but it reveals also the grandeur and nobility of mankind.

Doctor Moulton points to the fact that our English civilization in all its varied phases sprang from two roots—Greek and Hebrew. That is another reason why we should study the literature which is the record of

one of the foundation civilizations upon which our own rests.

As literature, the *Bible* can give us a widening of intellectual horizons, an enrichment of emotional experiences, an elevation of ethical standards, and, in addition, a delight in the charm and beauty of its style.

The *Bible* has had far-reaching influences upon other literature. It has inspired great dramas, novels, lyrics, and other types. *Athalie*, a tragedy by Racine; *Paradise Lost*, *Paradise Regained*, and *Samson Agonistes* by Milton; "Saul" by Browning; *Joseph and His Brothers*, and other novels by Thomas Mann are but a few of the literary masterpieces either based upon or inspired by it. In addition to these pieces of literature, which have been completely influenced by the *Bible*, there are countless others which have been influenced in their messages, or beauty of style through allusions or figures of speech based upon it. Dante refers to the *Bible* hundreds of times in his *Divine Comedy*; Shakespeare and many others have reflected its influence over and over again.

What is true of the influence of the *Bible* upon literature, is also true of its influence on the other arts. Everyone has heard of the famed picture, "The Last Supper," by da Vinci, in Milan; of "The Last Judgment," in the Sistine Chapel of the Vatican; of the statue of Moses in St. Pietro in Vincoli, Rome. In fact, there are literally thousands of pieces of art based upon Biblical subjects. The beautiful madonna paintings by such masters as Frere, Bellini, Fabriano, Morelli, Ferrari, and Sassoferrato; the famous masterpieces inspired by the life of Christ, including "The Holy Family," the "Last

Supper," the "Crucifixion," the "Transfiguration," by Murillo, da Vinci, Titian, Raphael, and others indicate something of the profound influence of the *Bible* upon painting. Equally striking examples may be found in the field of sculpture. Mention has already been made of Michelangelo's "Moses" (in St. Pietro in Vincoli, Rome). In St. Peter's, in Rome, is his lovely "The Piety," a statue of the mother of Jesus holding His crucified body in her arms. There are other pieces equally famous, not only by the older masters, but also by later ones. Among these famous pieces are the "Christ" and the "Apostles" by Thorvaldsen. Music has offerings equally rich. Everyone knows and loves Handel's "The Messiah." Volumes of sacred hymns and anthems have come from passages in the *Bible*. It is quite evident, then, that to receive the most from these arts so influenced by the *Bible*, we need to know the literature which inspired them.

### *Two Methods of Studying the Bible as Literature*

Many ways to study the *Bible* as literature have been offered by different writers. The following methods are suggested by Doctor Moulton: after the *Bible* has been restored to its full literary form (an essential for any literary study), it may be considered book by book—each book being regarded as a separate unit. The different books have intrinsic values in themselves. They should be classified according to their types; their various literary values should be emphasized; for instance, we should ask whether each book restores the past, holds up before us

some ideal, gives us a deeper insight into human nature, etc.

Or the *Bible* may be studied as one large unit—an autobiography of a chosen people—holding within this historic framework many smaller units, such as short stories, dramas, poems—in short, all types of literature. (Doctor Moulton's *The Modern Reader's Bible*, with its notes, is adapted to the latter method.)

However, before the study of *Bible* literature itself is undertaken, consideration must be given to background and other related aspects of the study.

### Lesson Helps

1. Discuss briefly some pieces of literature inspired by the *Bible*, such as "The Leper" and "Jephthah's Daughter" by N. C. Wallis, and "The Lost Word" by Henry Van Dyke.

2. Explain allusions to the *Bible* or figures of speech based upon it, found in some poems not using a biblical theme.

3. Show pictures of some painting or sculpture inspired by the *Bible* and give significant facts about the artist.

4. Compare Doctor Moulton's *Modern Reader's Bible* or Bates' *The Bible Designed to be Read as Living Literature* with ordinary versions, and point out how these books aid a study of the book as literature.

5. Read a choice excerpt from the *Bible* and discuss its literary merits.

### References

(These books are listed here with the hope that possibly some of them may be available in public or school libraries, or elsewhere in local communities.)

Wood and Grant, *The Bible as Literature*

Dinsmore, C. A., *The English Bible as Literature*

Armstrong, Robert A., *How to Know the Bible* (Chapter III)

Moulton, Peters, Bruce, *The Bible as Literature* (Introduction and Chapter I)

Barton, Bruce, *The Book Nobody Knows*

Bower, William, *The Living Bible*

Moulton, Dr. R. G., *The Modern Reader's Bible*

Bates, Ernest S., *The Bible Designed to be Read as Living Literature*.

Battenhouse, H. M., *The Bible Unlocked*

Goodspeed, Edgar J., *The Story of the Bible*

Goodspeed, Edgar J., *The New Testament—An American Translation*



## Social Science

### What America Means

#### Lesson I

### America, The Land Of Promise

(Tuesday, October 27, 1942)

(Class leaders are warned to present the lesson and direct class discussion along the broad basic principles upon which the Government was founded. Partisanship issues should be avoided.)

"... look unto the rock whence ye are hewn." (Isaiah 51:1.)

"The story of the colonization of America is a fitting prologue to the telling of its purpose. Both natures of man invited him to the new world. The quest for gold was one. Many early attempts at colonization owe their beginning to the incentive of wealth. But the better nature of man summoned him to America in search of treasures richer than gold: his quest was for freedom, liberty, and equality of rights. Then the common

people sought a haven in America because of religious persecution. Left alone to the task of clearing the wilderness, the colonists succeeded, without the aid of the parent government, and gardens and fields replaced the wilderness.—Snyder, *America's Purpose*.

**A**MERICA, throughout the centuries, was unknown to the people of Europe. It was a virgin land. Great forests covered the country from Maine to Florida and westward to the prairies beyond the Mississippi River. There were the buffalo, the deer, the bear, the moose, and elk, as well as the smaller animals. The timber wolf prowled through the forests, and the only inhabitants were the Indians. There were minerals—gold, copper, silver, coal, and every other precious metal known to man. The rivers were big enough to carry ships, and little did the early settlers dream of the great power locked up in the mountain streams. It was a "Land of Promise," and the early pioneers could well quote the words of Moses:

For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land He hath given thee. (Deuteronomy 8:7-11.)

In tracing the history of our forefathers back to Europe, we find that their roots lie deep in the past of European nations from which came the multitude of immigrants, who with their descendants have peopled the United States. Many of our institutions, as our language, came to us from England, and "we must take account," says James Truslow

Adams, "of influences from the many ancestral lands whence our people descended, but as generally understood and accepted by us, our history begins with the first discoveries and settlements along our coasts, little more than four centuries ago." While the Spanish and French came to the shores of America in the sixteenth century, little influence did they have on the future of American civilization within the confines of the present United States. England was the first of the great nations to make permanent settlements. Puritanism was one of the forces of the age when England sent forth her colonists to these shores. The Puritans were made up of all sorts of minds, from those of the great noblemen and thinkers like Milton to the illiterate people of the soil. Great trading companies came into existence, and it was some of these companies that encouraged the colonization of the New World. We do not wish to infer that the Puritan movement to America was exclusive of all other religious groups. Far from it! There will be people who read these lessons who are descendants of the Quakers and other religious groups, but we emphasize the Puritan movement as an example of the qualities that Englishmen had in their national life four hundred years ago.

**T**HE English people had a burning desire in their hearts to come to the New World where they could have their own homes and worship God as they pleased. They were not afraid to brave the unknown Atlan-

tic in old wooden ships no larger than our ferry boats of today. They came with visions of a new life, but little realizing that their children would in future days be stirred to the loftiest thoughts and to greater religious and political ideals. England, the three Scandinavian countries, Germany, France, Spain, Italy, Holland, Russia—in fact, every European country—contributed to the settlement of America. Our English forebears took the lead, and our institutional life is almost wholly English. They all had religious and moral qualities, which gave wholesome sanction to differences of opinion. Although separated from Europe by the Atlantic Ocean—a much wider barrier in the early days of small, slow sailing vessels than now—the Eastern coast of America was within easier reach of the English, French, and Dutch than was any other lands these people could occupy. This helped in keeping in touch with the thought and culture of an old civilization. By the time of the American Revolution, there were many religious sects settled along the Atlantic seacoast—Puritans, Quakers, Lutherans, Catholics, Baptists, members of the Church of England, Moravians, Methodists, and many others.

The first settlements were English with some scattered neighbors from Holland, Germany, and France, showing that the roots of America go deep into Europe. Throughout the ages, the English people had been developing their democratic government which rests on the will and consent of the people. In the year 1215, the Magna Carta was granted by King John, and centuries later the Petition of Right and the Bill of Rights guaranteed to the people such

fundamentals as the right of trial by jury, the right to petition the King in case of grievance, freedom of speech in Parliament, and other elements of political rights which form a part of the English institutions. The Bill of Rights, particularly, was the forerunner of the Bill of Rights of the Constitution of the United States, for it granted religious freedom and the freedom of the press—books were to be printed freely without censorship. A new age had come to England as a result of the Protestant Revolution, and the *Holy Bible* was printed in the English language. Among the Puritans, Quakers, Lutherans, and all the Protestant sects, the teachings of the *Bible* became the divine standard of right living and thinking; at the same time, they found in the sacred volume the treasures of the noblest literature unrolled before them. They and their children read the “Book of Job,” the prophecies of Isaiah, and the revelations of St. John. John Fiske tells us that it was a time when no English literature existed for the common people, but this “untold wealth of Hebrew literature was implanted in the English mind as in a virgin soil.” To its pages they went for daily instruction and comfort, and with its strange Semitic names they baptized their children, and from its precepts they sought to build within the hearts of their children a rule of life that would “renew a right spirit within them.” The holy-scriptures gave them life and the vigor of new ideals. While at times there were violent manifestations of discontent, the different sects regarded the *Bible* with sacredness of feeling. In twenty years, twenty thousand Englishmen fled from England to

join the Pilgrim fathers, and hardly a family was without a *Bible*, which accented to every man that he is a child of God.

**P**ERSECUTION of one sect by another was not uncommon. The Puritans hated the Quakers, and as for the Catholics, all the Protestant sects were opposed to them, and yet in 1649 the Catholics in Maryland passed the first religious tolerance act in our history. A great lesson for our day is given in the history of Roger Williams, the founder of Rhode Island. Among all the Puritans who came to New England, there is no more interesting figure than he. This young preacher announced the true principles of religious liberty with a clearness of insight quite remarkable for his time. He wrote a pamphlet in which he denied the right of the colonists to claim the lands of New England. He held that the soil belonged to the Indians, and that the settlers could obtain a valid title to it only by purchase. When the Quakers were persecuted in Rhode Island, he led in issuing the statement: "We have no law amongst us whereby to punish anyone for only declaring by words their minds and understandings concerning the things and ways of God as to salvation and our eternal condition. . . . Let us not be compelled to exercise any civil power over men's consciences."

Such was the humble beginning of the great Puritan exodus from England to America which had so much to do with the founding and peopling of the United States. The Pilgrims of the Mayflower were but the pioneers of a mighty host. There were only one hundred and two on

board the Mayflower, and over half of them died the first winter. At one time the living were scarcely able to bury the dead. At first they were crowded under a single roof, and the Indians brought them corn. During the first spring and summer, twenty-six acres of land were cleared, and a plentiful harvest gathered. Governor Bradford appointed a day of Thanksgiving. Town meetings had been held and a few laws passed. The New England town government was established throughout New England, and when the towns united in 1642, the people sent from each town representatives to a general court. This was the beginning of representative or republican government in America.

**T**HERE is a noble truth to remember about the settlement of America by the English and other European peoples. Here in name and truth the Creator was confessed. His law was authority, and His Providence was trusted. The name of the Son of Man and His teachings were honored. The day of His birth and His rising from the dead were commemorated. It seems that the settlement of America and the formation of the Republic of the United States was an event ordered of God, for the bringing of His kingdom upon the earth. A republic is the highest form of political institution, so D'Tocqueville wrote, and the highest form of republic is one made of different nationalities, brought under one government and one flag. Such a republic was unknown, and the time came for it, and this was the only land where a nation of this kind was possible. The continent had been concealed until the right men,

rightly trained, could build their homes in the wilderness and hold the ground for a purpose higher than they knew. Governor John Winthrop of the Massachusetts Bay Company wrote in 1630: "The planting of New England will be a service to the Church of great consequence to carry the Gospel into those parts of the world, to help in the coming of the fullness of the Gentiles." Orson F. Whitney, in his *Saturday Night Thoughts*, speaking of the restoration of the Gospel says of America: "In no other country on earth, without special divine interposition in its behalf, would this great and marvelous work have been permitted to come forth." The American colonies became a republic, the first of its kind in the history of the world.

### Suggestions for Study

Your lessons should suggest to you many topics for study. You will naturally choose

subjects according to your likes. Recently a student said: "I would rather study the history of the Quakers in America than any other subject." So it will be with you. Try to find subjects in all the lessons that interest you, and study them. For this lesson, we suggest for outside study, the Reformation in England, and the printing of the English Bible.

Why do we say: "The English colonists brought the Bible and the name of Jesus Christ to the world?" Give all the examples you can to prove this statement.

What do you think of the statement: "The settlement of America and the formation of the Republic of the United States was an event ordered of God?"

Read *Book of Mormon*, II Nephi 10:11-13; I Nephi 13:12-20; 22:7-8; Ether 6:12.

What were some of the ideals in religion and other phases of life of your forebears? Tell about them to the class. Your forebears brought to America beautiful folk songs and folklore of their home life. Have you preserved any of these?

What thought of this lesson has been very impressive to you?

Read in *The American Citizen's Handbook*, pp. 13-17.



## General Presidents Of Relief Society

(For optional use of Relief Societies in stakes and missions in countries other than the United States in lieu of social science lessons.)

Emma Hale Smith

First Relief Society President

(Tuesday, October 27, 1942)

AT the age of twenty-one, Joseph Smith was employed in Harmony, Susquehanna County, Pennsylvania. He boarded with Isaac Hale and fell in love with his daughter, Emma, a graceful, dark-eyed girl of strong character. Her ancestors had had deep religious convictions; some had suffered for being Huguenots, one had been burned at the stake because he was a Protestant, and several

had come to America for religious freedom. Emma, also, was to suffer for her convictions. Her father, Isaac Hale, opposed her marriage to a youth who claimed to have visions and planned to establish a new faith. But the girl's heart was fixed on the young Prophet, even though he was a poor and persecuted stranger.

Joseph's mother records that her son returned home and said to his

parents: "I have concluded to get married; and if you have no objections to my uniting myself with Miss Emma Hale, she would be my choice in preference to any woman I have ever seen."

The parents were pleased and requested Joseph to bring Emma to live with them. Mother Smith wrote in her *Life of the Prophet*: "I set myself to work to put my house in order for the reception of my son's bride, and I felt pride and ambition in doing so . . ." She looked forward to the companionship of her daughter-in-law; and, indeed, the bride, married against the wishes of her own family, fitted happily and well into the home life of her new parents.

Emma, born July 10, 1804, in Harmony, was married January 18, 1827. The following September 22 was the time set by the Angel Moroni for Joseph to receive the golden plates. When he left on that secret nocturnal journey, the young wife left with him in his borrowed vehicle, and returned with him the following morning.

While awaiting the delivery of a strong chest, Joseph concealed the plates in a birch log about three miles from his home. Then he went to Macedon where he was employed digging a well. Rumors spread that the valuable gold plates were in Joseph's possession. A threatening crowd, hoping to seize them, gathered near the Smith home. Joseph's mother was very anxious. "If I had a horse, I could ride to Macedon," volunteered Emma. In the pasture at that moment was a stray horse with a withe around its neck which, according to law, designated the horse

as lost. It was brought to the house for Emma.

In Macedon, the Prophet received an impression that all was not right. Hastily dropping his tools, he climbed from the well and walked toward the house, where he saw his wife, a graceful and expert rider, approaching on the sorry-looking nag with its hickory withe. He borrowed a horse from his employer and rode home beside his bride, to protect the plates at any cost.

Two months after the organization of the Church, April 6, 1830, the Prophet's wife was baptized. A few weeks later, Joseph received a revelation directed to Emma, his wife, which is the only revelation directed to a woman recorded in the *Doctrine and Covenants*. (See Section 25) In this revelation, Emma Smith was addressed as an "elect lady" whom God had called. She was told to be a comfort to her husband in his afflictions. She was "to go with him at the time of his going, and be unto him a scribe," and "be ordained under his hand to expound scriptures and exhort the Church." Her time was to be given to "writing and learning much," and she was "to make a selection of sacred hymns" to be used in the Church. (Many hymns of her choosing are in our song books today.) The above revelation also contains a solemn warning to "Keep my commandments continually . . . And except thou do this, where I am you cannot come."

Most of his life, persecution dogged the Prophet's steps, and Emma had many trials, which she endured courageously, sometimes beside her husband and sometimes separated from him. There were changes, uncertainty, and frequent moves. The



young couple had left Father Smith's home, and becoming reconciled with Emma's father, had bought the property next to his in Harmony, where the translation of the plates was continued with Emma sometimes acting as scribe. Later they went to Peter Whitmer's home in Fayette, New York, where the translation was concluded.

From 1831 to 1838, they lived in Hiram and Kirtland, Ohio. In Kirtland, Emma supervised the boarding and clothing of the men building the temple, and was generous and hospitable to the Saints who were moving to their first gathering place.

The Prophet and his wife experienced bitter disappointment when their firstborn child died at birth in 1828, and again when their twin son and daughter died at birth, in 1831. However, instead of giving way to grief at this second calamity, they adopted the twin babies—a boy and a girl—of John Murdock, whose wife had died at the birth of these babies. The boy died in 1832, but the girl grew to womanhood and married. Emma Smith's kindness to her foster daughter and to the Saints, and her other fine womanly qualities have come down as a tradition in the Murdock family. Sister Smith later bore five more sons; one died, and four grew to maturity.

From Kirtland the Smiths moved to Far West, Missouri, where Emma endured bitter persecution. In 1839, when the Prophet was unjustly confined in Liberty Jail, his wife, with the other Saints, was ordered to leave the state. Carrying her two youngest children and with the oldest boy and the little girl clinging to her skirts, she crossed the frozen Mississippi River on foot.

In Nauvoo, Emma Smith established three successive homes. When a violent epidemic of ague swept the early settlement, the Prophet and his wife filled their house with the sick and cared for them personally. In order to accommodate more who were ill, they pitched a tent in the yard for the well members of their own household.

**W**HEN the Relief Society was organized in 1842, Emma Smith became its first president. Following parliamentary procedure, she conducted the meetings with dignity. She recommended the employment of a skilled widow as a seamstress, and encouraged prompt payment for this service. She suggested buying materials to be made into clothing for the poor. She thought a committee should visit the poor and learn their needs. Her practical, intelligent ideas helped to lay the groundwork for many Relief Society activities of today.

Four months after its organization, the Society prepared a petition asking Governor Carlin of Illinois to rescind an order to turn Joseph Smith over to his enemies in Missouri. Every member signed the petition, and Emma Smith, accompanied by Amanda Smith and Eliza R. Snow, went fifty miles to Quincy, to present it personally. On August 31, President Smith attended Relief Society meeting and thanked the women.

Two weeks before this, on August 16, trusted friends had conducted Emma to a little island to meet her husband who was eluding enemies. Joseph Smith wrote of the event: "How glorious were my feelings when I met that faithful and

friendly band . . . when I took by the hand on that night my beloved Emma . . . the wife of my youth, and the choice of my heart . . . I contemplated for a moment the many scenes we had been called to pass through, the fatigues and the toils, the sorrows and the sufferings, and the joys and consolations, from time to time, which had strewed our paths and crowned our board. . . . Again she is here—undaunted, firm, and unwavering—unchangeable, affectionate Emma.”

Yes, there were intervals of peace, with some prosperity, periods when Emma Smith, with her erect figure and proud, dark head, stood beside her husband, graciously dispensing kindness and hospitality, and enjoying many honors. However, after 1842, clouds continued to gather, culminating in the tragic martyrdom. When the bodies of Joseph and Hyrum Smith were brought to

the Mansion House, Emma was carried to her room, insensible. Five months later she gave birth to a son. She remained at Nauvoo and later married Major Bidamon. Before the martyrdom, Mother Smith, then a widow, had come to make her home with Joseph and Emma. Soon afterward, she became very ill. Speaking of her sickness, she wrote: “For five nights Emma never left me, but stood at my side all the night long.” For several years prior to her death, Mother Smith lived with Emma. Emma Hale Smith died April 30, 1879, and was buried beside the Prophet Joseph Smith.

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# The Mormon Battalions...

**H**ISTORY doesn't say so, but there were two Mormon Battalions. One was made up of the sturdy, God-fearing men, who, in 1846, marched forth in answer to their country's call. The other was made up of the women left behind; the women who gave their sons, husbands and fathers and then carried on, regardless of hardship, to make possible the reclamation of the waste places.

Those women, our mothers and grandmothers, the Relief Society members of a generation that is gone, gave us a lesson in fortitude and courage which can serve us well in the troubled world of today.

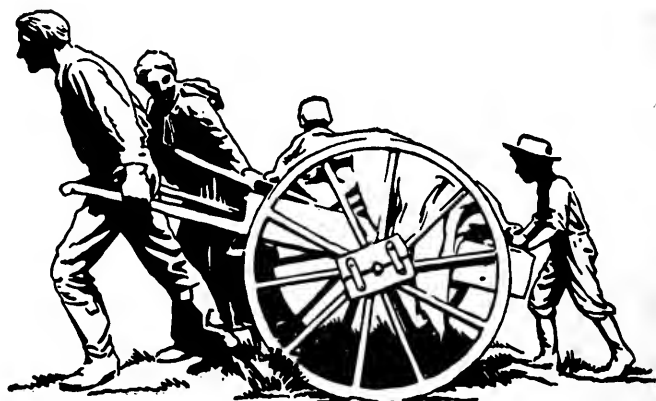
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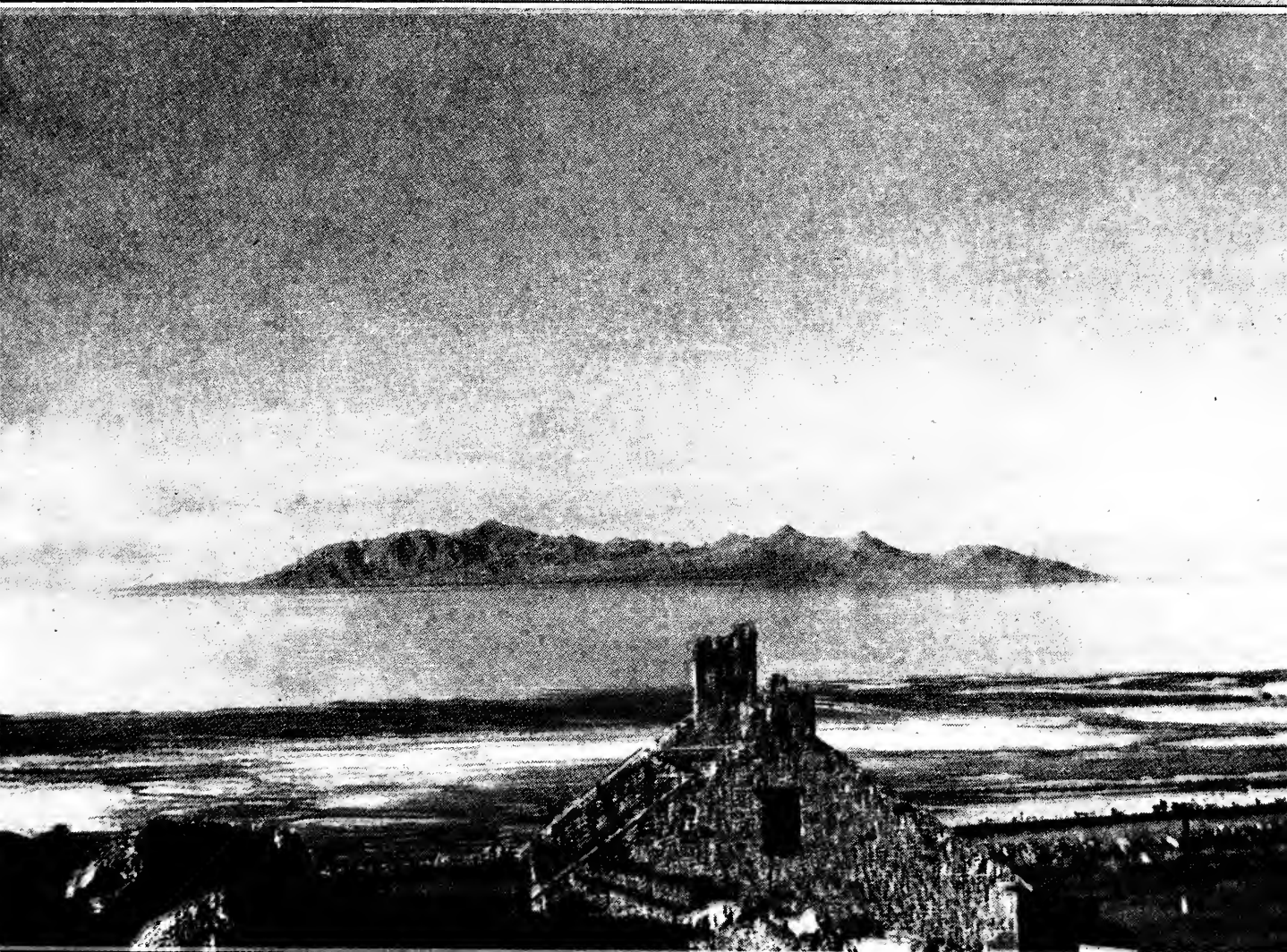
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*The*  
**RELIEF SOCIETY**  
**MAGAZINE**



VOL. 29, NO. 8

LESSONS FOR NOVEMBER

AUGUST, 1942

# RELIEF SOCIETY

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## CENTENNIAL COMMEMORATIVE PLATE

This pottery plate, 10½ inches in diameter, depicts the first Relief Society meeting held in Nauvoo, March 17, 1842. Brown is the predominating color of the design on this beautiful ivory plate, with costumes in a variety of colors. The plate is bordered with gold-colored wheat heads. The inscription on the back gives information as to the organization, scope, and purposes of Relief Society. Price \$1.50, postpaid.

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A special centennial commemorative book will soon be issued by the General Board. This valuable book, consisting of 96 pages, size 9x12 inches, will set forth in picture and story the history of Relief Society from its beginning to the close of its first century, March 17, 1942. The book will be bound in a blue paper book cover with its title, "A Centenary of Relief Society," and the centennial insignia stamped in gold. The price of the book has been kept as low as possible—fifty cents per copy, postpaid—whether single copies or quantity lots are ordered.

Orders cannot be accepted without the remittance of fifty cents per copy. A special gift card will be sent with all copies of the book designated as gifts. Order from your ward Relief Society Magazine representative or direct from the General Board.

All articles listed above are obtainable only from  
General Board of Relief Society, 28 Bishop's Building, Salt Lake City.

# *The Cover*

## Garfield Beach—Bathing Resort of Pioneers

T. J. Howells, M. D.

**A**T the extreme south end of the Great Salt Lake, less than fifteen miles west of the limits of Salt Lake City, was located the prominent Pioneer bathing resort known as "Garfield." It was the outgrowth and culmination of several similar resorts established earlier in that region, and in its day it eclipsed all others as a pleasure resort for Mormon Pioneers and their families.

A narrow-gauge railroad connected this establishment with Salt Lake City, and in the 1880's and 1890's the resort was a thriving affair. Excursions were conducted from all over the state during the summer to this then famous resort where the bathing and the beach had become the most popular in the intermountain region. It was with difficulty, especially on holidays, that this inadequate railroad was able to transport the people to and from the resort.

Children looked forward for weeks to this annual trip and the bath in the Great Salt Lake. Mothers crowded good things to eat into large baskets, and trips to "Garfield" were events never to be forgotten. Our mothers loved it—it was the scene of their romances, the meeting place of their friends and a place for the reunion of families.

The stimulating bath in the salt water, the clear air, the soft summer breezes, music, and dancing made this resort a magic word in the homes of the people. To the children it was a fairyland of amusement, crowded with good things to eat, cold soda water, wading, and loads of fun.

Today, to those who remember that once famous beach resort, the word "Garfield" conjures up in our memories delightful times, wholesome entertainment, and golden sunsets reflected in the clear waters of the beautiful lake.

Note: The picture on the cover, by Dr. T. J. Howells, indicates all that is left of the bathing resort of "Garfield," now some distance from the shore. Across the lake, in the background, is Antelope Island, interestingly and historically tied to the early history of the Mormon Church.



Cover arrangements are by Evan Jensen.

The frontispiece photograph, "Relief Society Centennial Tree," is by Irvin T. Nelson, Church landscape architect.

# The Relief Society Magazine

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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MAGAZINE CIRCULATION 55,500



# *The Tree Speaks*

Maurine Jacobs

Skybroom, you call me,  
Watching my tall branches  
Rake the blue and summon clouds  
To bring you sustenance and shade.  
My roots grope deep to bind the soil;  
My veins distend to gather rain,  
Elixir of life for you and yours;  
My branches spread to give surcease  
And bring you hope through beauty.  
In my wise passing,  
    Houses take their shape;  
    Books, their form;  
    Stoves, their fuel.  
In my needless death,  
    Floods sweep the land;  
    Desolation reigns;  
    And man is cursed.  
I am both beauty and necessity.  
I am earth-healer, water-saver.  
I am earth's skybroom.  
I am content.



Centennial Tree, Temple Square, Salt Lake City, Utah. Planted by General Board of Relief Society, March 17, 1942.



RELIEF

SOCIETY

Vol. 29, No. 8

MAGAZINE

AUGUST, 1942



## Under Divine Charter

Leo J. Muir

President, Northern States Mission

THE request that I should prepare this article has led me to a somewhat thoughtful analysis of the Relief Society of the Church of Jesus Christ of Latter-day Saints. I am venturing to set forth in these brief paragraphs the impressions that have come to me as I have proceeded in this study. I hope these impressions may prove interesting to all who read them, even though they may be obvious and commonplace.

Let us begin with the impressive fact that this Society obtained its charter and received its commission under divine inspiration and guidance. This is the basic consideration in any logical examination of this beneficent Society. It was born under inspiration from God. Its charter did not come from some previously existing women's organization. It is doubtful that the humble group of women who sat with the Prophet and his associates at the organization of this Society could have obtained a charter under any women's organization—had there been such organizations. There were no installation ceremonies, no sumptuous banquet, no publicity, no glamorous pro-

gram. Eighteen humble women, modestly attired, met in the lodge room on the second floor of the Joseph Smith Store building in Nauvoo. There they sat in the presence of the Prophet Joseph Smith and his two associates, John Taylor and Willard Richards. The Prophet announced the purpose of the Society: it should care for the poor, minister to the sick, comfort the sorrowing, teach righteousness, and build up and strengthen the morals of the community. Here indeed is a noble commission! Here, also, a divine charter! It is interesting to recall that the meeting was opened by the singing of that most fervent of all Latter-day Saint hymns: "The Spirit of God Like a Fire Is Burning."

I think we have in this brief account of the organization of the Relief Society a clear indication of its lofty function. Its activities cover that interesting borderland where the *spiritual* and the *temporal* coalesce. Here the loftiest reaches of Christianity find application and fulfillment. Here the idealism of the Christian faith manifests itself in the handicraft of Christian service. No

FACSIMILE OF TWO PAGES OF MINUTES OF ORGANIZATION  
MEETING OF RELIEF SOCIETY, MARCH 17, 1842  
In Handwriting of Eliza R. Snow, Secretary

The previous question - was then put - Shall  
this Society be called The Female Relief Society  
- Carried - unanimously -

Pres. J. Smith - I now declare this Society  
organized with President and Counsellors &c. according  
to Parliamentary usage - and all who shall hereafter  
be admitted into this Society must be free from excom-  
munication & received by vote -

Pres. J. Smith offered - \$ 5.00  
to purchase to commence the funds of the Institution &  
Miss Emma Smith requested that the gentlemen  
withdraw before they proceed to the choice of Secretary  
and Treasurer, as was provided by Pres. J. Smith  
W. H. Ward, Richard, Secy

The gentlemen withdrew when it was  
motioned and seconded and unanimously passed  
that Eliza R. Snow be appointed Secretary, and  
Phoebe M. Wheeler, Assistant Secretary -

Motioned, seconded and carried unanimously  
that Elvira O. Coley be appointed Treasurer -

Pres. J. Smith then arose and proceeded  
to make appropriate remarks on the object of the  
Society - its duties to others also its relative duties to each  
other viz. to seek out and relieve the distressed - that  
each member should be ambitious to do good - that  
the members should deal frankly with each other  
to watch over the morals - and be very careful of the character  
and reputation of the members of the Institution &c.

P. O. Hawkes - Question - What shall we  
reply to interrogatories relative to the object of this Society?

Pres. J. Smith replied - for charitable purposes.

Nov. 11 and passed that by the above Eldridge be admitted as a member of this Society—

Gov. Sarah M. Cleveland donated to the fund of the Society — — — — — \$ 12⁰⁰

Sarah M. Kimball do — — — — — 1 00

Prof. Emma L. Smith do — — — — — 1 00

Gov. C. A. Whitney do — — — — — 50

Prof. E. Smith said that Mrs. Merrill is a widow as industrious—performs her work well, therefore recommend her to the patronage of such as wish to hire needle work—those who hire widows must be prompt to pay and inasmuch as some have defrauded the laboring widow of her wages, we must be upright and deal justly—

The business of the Society concluded—the gentlemen before mentioned returned—

Elder Richards appropriated to the fund of the Society, the sum of — — — — — \$ 1 00

Elder Taylor do — — — — — 2 00

Elder D. Allen addressed the society by saying that he is much gratified in seeing a meeting of this kind in Newwo—his heart rejoices when he sees the most distinguished characters stepping forth in such a cause which is calculated to bring into exercise every virtue and give scope to the benevolent feelings of the female heart—he rejoiced to see this Institution organized according to the law of Heaven—according to a revelation previously given to Mrs. E. Smith appointing her to this important calling—and to see all things moving forward in such a glorious manner—his prayer is that the blessings of God and the peace of heaven may rest on this Institution henceforth—

The choir then sang Come let us rejoice in the

other society of women, so far as I have ever heard, proclaims for itself a divine origin. No other women's society, so far as I know, is commissioned to function in the activities above specified for the Relief Society of the Church of Jesus Christ of Latter-day Saints. Let me repeat that the activities of this Society cover that fruitful borderland where the spiritual and the temporal coalesce. There could be no higher commission entrusted to any organization. This assignment to womankind parallels the authority and commission of the Priesthood entrusted to men.

Ministrations of the Relief Society though temporal in nature, fulfill and realize the greatest of all spiritual precepts and admonitions. Let us reflect upon a few of these precepts:

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Inasmuch as ye do it unto one of the least of these my brethren, ye have done it unto me.

He that findeth his life shall lose it, and he that loseth his life for My sake shall find it.

Lovest thou me, Peter? Feed my sheep.

But when thou doest alms, let not thy left hand know what thy right hand doeth.

But seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you.

Blessed are the peacemakers for they shall be called the children of God.

Thou shalt love the Lord thy God . . . and thy neighbor as thyself.

If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Love is the fulfilling of the law.

These are the most auspicious service beacons known to human experi-

ence. Relief Society functions in the fulfillment of these loving mandates of the scriptures. The doctrines of Christian love constitute the objectives—the bill of particulars—in the commission given this Society.

**T**HE service of the Relief Society is a vision of what is to be. It is its exalted function to make dreams come true—to fulfill the law through love. Only into the gentle hands of women could this high service be given with assurance of fulfillment. For more than a century the loving ministrations of the women of this Church have certified to the divine purpose of this Society. This divine purpose asserts itself not only in the service performed, but also in the growth experienced. The greatest product of service is growth. The loftier the service, the more noble the growth. Out of the service of Relief Society have come soul-chastening, consecration to duty, tender love-power, and vital spirituality.

The work of the Relief Society is soul-enriching. It bids not alone for self-sacrifice; it bids for self-fulfillment, self-realization. The noblest womanhood is attained and realized through the loving service to which this Society leads. The loveliness of womanhood is but the flowering of devoted service. The genius of the work of the Relief Society is love—the love of woman for womankind, the love of woman for humanity, the love of woman for that which is pure, ideal, sacred. God implanted the seeds of such love in every woman's heart. That love—God ordained—is the most potential service-power known to human society. Womankind, love empowered—God's bene-

ficent agency of conservation! In her noblest role every woman is such an instrument in God's hands.

Horace Mann has given us this profound thought: "Ideality is only the avante-courier of the mind, and where that goes in a healthy and normal state, I hold it to be a prophecy that realization can follow."

The idealism entertained by the women—the mothers—who make up the Relief Society of the Church of Jesus Christ of Latter-day Saints is a propitious harbinger of the ideal life—of that peace, love, and abundance of which the Savior spoke so frequently. The activities of this Society are pointed in that direction. Through such activities the ideal takes form and dwells among us.

We have been speaking of the ideal and its realization. Let us not too quickly reach the conclusion that, either as a society or as individuals, we have reached, or may soon reach, the service-power here foreshadowed. Let us be happy that we are rightly pointed. A great service is soul-chastening. Latter-day Saint women have experienced more than a century of such self-refinement and soul-growth. As individuals and as an organization the women of the Relief Society have achieved much growth and refinement. However, it will be admitted that they still fall short of the preparation demanded under their high commission. Perhaps in the mechanics and in the technique of social service they occasionally reach the desired standards. Of this they may be proud. The failures which most impair their success are those which arise out of their lack of spiritual qualification.

The "esprit de corps" of Relief Society activities is sisterhood—the

power of gracious womanly cooperation. Of all social manifestations, a well-poised sisterhood is perhaps the noblest and most potential. Most good men admit that the sisterhood of woman is not only a more conservative but also a more hopeful factor in human brotherhood than is the spirit of fraternity among men. In the promotion of civic cleanliness, community morals, social justice, temperance, and Christian living, women, individually and through their organizations, have been far more effective than men. Because Relief Society is committed to the loftiest of ideals, to the most sacred of principles, it may well claim its place at the front of all women's organizations of all sisterhoods. Its work parallels that of the Priesthood and is protected and guided by the influence of that sacred power and commission given to men. Its scope is world-wide; its opportunity unlimited. It is the perfect sisterhood.

We must conclude with this paragraph. We have said that in the Relief Society, operating under divine charter, the *idealism of the Christian faith and the handicraft of Christian service* coalesce. The perfection of this service—the service to which the Society is commissioned—is the ultimate goal of civilization. Through the triumph of these ideals, mankind will bring into reality the "Land of Promise," the "life abundant." The "hope of Israel" is the assurance men have that the ideal will become real, that good will triumph over evil, that "love will fulfill the law," that the Kingdom of Heaven will be found "at hand," and the Kingdom of God manifest itself "within us."

Be ye therefore faithful to your stewardship.

# The Social Effects of Alcohol

Dr. Harold T. Christensen  
Brigham Young University

SO widespread is the spirit of individualism today that many people are trying to emancipate themselves from the control standards of society, and are thereby attempting to live independently, without social responsibility. "What I do is my own business," they say; and then they proceed to prove it by breaking every law of man, nature, and God. Now this highly individuated hedonistic philosophy is all wrong. We are our brother's keepers, and they ours. Each of us is the product of the personalities and the cultures around him; and like it or not, the actions of each do affect others, and, to a small degree, help shape world history. Society therefore has a right to concern itself with the behavior patterns of individuals.

One of these patterns is that of drink. Alcohol is older than civilization itself, but at no time in history has it been more of a social problem than today. The speed and complexity of these times seem to have uprooted the morals of the ages and to have left man alone and confused. And in this frame of mind man often drinks. But it is the contention of this article that he has no moral right to do so; there are no individual rights apart from social welfare, and the social repercussions of the drink perversion are alone enough to condemn it.

This is not a temperance tract, however. Nor is it an attempt to moralize or preach on the subject. The effects of alcoholism upon both

the individual and society are so far-reaching and so devastating that any thinking person must recognize them. Our problem is to get people to think, and then to act accordingly. Shame and fear may deter for awhile, but only knowledge, in the atmosphere of fairness and responsibility, can determine permanent directions of conduct. Temperance is not a matter of virtue alone; it is a matter of intelligence also.

## *Drinking In Our Day*

Let no one imagine that the alcohol problem is limited to an occasional drink of a few depraved individuals. There is abundant evidence that the habit is widespread, even in our "best" communities. Figures from the Liquor Control Commission of one of our states show that over five million dollars have been spent in this state alone over the past twelve months for distilled spirits and wines; this represents nearly ten dollars per capita. In terms of gallon consumption the figure approaches one million, or an average of between one and one-half and two gallons for every man, woman, and child in the state. Furthermore, total expenditures for liquor in the state during the last twelve months increased more than a million dollars over those for the corresponding period a year ago; and none of these figures include beer, which is consumed at a rate many times that of distilled spirits and wines. Alcohol has become one of the major indus-



tries, and it is high time that we awaken to the problems it creates.

One reason for this apparent increase in liquor consumption is the war hysteria that surrounds us. In the haste and confusion of the day, many are losing their poise and moral integrity. Some are adopting a "last fling" philosophy, an "eat, drink, and be merry for tomorrow we may die" point of view. Others are turning to drink as an escape from their worry or their sorrow over the loss of a loved one. Still others are finding alcohol a tempting diversion from the monotony of their jobs and an outlet for some of their new-found money. The soldier boy is often exposed to new experiences and hardships that tempt him to drink, and being removed from the stabilizing and sobering influences of friends and loved ones at home, he too frequently yields. War is a social earthquake, and drink is one of the vultures that follow in its wake.

We must win this war, but we will never do it by alcohol. From Pearl Harbor to the present there is evidence that drink cuts down the coordinated efficiency so essential to success in modern combat. There are some today who are foolishly arguing that the soldier boys should have their liquor and other vices for the sake of morale. This is all wrong. Morale is imperative, but it cannot be built up or maintained in this way. The problem is not a choice between morality or morale; there is no necessity of choosing between the two. *Morale based upon morality* is the only kind that will stand up under strain and endure over time. Temperance is essential to good citizenship whether in time of war or in time of peace. May we be wise

enough to realize this before it is too late.

### *Personal Disorganization*

The entire life organization of the person who drinks is thrown off balance—temporarily while under the influence of liquor, but permanently through the impact of this experience upon his personality. Drink has the tendency to dull the finer sensitivities of man and to remove his moral inhibitions. When intoxicated, man reverts to the beast. No wonder, then, that the drunkard loses caste; no wonder society comes to mistrust, pity, and even despise him.

There is a negative relationship between drink and efficiency, regardless of the activity considered. The inebriated individual may think he is doing well, but those around him know better. As a matter of fact, this deluded state of mind, which makes the drinker attempt with confidence feats that he is not qualified to execute, is one of the chief dangers of drink. We are told that gasoline and alcohol are not made to mix, and the frequent newspaper reports of automobile accidents because of drunken drivers make us realize that this is true. When hiring persons for responsible positions, employers almost universally pass by those who drink, as is well known, for drinking blunts the finer judgments and skills of its victims and leads to both irresponsibility and inefficiency.

Since drinking temporarily removes social restraint and places man back upon the animal level, it is understandable that the conduct of the drunkard is so often anti-social. Crime and delinquency are encouraged by alcohol. Sometimes

the would-be delinquent drinks to secure the reckless bravado needed in execution of his contemplated crime; but more often, perhaps, the crime is unpremeditated, resulting directly from the suggestibility and the social inadequacy of the drunkard.

Sex delinquency and drink are very closely interrelated. While there is no claim that intoxication stimulates desire, it does remove the moral reserves and defenses built up in society, thus throwing individuals back upon their original impulses. It is well known that intoxication and seduction often go together; alcohol has become a means by which sex is exploited, and the growing tendency for women to drink makes this problem all the more serious. It is unfortunate that so many women in their struggle for equality with man have absorbed his vices before they have his virtues. It is true that sin, in whatever form, is equally wrong for both man and woman. But woman's position traditionally has been that of refinement and moral guidance, and unless this can be at least partially maintained, one hesitates to think what may happen to our civilization. Drinking is demoralizing for anyone, but because of her past standards and her present influence over man, drinking for woman seems to be particularly vicious. Chastity and temperance are twin virtues.

Mental disturbances are also often directly traceable to alcoholism. Every year in this country some five or six thousand persons are admitted to hospitals for mental disease under the classification of "alcoholic psychosis." In fact, this is one of the most common types of insanity, as shown by the records. But the rec-

ords reveal nothing of the extent that alcohol contributes to other neurotic and psychotic conditions by contributing first of all to social maladjustment. Drink is a very real factor in the disorganization of personality; and disorganized individuals fall out of life's race early because they cannot successfully compete, or they turn anti-social, or psychopathic, and in extreme cases they even resort to suicide. Drinking is expensive whichever way one wants to look at it, but the cost in personal misery is far greater than the cost in dollars and cents.

### *Social Consequences*

Personal and social disorganization are two different aspects of the same thing, for society is made up of individuals. When we say, therefore, that alcohol results in personal disorganization we also imply that society in general is disturbed. The individual cannot live entirely alone, as we have already said; every act he performs reverberates through the groups he belongs to, affecting loved ones, friends, and others. As an example of this interrelationship let us look briefly at one social institution, the family.

Of all groups to which man belongs, the family is the most basic to character and personality development, and for this reason it is also probably the most sensitive to neglect and abuse. The home pays dearly for the indulgences of its members, and drink is one of the most harmful vices in which men and women indulge. Under the influence of liquor men become brutes and love turns to disgust. Self-respect and mutual confidence cannot long survive. Verbal bickering frequently

turns into physical attack. The family income is often squandered for liquor while innocent members are in need. Sometimes the breadwinner loses his job because of drink, and the family is left a public charge. The picture is not a happy one, but it is real; alcohol and successful home life are simply not compatible.

Similar analyses might be made concerning the effect of drink upon other social institutions; but whether one chooses to view the church, the school, the government, or some other institution, the picture is everywhere the same. This is a confused and conflicting world in which we live; and although it likely would not be perfect even though it were without drink, it would be a far, far better place than now.

### *Our Task*

Men and women drink for many reasons, but usually there is a desire to let down, to forget worries and troubles, to escape from reality. Our task is to face the issue realistically, to teach the consequences of indulgence, and to show that there is no running away. Escapism is a delusion; problems are not solved by forgetting them during a few hours of drunken revelry. As a matter of fact, problems are usually accentuated by debauchery, and participants are weakened for the fight ahead. Our job is to know and to teach that the strength of character comes from resistance and struggle, not from indulgence.

If the alcohol problem is ever solved it will be through both education and motivation. There is too much ignorance on the effects of

drink, and too much indifference toward its consequences, both private and social. Commercial interests, motivated by the desire for profit, use all sorts of artful appeals to advertise their liquor products. Those who already have the habit of drink use various social pressures for inducing others to follow suit in order to seemingly justify their own behavior and avoid social disapproval. And the public is altogether too gullible in accepting the point of view of these special-interest groups. There is a genuine need for all to understand the effects of alcoholic drink and to accept a social responsibility in its control. Drinking is not the "smart" thing to do, although there are many who would have us think so. One does not have to take a drink in order to be a good "sport," although there are individuals and groups that like to interpret it that way. Rather the reverse is true, the "smartest" person and the best "sport" is the one who is able to resist the crowd and remain loyal to his ideals, while really the poorest "sport" of all is the one who tempts another to desert his standards for a drink or for some other indulgence under the guise of sportsmanship. The anti-social effects of drink are many and far-reaching. Our task as Latter-day Saints, is to discover the truth in these things, and then to live by the light of this truth. Intelligent living is righteous living. We can do much to alleviate, if not eliminate, the problem of alcohol by informing ourselves of its consequences and by holding fast to the spiritual values of Mormonism for motivation.

# How Shall We Preserve the Mental Health of Our Children in Wartime?

Mark K. Allen

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No. IV

THE experience of England teaches us that children bear the shock of actual war at least as well as their parents. But in addition to this, perhaps the greater part of the war burden will fall on our children. A great share of the tremendous war debt will be their responsibility. The task of reconstructing a world broken by war will largely be theirs. Many of our homes will be broken by war casualties, and many children will be forced to "go it alone," like their great-grandparents did in pioneer days.

Certainly no generation of children has faced a greater challenge than that faced by the generation of today. Children of today will have the task of making a world fit for democratic living. They will have the great challenge of constructing a world for their children which will be secure against aggression—a better world than the world of today.

One great source of hardship for us adults during this war springs from our failure to learn that freedom cannot survive without a sense of responsibility to the group, and failure to discipline ourselves to place the public good ahead of personal convenience. Not until now that the enemy approaches our shores—and for many, not even now—have we begun to realize that, as Marshal Petain said of the French people after their fall, "We have been having too good a time."

Parents, then, have two great chal-

lenges today: first, to save for our children the world from military bondage; and, second, to teach our children habits, attitudes, and ideals which will adequately qualify them to rebuild and live in a democratic society. This is not an academic question of concern only to our schools, but is primarily a task for our homes. Training for freedom and responsibility begins in the cradle. It commences by teaching the child all through his growing period to do for himself everything he is able to do, and by teaching him to forget at proper times his immediate personal benefit for the good of society. This training is the forerunner of that virtue most urgently needed today; namely, willingness to give to one's government at least as much as one takes. The recent period of governmental assistance has brought to light how common is the desire to take from government benefits grossly disproportionate to what one contributes.

WITH the great challenge in mind that we must prepare our children for democratic living in the postwar world, let us consider some parental problems of the present. First of all, let us look at the mental health of the children of England. Many anxious mothers perhaps imagine that bombings, deprivation, and the general terror of war would likely make children very nervous, if not driving many to actual mental

breakdown. Fortunately, there is little foundation for this fear. In England, children have lived through ruthless bombings with surprisingly few cases of actual war neuroses. In a broadcast from England last January, the following statement was made: "Our experience ought to encourage them. The school medical officer of the county of London reported last week that there was no evidence among London children of nervous disorder or shock caused by air raids. They stood it as well as adults, maybe better. Nor did living in air-raid shelters do them any harm. We had no epidemic of disease.

"The bad effects seemed to be first on their education. When hundreds of thousands of the children were evacuated to the country, there was a shortage of school buildings. The schools were taken over for civilian defense, and a good many children got little or no education. When the problem was fully understood it was put right, and by last June nearly 98 per cent of British children were once more getting full-time schooling.

"The second bad effect was an increase in what is called juvenile delinquency, but what the ordinary parent calls 'naughtiness.' A lot more children got into trouble with the police in the first year of the war than in the last. . . . The causes were chiefly the breaking up of the home life and home discipline. Fathers were in the army and mothers were doing war work. Children had too much time on their hands. Not being able to go to school, the ease of stealing from bombed buildings and the excitement of the war in general helped them to misbehave."

(Quoted from an excellent bulletin of U. S. Children's Bureau, "To Parents in Wartime," page 18.)

One of the most serious effects on the English children grew out of their mass evacuation without adequate social placement services. Sometimes their own homes were destroyed or threatened and large numbers of children were moved in great haste to centers where a mother's intimate contact was lost. *This uprooting of the normal affectional bonds between members of the family is the most serious mental hazard of war.*

**E**VERY child requires three fundamental kinds of experience to maintain mental health: First, is the *feeling of emotional security*—the feeling of being wanted, of belonging to someone who cares. Second, is the feeling that one has "*a place in the sun*," through his achievement—a feeling of the importance of his status in society. Even small children do "cute tricks" of the "watch me" variety to give them a feeling that they are somebody. Adolescents strive earnestly, often ridiculously, to assume grown-up ways. A strong desire to appear to have arrived at adult status drives many youths to use tobacco, drive automobiles recklessly, and to hide all childish emotions, however strongly they may feel them. Third, children require experiences that lead to a *feeling of mastery over obstacles*. The desire for mastery may be effectively utilized in the preparation of our young people for future democratic living.

Mental health in childhood can be promoted through the satisfaction of the above three needs. Con-

sider first the need for affectional bonds. When homes are broken by fathers or brothers leaving with the armed forces, substitutes should be made whenever possible. Other adult males—uncles, cousins, grandfathers—should be encouraged to take an interest in the children. Church and other community leaders may play a part here. The Scout master and Sunday school teacher have a special opportunity.

Mothers who become occupied with war work—whether full-time defense work or part-time community service—should devote themselves more actively than usual during the hours they can spend with the children to preserve in them a sense of emotional security. Since nothing contributes more to juvenile delinquency than conditions which make a child feel unwanted or that he does not “belong” in the hearts of others, all mothers should carefully weigh the relative value to the national welfare of doing defense work compared with the contribution they might make as mothers. We are trying to win this war for the future generation—but let us not lose for democracy this future generation in our zeal to win the war.

Second, the child's need for a feeling of status or importance can be effectively utilized during the war effort. Many civilian assignments can, and should, be given to children. Special titles such as “Junior Aircraft Spotter” or “Member Junior Red Cross” often mean a great deal to the child. Cooperative projects in which children are organized for war work help to protect the child against anxiety because he can share his fears with others his age,

and he can make some concrete contributions to the war effort, thereby dispelling his fears.

The following excerpt from a report on last year's war work of children in Toronto, Canada, indicates the scope of projects children can engage in with great personal satisfaction as well as substantial value to the war effort: “The school children sold war savings stamps and certificates of a total value of \$333,641.08, and, in addition, they raised \$44,000 for 38 war-work agencies. They collected 23,000 books and 143,000 magazines, and sent this reading material to troops in training. They made thousands of articles, including socks, mufflers, and gloves for the soldiers, sailors, and airmen. They wrote more than 8,000 letters to ex-pupils now in active service. They collected aluminum pots and pans, lead foil, scrap metal, and leather in large quantities for war industries. One school cancelled a quantity of war savings stamps and burned a \$50 bond as a contribution to the war effort. Many schools provided taggers for the Red Cross, Navy League, and Greek Refugee tag days.” (Clarence M. Hincks, *The Child in War Time*, page 33, published by National Committee for Mental Hygiene, Canada.)

The child's third great need—the need for a sense of mastery or achievement—can be met very well through such civilian war activities as those mentioned above. Children may get considerable enjoyment out of learning new skills in making war articles (knitted goods, repaired clothing, and toys for evacuated children), and in administering first aid; for older children, an acquiring of fundamental knowledge and skill in

radio operation, weather forecasting, and plane construction and maintenance brings keen enjoyment.

War activities in which the family or social group can participate are especially valuable. The judicious parent can find some interesting activity for almost every age group. Already many of our children are engaged in some of the following activities: defense bond and stamp campaigns, relief fund drives, salvage campaigns, sewing and knitting projects, farm labor replacements (beet thinning, fruit gathering, weeding, and heavier farm work for the older boys), fruit canning, fruit conservation, and fuel gathering. The importance of this work will increase as the man-power problem increases.

**I**N addition to provision for the satisfaction of the child's needs for a feeling of emotional security through affection, a sense of status through appropriate assignments in war work, and a sense of achievement through acquiring useful skills and through other worth-while accomplishments, a parent should consider also the question of how to discuss the war with children. Some mothers would say, "Oh, it is too horrible. Why worry the child with something he can do nothing about?" These mothers may not permit the child to hear radio reports nor to read nor discuss the war news. Plausible as this practice may seem, child-guidance experts are fairly well agreed that children should be frankly told the realities of the war. To withhold war information is fraught with the same dangers as withholding sex information. The important consideration in either case is that attempts to "hush" the child's ques-

tions simply whet his curiosity, and there are always other children who will misinform the child whose mother refuses to inform him.

One reason parents would withhold information is that they imagine the child will view events with a full realization of their seriousness, which they often do not. On the other hand, it is sometimes thought that the child will fear quite remote dangers more than he should. What the parent should do is to fit the news to the child's perspective. Reports of new invasions in Europe often meant to the child that the enemy was now on the next street about ready to invade his own playground and bedroom. In such cases, maps and careful explanations of distances and time of travel involved should be given.

On the other hand, should actual danger approach, children should be realistically prepared for the worst. Children can bear a great deal if they are wisely prepared for it. They should be as well prepared as possible to help themselves and others should emergencies arise. This teaching should not be done with alarm nor in an atmosphere of panic and desperation, but in the cool, sensible manner in which one would prepare for any difficult undertaking. Then, it is even likely to be fun for the children.

Children respond more to their parents' attitudes than they do to the dangers themselves. A mother's anxiety untempered with reason will engender more fear in children than many real dangers. Children will usually stand up under trying situations as well, and only as well, as their parents.

Children of all ages may be in-

clined to feel ashamed of their fears. They often taunt one another about their anxieties to the point that a child may learn to conceal his emotion. Fear may be both normal and serviceable—a preparation of the body and mind to meet dangerous emergencies. Children's fears should be respected, and the child should be encouraged to discuss them in order that the parent may be guided in

helping him to base his fears on truth and in teaching him how best to meet real emergencies. Don't ridicule a child's fears, but give him information that will make his fears serviceable rather than a hindrance to him. The first condition, of course, in the wise management of children's fears is the proper management of our own. This means intelligently facing realities.



## A CHILDREN'S CHARTER IN WARTIME

Report Adopted March 18, 1942, by the Children's Bureau Commission on Children in Wartime

**WE** are in total war against the aggressor nations. We are fighting again for human freedom and especially for the future of our children in a free world.

**C**HILDREN must be safeguarded—and they can be safeguarded—in the midst of this total war so that they can live and share in that future. They must be nourished, sheltered, and protected even in the stress of war production so that they will be strong to carry forward a just and lasting peace.

**O**UR American Republics sprang from a sturdy yearning for tolerance, independence, and self-government. The American home has emerged from the search for freedom. Within it the child lives and learns through his own efforts the meaning and responsibilities of freedom.

**WE** have faith in the children of the New World—faith that if our generation does its part now, they will renew the living principles in our common life, and make the most of them.

**B**OTH as a wartime responsibility and as stepping-stones to our future—and to theirs—we call upon citizens, young and old, to join together to—

- I. Guard children from injury in danger zones.
- II. Protect children from neglect, exploitation, and undue strain in defense areas.
- III. Strengthen the home life of children whose parents are mobilized for war or war production.
- IV. Conserve, equip, and free children of every race and creed to take their part in democracy.

—Reprinted from *The Child*—Monthly News Summary—  
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Children's Bureau, Washington, D. C.



# Bend in the River

Iris Schow

WITH mathematical precision, Natalie Gibson eased her smart navy and red hat to a perky angle, bestowing on her reflection a fleeting yet critical inspection.

"I really must dash, Mom," she asserted. "No time to talk about whether or not it's for my 'best good' to join your Relief Society."

Snatching her purse and gloves, she terminated Mrs. Reed's protest with a quick kiss and almost ran out to her roadster.

Bessie Reed moved to the window, struggling to shape into a smile the lines of disappointment on her face as she watched her graceful blond daughter drive away. It hurt, being put off, left in the middle of what she wanted to say. She knew that she, in turn, was being watched by her own aged, almost helpless mother, who sat in a comfortable chair near the window.

"Another party!" said Grandma Fuller. "Natalie goes to so many, you'd think she couldn't help but tire of them."

"She isn't really the frivolous type, Mother," said Bessie mildly. She sat down and picked up her handwork mechanically. "It's just that Natalie doesn't know what to do with herself since Joel died. This continual gadding is her way of finding something to occupy her mind. She doesn't get any real satisfaction from it."

"I know. Haven't I been through the same thing myself?" Grandma Fuller leaned forward a little, speaking earnestly. "Why, when your father died, I felt lost, Bessie. Losing your husband changes the whole pat-

tern of your existence. It's as if the river of your life had to make a great bend and strike a new course through strange woods and thickets. You feel unable to realize where you are going. But, of course, I had you six children to bring up and the farm to keep running. There wasn't much time to grieve, with a dozen tasks always staring me in the face."

"Sometimes I almost wish Natalie had to work to support herself and Ruth," said Bessie anxiously. "With her knowledge of home economics, she could fill a position with the Farm Bureau extension service, but Joel's interest in the Gibson Woolen Mills gives her an ample income. I had thought that if I could only get her to come with me to Relief Society, she might feel that she could make a real contribution to our studies, especially in nutrition. That would give her a more wholesome social interest. But you've seen the response I get. . . ."

"She isn't unkind about it, just indifferent," pointed out Grandma Fuller.

"But indifference is so hard to overcome," Bessie stated wearily. "And now there's the Relief Society festival—a big event to honor the beginning of the Society's second hundred years of service. We've worked and planned for this for weeks. All the sisters are to bring their daughters. When I think of sitting up there as secretary, without Natalie along, sometimes I feel that I just can't go through it. . . ." Bessie's voice broke. She rose hastily, clinching her jaws together in a frantic effort to keep back the tears.

"Well," she stated, attempting nonchalance, "I'll have to scat for the kitchen, or there'll be no dinner."

Left alone, Grandma Fuller sat very still, her wrinkled chin drooping toward her chest. She understood what her daughter had left unsaid; pride kept Bessie from urging Natalie to come to the Relief Society party "for the sake of mother." She respected that pride.

If only Natalie could understand what membership in the Relief Society has meant to the women of our family since pioneer days, thought Grandma Fuller. If I could help her see how that glorious sisterhood has sustained us in our sorrows and prompted us to develop our best qualities in order to help others. . . . Once she realized these things, she would want to join.

Grandma Fuller's intent brown eyes did not see the pleasant residential street outside the window; she was looking back, down the avenues of memory. She thought of her mother, pregnant, jolting across the prairies toward Zion, forgetful of personal discomfort in her efforts to aid her "sisters in the Gospel." She remembered her own young womanhood, her discouraging life on the farm. Surely she would have given up to her longing for town life, but for the heartening example of the handful of Relief Society members out there. And Bessie, what would have sustained her back in 1917, when her sons had gone to war, if she had not shared in the faith and work of the sisterhood? Even now, it was largely because of the Relief Society activities that Bessie was so remarkably well-informed.

Grandma Fuller's chin rose purposefully. The responsibility be-

longed to her as well as to Bessie. She would do her best to help Natalie understand.

NEXT morning while Natalie tidied the living room, Grandma Fuller related memories of the past. "I wasn't born till '56, two months after Pa and Ma reached the Valley," she said, "but my sister Minnie was quite a big girl when they crossed the plains. She used to tell me how one night when she was left alone in the wagon with Joey and Rube—Pa and Ma were both tending the sick—she woke up to find Ma peeling off the wagon cover in a regular downpour of rain. Ma needed it to shelter a sister who was having a baby—their covered wagon was leaking badly. Well, with what help Minnie could give her, Ma took that cover down, in her condition, mind you. The children huddled together, while Minnie carried out Ma's directions to protect them as best she could with quilts and coats spread over boxes and the wagon seat. The sisters saved the mother and babe that night, with the help of the Lord, and Ma's children were none the worse for their exposure to the storm. That's what Relief Society meant then."

"Life must have been very hard in those days," murmured Natalie, the tenderness which had once characterized her expression crossing her face for an instant.

Inwardly welcoming this good sign, Grandma Fuller continued telling incidents which illustrated her own and Bessie's reasons for their devotion to the Relief Society. "And so for three generations," she concluded, "the women of our family have done whatever the Relief So-

ciety has requested. We have never overlooked an hour's service or missed giving a bushel of wheat that's been asked of us. And we've been well repaid, too, in increased usefulness and information and happiness. That's why I hope you won't pass up the Relief Society, Natalie. I feel sure it can mean as much to you as it has to any of us."

"Sweet old Grandma," said Natalie, giving her grandmother's shoulders an affectionate little hug, "sooner or later I'll join your Relief Society, of course. But there's no special rush. I have plenty of friends to keep my time occupied, and nobody here in the ward really needs my help. It isn't as if we were crossing the plains or settling the state. If real want and hardship should come, you know I'd do whatever I could to help. So don't trouble your pretty head about me."

Natalie's blue eyes sparkled as she gave Grandma Fuller a twinkling smile that was disarmingly affectionate.

Grandma Fuller had not given up. "But, Natalie, on Tuesday there's the festival in honor of the beginning of Relief Society's second one hundred years. They're going to act out an original play. The first act is to show how the Society was organized back in Nauvoo in 1842. The other acts will show how the various lesson departments are conducted. There's to be an act about literature, and one about the work-and-business department—they study about nutrition in this department and. . . ."

"Yes, Grandma, Mom was telling us about it at the table the other day." Natalie's manner was still playfully affectionate.

"Why don't you go to it, Natalie?"

Grandma Fuller asked eagerly. "Then you could see a sample of each lesson department, and you'd know how the Relief Society has kept up with the times. Why, Eva Brent Laine teaches the literary lessons now she's married, and she's a well-educated member of your generation, dear."

"Oh, Eva Brent," said Natalie, "literary lessons and dramatizations are her idea of fun, but I'm afraid I'd find them a little stuffy." Then, noticing Grandma Fuller's look of disappointment, she added appeasingly, "But I'll see. Maybe if I'm not too rushed by Tuesday. . . ." She hurried away.

GRANDMA FULLER sensed that this was not a promise. By Tuesday morning she could see that Natalie had forgotten the conversation. She had related memories of some of her best experiences and spoken of her most sacred ideals, but she had failed to make Natalie see. Why? It was not as if Natalie were opposed to religion. She would have protested vehemently if her fourteen-year-old daughter Ruth had not been in regular attendance at Sunday school. Why had she not responded? Grandma Fuller leaned back in her chair, apparently relaxed, but her mind was very busy.

Suddenly she remembered the excuse Natalie had given. "Nobody here in the ward really needs my help," she had said. She thought that she was not needed. That was why she put off real duties in favor of trivial pleasures. But someone did need Natalie at the celebration. Grandma Fuller thought of Bessie's hurt look when she had spoken of going as an officer to help entertain

the daughters, without bringing her own daughter.

Suppose Grandma Fuller told Natalie just how Bessie felt, could she resist this appeal? Once she saw the play and understood the comprehensive program of the Relief Society, once she entered the presence of this great sisterhood, would she not feel the spirit there and respond to it? Grandma Fuller resolved to try again.

Bessie was at the tabernacle, helping with the advance preparations for serving the refreshments that afternoon. Knowing her mother would be late for lunch, Natalie had prepared the meal. When she came to help Grandma Fuller walk to the dining room, the older woman decided to make a final appeal.

"Are you figuring on going to the Relief Society social this afternoon, Natalie?" Grandma Fuller's voice was steady, but inwardly she felt alarmingly timorous.

"I'm afraid I can't make it," said Natalie lightly. "Grace is giving a party for Roxie Phillips today, and I've promised to assist in serving. It's rather an important occasion. Some other time, I may. . . ."

"Natalie, my dear," said Grandma Fuller distinctly, "I don't believe you understand what it will do to your mother if you stay away from the festival today. You see, every member is expected to bring her daughters, and since your mother is an officer, it will be very noticeable if you aren't there. Bessie won't say this to you; she wouldn't want me to. If you don't come of your own accord, she will stand up to it alone. But she needs you at her side today."

Natalie said nothing. Her facial

muscles were strangely tense. Well, thought Grandma Fuller, I had to risk offending her. I must wait. I must be patient.

The old lady grasped the arms of her chair and summoned all her strength in an effort to rise. Natalie's competent, steadying hands came out to help her. The women moved slowly toward the dining room.

Natalie broke the expectant silence. "I hadn't thought of how it would look for Mother. I've just been thinking of myself, I guess, and hating to face the too hearty greeting I'd be sure to get from our ward president. I'm positive she'd be noxious and say, 'I'm so glad to see you out to meeting at last,' or she might even strike a gay note by saying, 'Well, well, Natalie, long time no see.' But I guess I can take it for once. Of course I'll go. They can always find someone else who wants to assist in serving."

As they entered the dining room Natalie was saying gaily, "And what time does this said Relief Society celebration start? I mustn't be late."

Ruth, who was filling the glasses, gesticulated impulsively with the water pitcher. Her brown eyes sparkled as she interrupted eagerly, "Oh, Momie, are you going? Well, that's just absolutely perfect. All the kids in our crowd are going with their mothers. Ethel coaxed me to come with her mother too, but I didn't think that would look so. . . . And, Momie, it starts at four o'clock, but I can make it after school."

Grandma Fuller gave thanks silently that Ruth, too, needed Natalie. But late in the afternoon, when they had gone to the tabernacle, leaving her alone, fears assailed her.

Would Natalie think that going this once satisfied the whole need? Would she think it was a "stuffy" social? Would the influence of her present associates triumph?

I have done all I can, thought Grandma Fuller, except one thing. She could not rise alone and kneel, but never had she uttered a more fervent plea. "Our Heavenly Father, please help Natalie know the importance of Thy work. When my parents crossed the plains, their real purpose was to help establish Thy Church and people here in Utah. For this they pressed on in spite of heat or storms, want or sickness. For this they grappled with the desert and made it fruitful. Now, if their descendants turn from the real spirit of Thy gospel and fail to carry on Thy work, by just that much the struggle of my parents is lost. I have tried my best to help Natalie understand. Now I ask Thy help, that her mind will be open, that she will see. . . ." prayed Grandma Fuller in all humility. When she had finished, she felt very calm. It was easier now to wait.

**R**UTH appeared first. "Peachy time, Gran'ma Fuller; good eats! I served!" she called as she clattered upstairs.

The others came in together. With the fatigued smile of one who has helped put over a successful festival, Bessie hastened away to change her best dress. Natalie perched on the arm of a chair.

"It was good seeing Ruth out with her crowd, Grandma; I'm glad I went." Natalie smiled reminiscently. "The solemn way those kids served everybody, and the innocent pranks they were pulling as they ate up the left-overs in the kitchen—it was just like the fun I used to have when I went to the socials with Mom. I'm glad Ruth's best friends are Latter-day Saint girls."

This was all very well, but Natalie had not said what Grandma Fuller wanted most to hear. She waited anxiously.

"And the ward officers," continued Natalie, "didn't act a bit patronizing. They are so natural and sweet. Sister Strat, the second counselor, and I got to talking about nutrition, and she asked me if I would prepare some talks and outlines on balanced diet, to give to the ward welfare workers. She has charge of the foods, you know, and there's such a lot to do. I'm going to help wherever I can, both in the Church welfare and the Relief Society. Isn't it surprising how the Church has kept up with the needs of the people under present conditions? I'm glad you sent me over to find out what the Relief Society really is doing!"

Natalie's smile was easy; the old tense expression was gone.

"Father, I thank Thee," whispered Grandma Fuller; "my grandchild has passed the bend in the river. The course of her life runs through verdant, productive land."



# In Retrospect

President Amy Brown Lyman

## CHAPTER VIII

HOMESTEADER, TRAVELER, LEGISLATOR, COUNSELOR

### *Homesteading*

**B**EING the daughter of a pioneer, it was quite appropriate for me to have the pioneering experience which came to me in the summer of 1911 when I helped to homestead a farm in the desert (virgin soil) in eastern Millard County near what is now Delta, Utah. My father-in-law, Francis M. Lyman, president of the Council of the Twelve, who had never used his homestead right, also participated in this project. He was enthusiastic about it, for his home for many years had been in Millard County. Both of these homesteads were located near the high and practically vertical banks of the Sevier River—President Lyman's on one side of the river and ours on the other.

My husband pictured the proposed undertaking as a rare opportunity for us to acquire a farm under the reservoir which he, as chief engineer, had helped to construct. And besides, he thought it would be a most interesting experience, especially for me and the children, getting us out of the city and into the open country for a period. He regretted, of course, that his teaching at the University of Utah and his private engineering work would keep him in the city most of the time, but he assured us he would do his best to be with us each week end.

Knowing my fear of being alone at night, even in our own home, and my fear of mice and snakes, especially of rattle snakes (one of which was

killed near our tent), he promised to take along with us our young nephew-carpenter to protect me and the children and to construct our tent-house which would be made proof against flies, bugs, mice, and snakes. He said we would also be provided with good, comfortable beds, a coal-oil stove, and other necessities, and whatever conveniences could be provided in a tent. He explained that of course culinary water could not be provided on the place, but arrangement would be made to have it brought to us once each week in clean containers, and poured into a large barrel which, in order to keep the water cool, would be set part way into the ground.

Our family, which consisted of my husband, myself, two children, and our nephew, were on the ground with our horses and wagon and plow, ready to procure (seize) a tract of land at the very moment settlement on the reservation would be permitted. Promptly at twelve o'clock midnight, or the morning of the opening, the scramble began.

After plowing around the tract of land (120 acres) which we had chosen, we began immediately to build our tent-house which had a tongue-and-grooved floor with lumber walls up to a height of about four feet. Above the boards was carefully fitted wire screen, and on top of all was placed the tent which was supported by a framework of timber.

The canvas walls of the tent could be opened or closed, being cut at the



HOMESTEAD TENT-HOUSE OF LYMAN FAMILY,  
MILLARD COUNTY, UTAH

Left to right: Wendell B. Lyman (in cart), Margaret Lyman (Schreiner),  
the dog, Amy B. Lyman, Jean R. Driggs

corners up to the square. When closed, they were securely fastened to the wooden wall; and when open, these flaps, which were attached to horizontal poles, could be either rolled up or stretched out to form awnings. A second large canvas covering, six to eight inches above the tent proper, made the tent cool and was additional protection from rain.

The tent-house we felt was quite adequate and satisfactory, but we soon found that it would not protect us from the simoons or sandstorms which blew up often in this treeless and, except for the sagebrush, practically verdureless plain. After each of these storms, it was necessary to clean house—to shake all the bedding and clothing and wash all the dishes—and even then it seemed impossible to get rid of the sand. Aside from these special windstorms, there

was nearly always enough breeze to put out the fire in the stove, making the stove almost useless for cooking. It was therefore necessary for me to dig a small trench outside the house, place a flat sheet iron over it, build a fire under this—not an easy task—and attempt to do my cooking there. The wind interfered even with this contraption, and after trying one whole day to cook a rabbit which had been given to us by a fellow homesteader, I decided to provide and to prepare food which required little or no cooking.

We had to go to the country store, three or four miles away, for groceries and bread. All four of us would make the trip, because each was afraid to stay without the others in the tent-house on the homestead. We usually walked, which was no doubt good for us, because our little

single-horse cart would not hold us all.

We did not relish the drinking water very much, which was never very cool or appetizing; especially was this the case with me after I found my little Margaret one Monday morning, dipping into the barrel our sick dog's dish (an old sardine can) for a fresh drink for the dog. I immediately dipped off the top of the water, but it was necessary to use the rest, since the new supply did not come until the end of the week. Boiling the water, of course, made us feel much better about drinking it. The dog was a homeless, half-blind stray dog which had wandered into our camp. We couldn't drive him away because there was no place for him to go, so we allowed him to live with us and tried to help him regain his health.

Our nearest neighbor, Grandfather Lyman, came every few days to see how we were getting on. Another very interesting and welcome visitor who called on two occasions was a Relief Society worker, Mary M. Lyman, a resident of Delta, appointed the next year (1912) to serve as Relief Society stake president in the newly-organized Deseret Stake. She was a typical pioneer wife and mother, used to hardships and sacrifices, but blessed with seven fine children. She was also a typical product of the Church, and a devoted Church worker, true to her religious ideals and to the Gospel, and experienced in unselfish Church and community service. Although deprived of many of the opportunities and advantages of city living, her life was nevertheless rich and successful. A graduate of the old University of Deseret, where she made a

fine record, and a constant, habitual reader, she was well informed. She always made time for serious study and for keeping up with current thought through books and magazines. A visit with her in our tent-house in the desert was as interesting and informative as many I have had with women in important positions and in more pretentious places. What a debt of gratitude we all owe to our Church which emphasizes the teaching that the glory of God is intelligence and gives such rich opportunities for intellectual and spiritual development.

After two months, since nobody contested our right to the land, we were permitted under a desert entry to purchase the 120 acres at \$1.25 per acre, and to return home.

#### *Trip To California*

In February, 1919, a rare treat came to my husband and me when President and Sister Grant invited us to accompany them to Los Angeles for a three-weeks' midwinter holiday at Deseret, the lovely, hospitable home which had for a number of years served as a vacation home for the President of the Church. President and Sister Anthony W. Ivins, always genial and interesting companions, were also members of the house party. Other dear and close friends to all of us, also visiting in Los Angeles at that same time, were Bishop and Sister Charles W. Nibley and Brother and Sister Franklin S. Richards, who joined us frequently at Deseret.

The visit was very pleasurable from first to last. It is an inspiration as well as a pleasure to be in the home of President and Sister Grant, for theirs has always been a home of





ELDER AND MRS. RICHARD R. LYMAN AND PRESIDENT AND MRS. ANTHONY W. IVINS AS THEY LEFT HAWAII

refinement and a household of faith and devotion to the Gospel. And there could be no lovelier host and hostess. For guests in their home there is perfect freedom and ease, as the many can testify who have been entertained by them at their cottage in Brighton. For hospitality, generosity, and friendliness, they cannot be surpassed. Their hearts and homes have always been open to their friends. It has been the practice of their whole lives to share their pleasures with others. One cannot imagine President Grant seeking pleasure off by himself or for himself alone. His box in the old Salt Lake Theatre was always filled with friends, as was also his nine-passenger automobile, when a ride in an auto was a rare experience.

This auto was one of the first to be owned in the State of Utah.

President Grant's days had been such busy and crowded ones since his succession to the Presidency of the Church the previous November (1918), that he was much in need of a rest. A vacation for the President of the Church, however, is almost impossible. During this "vacation" in California, President Grant was almost constantly holding interviews with business men and Church officials, but still he found a few free hours each day for relaxation, and he entered into his partial holiday with the same spirit, energy, and interest which was characterized all of the undertakings of his life.

The gentlemen of the party played golf each morning on week days

while the ladies watched from the sidelines. In the afternoons we went for long rides about the country, and in the evenings we were occupied with callers in the home when there were no conferences or meetings to attend. One pleasant day followed another in quick succession, and this extremely happy visit ended all too soon.

### *Hawaiian Trip*

When President and Mrs. Anthony W. Ivins visited the Hawaiian Mission in the summer of 1924, my husband and I were invited to accompany them. The other members of the party were their daughter Fulvia, now Mrs. Lawrence Sloan, and her schoolmate friend, Miss Bae Williams, daughter of President Clarissa S. Williams. It was the month of June and an ideal time for a trip on the great Pacific Ocean, which, after the first two days, was calm and peaceful. My diary speaks of the interest and enthusiasm of this party of six, "none of whom had previously visited the Islands, none of whom had ever had a sea voyage, and all of whom were thrilled with the prospects of a visit to this 'Paradise of the Pacific.'"

The usual six days were required for the voyage, at the end of which the party was received with that welcome, hearty and unique, such as only Hawaii can extend.

Elder Eugene Neff was at that time president of the mission, Elder William Waddoups, president of the Temple, and Elder Antoine R. Ivins, manager of the great sugar plantation which was then owned by the Church. These brethren, with their charming and hospitable wives, and Elder Ralph Woolley, then

chairman of the public utilities commission of the Territory and now president of the Oahu Stake, showed us every attention and saw to it that we did not miss anything of interest and importance. His wife, Romania Hyde Woolley, daughter of my precious friend and co-worker, Jeannette A. Hyde, was on the mainland at that time, but we had a happy visit to her lovely home upon invitation of her husband, President Woolley.

President Ivins and Doctor Lyman were soon extremely busy with Church business, and we were all busy attending mission and Relief Society conferences and other meetings, but with it we all found time to enjoy the many interesting sights and the unique social features provided for us by the Hawaiian people, who are so genial, gracious, unselfish, and hospitable. We spent three weeks on the Islands—one week at Honolulu, one at Laie in the old mission home near the Temple, and one on an inter-island trip. We found the missionaries on the Temple grounds busy with tourists, as sight-seeing buses and touring cars all stopped here to view this beautiful spot on the trip around the island of Oahu.

Although we had read about Hawaii and her people and had heard much from our returned missionaries, there were many surprises for us. We had known that the mission was opened by George Q. Cannon in 1850—seventy-four years before—but had not realized all that the Gospel has meant to the country as a whole, as well as to the Hawaiian people, one-third of whom were members of the Church. We found to our surprise that Hawaiians and



#### GROUP OF LATTER-DAY SAINTS ON ROADSIDE, KONA, HAWAII

Left to right, standing: Elder Henry J. Dehaun, President Eugene J. Neff, Elder Walter N. Steffens, Elder William W. McCune, Elizabeth S. Ivins, President Anthony W. Ivins, Fulvia Ivins, Bae Williams, Dr. Richard R. Lyman, Vilate Ivins, Amy B. Lyman. Kneeling in front is a group of Hawaiian children.

part Hawaiians together formed less than one-sixth of the population of the Islands at that time. Today, the proportion is even less, with 14,000 pure Hawaiians and 52,000 part Hawaiians composing about one-seventh of the present total population of nearly half a million. Making up the rest of the population are 160,000 Japanese, 150,000 whites, 52,000 Filipinos, 30,000 Chinese, and smaller numbers of several other groups. The Latter-day Saint plantation school which was in operation at the time of our visit, but which has since been absorbed into the public school system, was a typical example of the variety of races in a given group. The school was taught by our women missionaries. "There were 170 pupils in attendance, made up of the following races: Hawaiian, Japanese,

Samoan, Puerto Rican, Chinese, Filipino, American, Tongan, Spanish, Filipino-Spanish, Hawaiian-Irish, Hawaiian-American, Hawaiian-Chinese, Hawaiian-Japanese, Hawaiian-Samoan, Hawaiian-Indian, English-Hawaiian-Chinese-Spanish, Chinese-Hawaiian-Norwegian. There were also some Negro-Hawaiian-Irish, Portuguese, and Korean children in the neighborhood near the plantation, who did not attend day school, but who came occasionally to Sunday School."

Since the recent tragedy at Pearl Harbor, the attention of the whole world has been focused on this group of twelve islands and their importance to the United States proper, for they form the junction of most of the steamer routes across the Pacific, and are in reality the "key to

the Pacific" and the "gateway to the Orient."

Our anticipations with respect to such a trip with such delightful traveling companions had been great, but the realization was even greater. It was a pleasure and a real privilege to be so closely associated with President and Sister Ivins whose lives and experiences had been so rich. A great reader and an expert and charming story-teller, President Ivins entertained and thrilled us during those long and pleasant days on the ocean, and everywhere his love of nature, including human nature, was evident during our stay in the Islands. He was invited by the captain of the ship to speak at the Sunday services both going and coming, and his addresses were listened to with rapt attention by his fellow passengers.

#### *Experience in State Legislature*

Being elected to and serving in the state legislature is an interesting experience. Early one morning in the fall of 1922, I was called on the telephone by my close personal friend, Mrs. Jeannette A. Hyde, national Republican committeewoman from Utah, who asked if I would be willing for my name to come before the Republican convention that afternoon as a candidate for the House of Representatives. This was a great surprise to me, for while I had always been interested in public affairs and had rarely missed an opportunity to vote, I had taken no active part in politics. She told how the women had worked half the night before at a caucus in order to get the approval of the male members to place the names of a few women on the list to be presented

to the convention the next day. I consulted my husband and a few friends, who saw no reason for my refusing, so I complied with the request. After receiving the nomination, I found that there were certain responsibilities I must assume at once. First, there was a campaign contribution to make. Next, I was expected to help with the campaign itself by going wherever I was sent, both early and late in the day, to speak before political meetings. To me this was a very difficult task. I found that I was expected to point out the virtues of one party and the weaknesses of the other, and to answer questions and arguments of all sorts.

When I heard the chairman of the women's division of the National Democratic Party at the Women's Centennial held in New York in 1940, assert that one reason why women have not been advanced more rapidly politically is because "they have not been willing to take the rough and tumble of a political campaign," I readily agreed with her.

It was soon evident to me that I was not very well informed with respect to politics and political procedures, and not sufficiently familiar with the issues of the campaign to speak very intelligently upon them, so I decided to talk mostly about women. I called attention to the fact that since leadership is always scarce and since the supply had been increased by the emancipation of women, we should look among women's groups for new leaders, especially in certain fields; that women are a great asset to any humanitarian cause because they have a special and different viewpoint, which is based on their experience as mothers and

homemakers; that their ability as directors and administrators is often apparent when they are left widows and therefore are required to manage their own business and family affairs; that they are especially needed in legislative bodies where the laws are made because of their special knowledge of human needs and humanistic rights. I held that men, who must provide for their families and for the development of communities, are naturally and necessarily interested in lands, mines, flocks, herds, property ownership and rights, and property protection, while women are inclined to think more about education, health, recreation, morals, and character; also, that most of the social legislation of late years has had behind it the influence of the mothers of the nation, and therefore legislative bodies should not be made up entirely of men; that there should be enough women to foster and secure necessary humanitarian social action.

There were, in the 1923 session of the legislature, four women in all—one in the Senate, and three in the House. We were all treated very courteously, we were shown great respect by the male members, and we received appointments on important committees. I was made chairman of the public health committee, vice-chairman of the education committee, and a member of the labor and appropriations committees. I had the honor and great satisfaction of introducing in the House the bill which provided for the acceptance by the State of Utah of the Federal provision for maternity and infancy care, known as the Sheppard-Towner bill. The provisions of this act

made it possible to promote the fine programs later adopted in many of the states which pointed out the needs throughout the country for better care for mothers and babies, and with which program the Relief Society branches in the Western States cooperated by helping to equip and operate well-baby and health clinics—using the interest on the wheat fund for this purpose. As a result of this awakened interest, the infant and maternity death rates were greatly reduced.

I also had the pleasure of promoting the measure which authorized and empowered the regents of the University of Utah and the board of trustees of the Utah State Agricultural College to assist the faculty members in these institutions to procure old-age annuities.

My experience in the legislature gave me a greater respect and admiration for women in public life than I had had before. I found them conscientious and honorable. I found that they voted according to their own convictions, that they could not be intimidated or coerced, and that they would not accept bribes of any kind. I found women as willing and as able to work as men, often more open-minded than men, less involved with promises, and equally painstaking. Paid lobbyists and promoters are on hand at every session of the legislature to try to persuade, intimidate, and bribe legislators. They send gifts of various kinds and do everything possible to put legislators under obligation to them so that they can influence the voting. I am firmly convinced that any legislative body is benefited by the presence of good and able women.



AT THE DEDICATION OF RELIEF SOCIETY MONUMENT,  
NAUVOO, ILLINOIS, July 1933

Left to right: Mary C. Kimball, editor of *Relief Society Magazine*; Julia A. F. Lund, general secretary-treasurer; President Louise Y. Robison; Counselors Amy Brown Lyman and Julia A. Child.

### *First Counselor in General Presidency*

In October 1928, with the reorganization of the General Presidency of the Relief Society and the General Board, I was called to be first counselor to President Louise Y. Robison, in which capacity I served for eleven years, or until December 1939. Two of these years, however, were spent in the mission field where I directed the women's work of the European mission. While a counselor to Sister Robison, I was chiefly engaged in directing and conducting social welfare institutes, and in collecting data for and preparing the *Handbook of the Relief Society*, which was published by the General Board in 1931. I was appointed by President Williams to perform this task and her parting wish was that the work be not delayed, since it had been her ambition for many years to have prepared a

“ready reference” on Relief Society work.

In the institute work, which was conducted in most of the stakes of the Church, I was assisted from time to time by the following named sisters who, in the order named, served as supervisors of the Relief Society Welfare Department: Cora Kasius, Genevieve Thornton, Annie D. Palmer, and Amy W. Evans.

In the preparation of the *Handbook* I was assisted by Annie Wells Cannon, then a member of the General Board, and by Vera White Pohlman, now the general secretary of the Relief Society and formerly assistant to the general secretary.

Sister Robison first came to the General Board as second counselor to President Williams in 1921. In this capacity she served seven years, until her appointment as general president. During that time she was the active manager of the Burial Clothes Department, where she

served efficiently, and where she met and comforted the bereaved and sorrowing. While chairman of the teachers' message committee in 1926-1927, she led out in a beautification campaign which stimulated this work throughout the whole organization.

As general president, Sister Robison spent full time in the Relief Society office, and in addition to her duties and responsibilities as president she acted not only as manager of the Burial Clothes Department but also as manager of the *Magazine*, and from 1934 to 1939 as manager of the Welfare Department also.

During her administration, Relief Society choruses and choirs were specially featured and developed, and today, under the designation of "Relief Society Singing Mothers," these organizations are functioning in practically all of the stakes of the Church and in many of the missions. The term "Singing Mothers" was first applied to a Relief Society chorus which, under the direction of Charlotte O. Sackett, furnished the music at the general conference of Relief Society in April 1933. From this time until released in 1940 this central chorus rendered service with outstanding success and impressiveness, setting a high standard for stake and local choruses. Prior to organization of the Central Relief Society chorus which was designated "Singing Mothers," a Relief Society choir, under the direction of Lizzie Thomas Edward, had functioned for 18 years from 1914 to 1930. This central choir was released in favor of stake choruses, as was again done in 1940.

One of the most important pieces of work sponsored by Sister Robison

was the erection of the Relief Society Monument in Nauvoo, Illinois, in 1933, commemorating the organization of the Society in that city in the year 1842. The Monument is located near the site where stood the building in which this important event took place. The dedication of this Monument July 26, 1933, was a most impressive and important ceremony. The official representatives of the General Board at the dedicatory services were Sister Robison and her two counselors, Julia A. Child, the second counselor, and myself, Julia A. F. Lund, the general secretary, and Mary C. Kimball, editor of the *Relief Society Magazine*. Among other officials in attendance were the Honorable George Albert Smith of the Council of the Twelve, President Samuel O. Bennion, at that time president of the Central States Mission and now a member of the First Council of Seventy, and his wife; a number of other mission presidents and their wives; Frederick M. Smith, president of the Reorganized Church and a grandson of the Prophet Joseph Smith, who was accompanied by his three sisters and other descendants of the Prophet; Ruth May Fox, president of the Young Women's Mutual Improvement Association, and her counselor, Clarissa A. Beesley; May Anderson, president of the Primary Association, and her counselor, Belle S. Ross; and Elder John Giles, of the Presiding Bishop's Office. A large delegation of Latter-day Saints, organized into an excursion and under the direction of Vida Fox Clawson, also attended the exercises.

In connection with this trip to Nauvoo, the general officers of the women's auxiliaries of the Church

also attended the great International Congress of Women which was held at the World's Fair—"A Century of Progress"—in Chicago.

Under Sister Robison's direction and supervision, a project in handicraft for women was launched in 1937, and under the direct management of Kate M. Barker, second counselor after the death of Julia A. Child, it grew and developed into a very creditable institution, now well and popularly known as "Mormon Handicraft Shop."

Sister Robison came to the position of general president well qualified for the work. The daughter of a bishop—Thomas Yates, of Scipio Ward—and of a Relief Society stake president, Elizabeth Frances Yates, of Millard Stake, she came from a home where there was devotion to the Gospel and reverence for things sacred, and where Church standards were strictly observed. Her parents had left their home in England for the Gospel, and they taught their children that the Gospel is the greatest of all gifts. Before taking up Relief Society work as a member of the Granite Stake Board, she was an active M. I. A. worker, an officer in the stake genealogical committee, and a temple worker. She came to the General Board from the Granite Stake Board, where she was first

counselor in the Relief Society presidency.

All her life Sister Robison has been a faithful, consistent Latter-day Saint, true to every trust placed in her and willing to serve the Church in any capacity to which she was called. As general president she devoted herself whole-heartedly to the work of her high calling, giving freely and unreservedly of her energy, her strength, and her talents. She never asked any of her co-workers to do what she herself would not do, nor to put in more hours of work than did she, whether in committee meetings, attending stake conferences, or rendering other service. She was never too tired or too busy to discuss Relief Society problems with anyone who desired her counsel. It is because of her devotion to the Church and the Relief Society, her willing and efficient service and her ability as a public speaker, as well as because of her fine character, exemplary life, and charming personality that she is dearly loved by the women of the Society whom she has served so long and so well.

With all her public duties, Sister Robison has reared a family of six children. She has been always a devoted wife and mother and a good neighbor.

*(To be continued)*



## TREES

*Elsie E. Barrett*

I think of trees as set apart  
In God's creation plan;  
So strong and stately looking down  
Like sentinels of great renown.

And though I think His highest art  
Is man,  
Yet I am glad that I can see  
A bit of God in ev'ry tree.



# HAPPENINGS

Annie Wells Cannon

Now August flowers gold and red  
Adorn the shaded paths we tread,  
And choicest fruits for us are spread.

**T**HE new migration, if one may term it so, is one of the saddest aspects of the present war—the constant returning to the “old home town” of young wives with little children for the duration (whatever that may mean), the breaking up of pleasant family life when suddenly the young father receives appointment to some fort or training camp and departs knowing not the destiny nor when nor where the next call will be. These young wives have many adjustments to make—disposing of property, packing, transportation, and finally at home again trying to pick up the broken threads. Their courage is wonderful, and in true heroic style without glamour or din they carry on, trying to make life all it should be for their little ones, entrusted now to their care alone. These young mothers are the army of patriotic women behind the firing line.

**Q**UEEN WILHELMINA, of the Netherlands, the longest-reigning monarch of all living monarchs, is the first queen born to a throne to visit America. Other royal visitors, Queen Elizabeth of Britain, Elizabeth—Crown Princess of Belgium, and Marie of Rumania were married to heirs to the crown. Wilhelmina was and is a great ruler, mothering all the Dutch interests shrewdly and carefully. With royal disregard of danger, this 61-year-old queen flew

from Britain to Canada. It was her first trip across the Atlantic and her first plane ride. Censorship forbade much knowledge of her purpose, but great interest was manifest in her visit.

**M**ARINA, beautiful Duchess of Kent, celebrated United States Independence day, July 4th, by giving birth to a son, seventh in direct line to the throne of Britain.

**O**RETA CULP HOBBY, of Texas, was sworn in director of the Woman's Auxiliary Corps, May 16, 1942, under military regulations. To take the oath of office, she stood between two American flags, flanked by General George C. Marshall, chief of staff, and Secretary Stimpson. The Secretary said, “The War Department considers itself fortunate to have a woman of your ability to lead the Woman's Auxiliary.” She replied, “I shall give to it all the strength and devotion I possess.”

**L**AUGHING EYES, a Creek Indian girl from Brooklyn, was the first to enlist in the Woman's Auxiliary Army Corps in New York.

**R**OSA MANUS, 60, former vice-president of the International Federation of Woman's Suffrage, died as a prisoner in Germany, May 29.

# EDITORIAL

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No. 8

## *"Let Your Light So Shine Before Men"*

(Matthew 5:16.)

THE average Latterday Saint shows no hesitancy in declaring himself to be a member of the Church. When questioned as to his religious affiliation, he promptly replies, "I am a Mormon," or "I am a Latter-day Saint." But how often does he stop to consider what such a declaration implies? How often does he stop to consider the effect this declaration has upon his hearer?

In making such a claim a person implies that he knows or should know something of the beliefs and standards of the Church, that he is willing to be known as a member of the Church and to be judged according to its standards.

Most persons hearing one make such a claim naturally expect him to behave according to their understanding of what constitutes normal "Mormon behavior." The person who is entirely uninformed regarding the Church is quick to judge the entire Church by what he sees the self-styled Mormon do, or by what he may hear him say. For example, a young soldier boy, entirely unfamiliar with the Church, was stationed near a Mormon community. By chance one day he happened into a Mormon sacrament meeting. A missionary boy greeted him cordially at the door, introduced him to the bishop and others standing near, and at the close of the meeting invited him to come again. Later, in writing to a friend of the Mormon people, the young soldier said, "The Mormons are an unusually friendly

people." He judged the entire Mormon people by the conduct of that one missionary boy.

On the other hand, a young woman who had declared herself to be a Mormon before a group of non-Mormons, offered a cigarette to one of the persons who had heard her make the claim. This person was familiar with the standard of the Church in regard to the use of tobacco and was greatly surprised at this behavior on the part of one claiming to be a Mormon. Later, in speaking of the Mormon people, this person said, "The Mormons lack the fortitude to practice what they preach. They're not as good as they would have us believe them to be." Thus again was the Church as a whole judged by the conduct of one person.

The individual behavior of each person who claims to be a Mormon affects the reputation of the Church as a whole, and influences the opinions of people with regard to the general desirability of the religion and its effectiveness in the lives of Church members.

At the present time thousands of people, unfamiliar with or only partially informed, some of them even misinformed, on the beliefs, ideals, and standards of the Church, are flocking into our Mormon communities, and thousands of Mormon boys, and many Mormon girls, are going into communities that are predominantly non-Mormon. This is a day when Latter-day Saints, per-

haps as never before, are daily working side by side with those whose views and codes of conduct differ from that accepted by the Church. It is a day when the firmness of Latter-day Saints is being tested. It is a day in which the Mormon has great opportunity to "let his light shine." The missionary work of the Church today has largely shifted from the missionary in the mission field to the general membership of the Church at home. All Latter-day Saints now have unusual and abundant opportunity to teach the Gospel in the most impressive and effective way—by living according to Church standards every day under all circumstances.

If they will do this, then those with whom they mingle, seeing their good works, the fruits of Mormonism, will look with favor upon their religion; and some, no doubt, will be influenced to accept the Latter-day Saint way of life.

Latter-day Saints should not feel frustrated because of the outside influences that are coming among them; rather, they should accept the good, recognize their opportunities to extend the influence of the Church, and be conscious of their power to "leaven the lump."

Latter-day Saints have long been known as a "peculiar people"—peculiar in that they differ in their beliefs and in their way of life from the general run of people. The true Latter-day Saint takes pride in that which he does or does not do that makes him stand out as peculiar. He adheres strictly to the standards of the Church, obeying its teachings regardless of pressure or circumstance. In so doing, he holds the respect of those who believe and do as he does, as well as those who do not. He reflects credit upon his Church and is an influence for good, and enjoys the personal satisfaction that comes only from right living.

—B. S. S.

### *Ethel B. Andrew Resigns*

IT is with sincere regret that the Relief Society General Board announces the resignation from the Board of Ethel Bean Andrew. The resignation, tendered June 1942, was made necessary because of the change in residence of the Andrew family from Ogden, Utah, to Nampa, Idaho. Sister Andrew has been a member of the General Board since January 1940, when the General Board was reorganized following the appointment of Amy Brown Lyman as general president.

Sister Andrew brought to her position the wisdom of years of experience in Relief Society work, and as a member of the General Board she

has been a willing and devoted worker, sensing her responsibilities and, at the same time, valuing her calling. She has been generous with her time and abilities, serving efficiently on committees, and attending many stake Relief Society conferences.

While she will be missed in the councils of the General Board, she will no doubt find many opportunities for continued service in the community into which she has now moved.

Her fellow Board members extend to her their love and appreciation for her many contributions to Relief Society, and wish her happiness in her new home.

# Notes TO THE FIELD

## *Annual Relief Society Short Story Contest*

THE Relief Society General Board is pleased to announce the inauguration of an annual short story contest designed to stimulate fiction-writing among Latter-day Saint women, to develop greater appreciation for this type of creative writing, and to encourage high standards of work. The contest for 1942 opens with this announcement, and closes November 15. Three prizes will be awarded, as follows: first prize, \$25; second prize, \$20; third prize \$15. The three prize-winning stories will be published consecutively in the first three issues of the *Relief Society Magazine* for 1943. Prizewinning stories will become the property of the General Board, and may not be published by others except by written permission from the General Board. The General Board reserves the right to publish any of the other stories entered in the contest, paying for them at the regular *Magazine* rates at the time of publication.

### RULES OF THE CONTEST

1. This contest is open to Latter-day Saint women who have had at least one literary composition published or accepted for publication by a publication of recognized merit. Members of the General Board of Relief Society and persons connected with the Relief Society office staff are not eligible to enter this contest.
2. Only one story may be submitted by a contestant.
3. All stories must be submitted before November 15, 1942.
4. The story shall not exceed 3000 words, and shall be typewritten.
5. The author's name shall not appear anywhere on the manuscript, but a stamped envelope on which is written the contestant's name and address, shall be enclosed with the story. Nom de plumes should not be used.
6. A statement is to accompany each story submitted certifying:
  - (1) that the author has had at least one literary composition published or accepted for publication. (This statement must give name and date of publication in which the contestant's work has appeared, or, if not yet published, evidence of acceptance for publication.);
  - (2) that the story submitted is the contestant's original work;
  - (3) that it has never been published, that it is not now in the hands of an editor or other person with a view to publication, and that it will not be published nor submitted elsewhere for publication until the contest is decided.
7. A writer who has received the first prize for two consecutive years must wait two years before she is again eligible to enter the contest.
8. There shall be five judges, consisting of two members of the General Board, two persons connected with the English Department of a reputable educational institution, and a writer of recognized merit.
9. All entries are to be addressed to: Relief Society Short Story Contest, 28 Bishop's Building, Salt Lake City, Utah.

## *Eliza Roxey Snow Memorial Prize Poem Contest*

THE Eliza Roxey Snow Relief Society Memorial Prize Poem Contest is conducted annually by the Relief Society General Board.

Three prizes are awarded—a first prize of \$15, a second prize of \$10, and a third prize of \$5. The prize poems are published each year in the

January issue of the *Relief Society Magazine*. Prize-winning poems are the property of the Relief Society General Board and may not be used for publication by others except upon written permission from the General Board. The General Board reserves the right to publish any of the other poems submitted, paying for the published poems at the regular *Magazine* rates. Rules governing the contest are published herewith.

This year the contest will open again upon publication of the announcement in the August number of the *Magazine*, and will close October 15. No definite subject has been recommended for the poems submitted. This has been the procedure since 1923, the first year of the contest, with the exception of 1941, our hundredth year, when a definite subject, that of the Relief Society centennial, was the theme of all poems submitted in the contest.

The object of the contest is to encourage women to do creative writing in the form of poetry and to appreciate more keenly the beauty and value of poetic verse. May this be an outstanding year for number of participants and excellence in poetic expression.

#### RULES OF THE CONTEST

1. This contest is open to all Latter-day Saint women.
2. Only one poem may be submitted by each contestant.

3. The poem should not exceed fifty lines and should be typewritten, if possible; where this cannot be done, it should be legibly written.

4. The sheet on which the poem is written should be without signature or other identifying marks, and without attached explanatory material, pictures, et cetera.

5. Only one side of the paper should be used.

6. Each poem must be accompanied by a stamped envelope on which should be written the contestant's name and address. *Nom de plumes* should not be used.

7. Statement should accompany the poem submitted certifying that it is the contestant's original work, that it has never been published, that it is not now in the hands of an editor, or other person, with a view of publication, and that it will not be published nor submitted for publication until the contest is decided.

8. Members of the General Board and persons connected with the Relief Society office force are not eligible to enter this contest.

9. A writer who has received the first prize for two consecutive years must wait two years before she is again eligible to enter the contest.

10. The judges shall consist of one member of the General Board, one person selected from the English department of a reputable educational institution, and one from among the group of persons who are recognized as writers.

11. The poems must be submitted not later than October 15.

12. All entries should be addressed to Eliza R. Snow Memorial Prize Poem Contest Committee, 28 Bishop's Building, Salt Lake City, Utah.

## *Relief Society Women Urged to Support Salvage-for-Victory Program*

**A** GENERAL salvage committee has been organized in each state headed by a chairman appointed by the governor, and these state com-

mittees have organized thousands of county and local salvage committees throughout the United States, all of whom give voluntary service. The

Relief Society desires its members throughout the United States to cooperate fully with their respective salvage committees by serving on local salvage committees when requested to do so, by announcing in Relief Society meetings the collections which are conducted from time to time by their local salvage committees, and by individually supporting the various salvage collections as they are conducted.

As a special phase of the salvage program, the collection of household fats was begun in July. The women's division of the general salvage section of the War Production Board at Washington, D. C., has released information on this subject from which the following excerpts are quoted:

The Bureau of Industrial Conservation has set up the Fats Salvage Program giving each family a goal of between one and two pounds of waste cooking fats per month which would yield well over half a billion pounds per year. It is estimated that two billions of pounds of kitchen fats are now wasted each year.

The reasons behind this effort are as follows: War in the Pacific has reduced imports of fats and oils from the Far East, and substitution must be effected to replace this loss in normal supply. Moreover, the war effort requires glycerine for explosives and other war needs, both for our own forces and those of our allies. And fats make glycerine. Therefore, for both of these reasons, it is necessary to salvage every possible pound of waste kitchen fats.

Two pounds of waste kitchen fats contain enough glycerine to fire five anti-tank gun shells.

The fat salvage program primarily involves the women of this country . . . but it will be necessary for all groups of women and each individual woman to realize that cooperation is essential and vital to the war effort.

In cooperation with the War Production Board, Glycerine and Associated Industries have contrib-

uted leaflets entitled, "Save Your Waste Fats To Make Explosives!" These leaflets are for distribution to every household through local salvage committees. Where requested to do so by their local salvage committees, Relief Society visiting teachers may distribute these leaflets to L. D. S. homes at the time of their regular visits. Relief Society members, as individuals, may of course cooperate in any way desired. Quoted from this leaflet are the following directions to housewives for salvaging waste fats:

#### *Four Things To Do*

1. *Save All Your Waste Cooking Fats.* Save pan drippings from roast ham, beef, lamb and poultry. Save broiler drippings from steaks, chops, veal and bacon. Save deep fats, whether lard or vegetable shortening, from fried potatoes, fish, doughnuts, etc.
2. *Pour Into Clean, Wide-Mouthed Can.* It is best to pour into a wide-mouthed can, such as a vegetable shortening can. Be sure the can is spotlessly clean. And strain your fats as you pour them in, so that all foreign matter is removed.
3. *Keep In Refrigerator* or a cool, dark place until you have collected at least one pound.
4. *Take To Your Meat Dealer,* who is cooperating patriotically in this drive. He will weigh your can of fat, pay you the established price for it, and start it on its way to the war industries. Frozen food locker plants will also accept your salvaged fats.

#### *Four Things Not To Do*

1. *Don't take less than one pound at a time to your meat dealer.*
2. *Don't take your fats to the meat dealer in glass containers or paper bags.*
3. *Don't let fats stand so long that they become rancid.* If they do, the glycerine content is reduced.
4. *Don't take your fats to the meat dealer on week-ends if you can avoid it.* Help him by returning them early in the week.

## *Information for Relief Society Magazine Representatives*

SOME stakes have already conducted their annual one-month promotion campaign in the interest of the *Relief Society Magazine*; in others, the campaign is now in progress, and, in still others, is scheduled to occur during the fall months. The purpose of this one-month intensive promotion campaign is to bring to the attention of the general ward membership the values of the *Relief Society Magazine*, and to make special effort to introduce the *Magazine* into the homes of those who are not now subscribers. Nevertheless, the soliciting of new subscriptions should not be relaxed after the intensive one-month promotion campaign, but should be continued throughout the year. The work of procuring renewal subscriptions should be distributed throughout the year as subscriptions expire. Stake and ward Relief Society executive officers are requested to support their respective *Magazine* representatives throughout the year and to assign whatever additional temporary assistance may be needed during the period of the campaign. For suggestions on ways to promote *Magazine* subscriptions, see *Relief Society Magazine*, May 1941, page 306; also see Notes From the Field Department of this August issue of the *Magazine*, page 563 for methods used by several stakes and for comments of appreciation from *Magazine* readers. The printed "Bulletin of Information For Relief Society Magazine Representatives," first issued in August 1940, is in process of revision. A copy of this revised bulletin of instructions will be

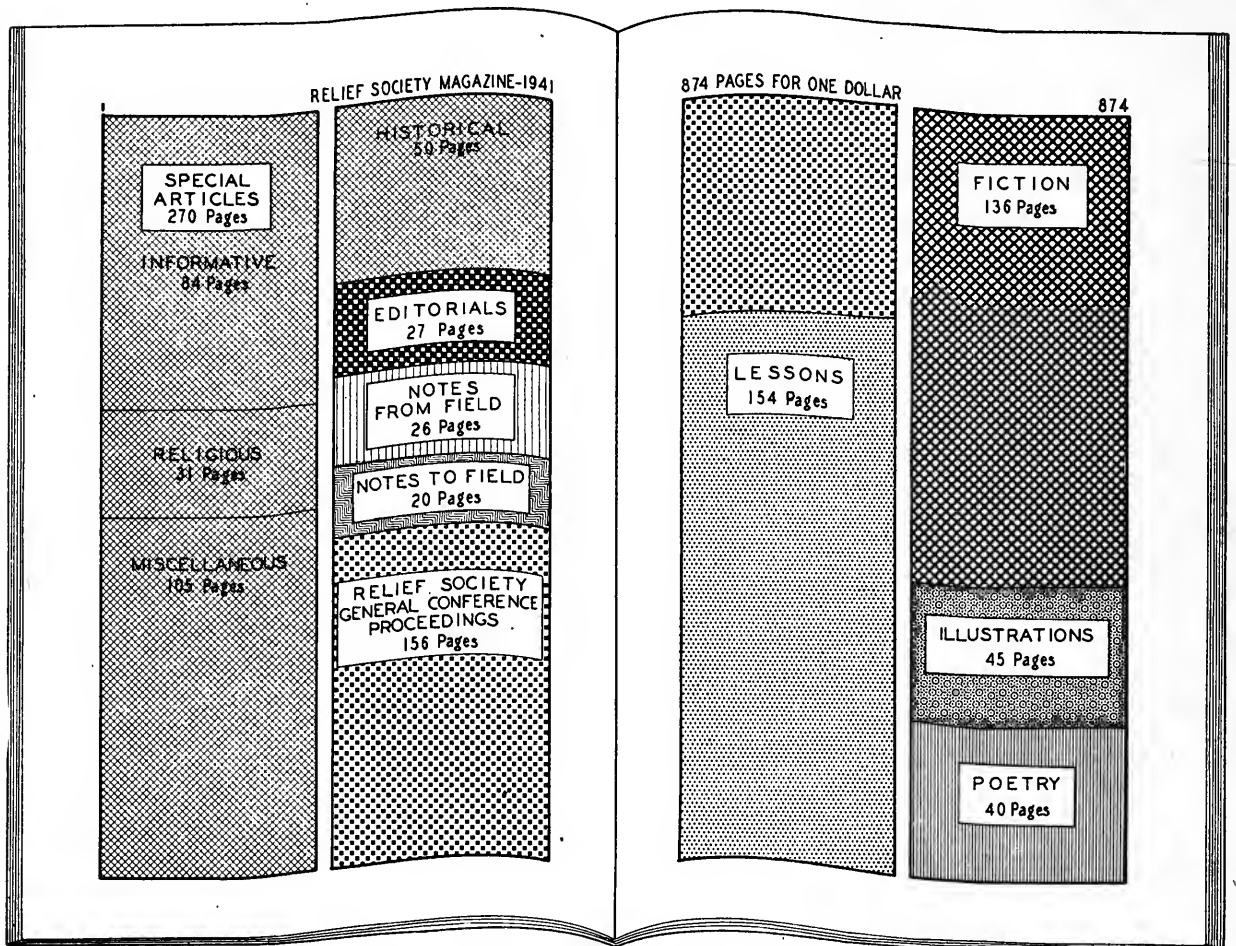
sent soon to all Relief Society presidents and *Magazine* representatives.

As a matter of general interest to our readers and as an aid to *Magazine* representatives in familiarizing themselves and potential subscribers with the content of the *Magazine*, the accompanying chart is presented. This chart shows that in 1941, a typical year, each *Relief Society Magazine* subscriber received a total of 874 pages of reading matter for one dollar, not counting advertising and covers. The chart and supporting table show the proportion of space devoted to various types of material, emphasizing the variety of subjects treated and the fact that the *Magazine* serves its three-fold purpose as a medium (1) for circulating lessons and instructions relating to Relief Society work, (2) for providing general and timely reading material suited to the mature women of the Church, and (3) for fostering the writing talents of Church members, women particularly, in the fields of poetry, fiction and other prose.

More than half the space of the 1941 volume, 518 pages or 59 per cent, was devoted to general reading—special articles on a variety of subjects, editorials, fiction (short stories and a serial novelette), poetry, and pictures. The remaining 356 pages or 41 per cent related more specifically to the work of Relief Society—lessons in theology, literature, social science, homemaking, and visiting teachers' messages, proceedings of the two semiannual general conferences of Relief Society (including instructions by the

# IN 1941 RELIEF SOCIETY MAGAZINE SUBSCRIBERS RECEIVED 874 PAGES FOR ONE DOLLAR

(EXCLUSIVE OF COVER AND ADVERTISING)



*Type of Content*

	Pages	Pct.
<b>General Interest</b> .....	<b>518</b>	<b>59</b>
Special Articles .....	270	31
Editorials .....	27	3
Fiction .....	136	15
Illustrations .....	45	5
Poetry .....	40	5

*Type of Content*

	Pages	Pct.
<b>Organization Matters</b> .....	<b>356</b>	<b>41</b>
Lessons .....	154	18
Conference Proceedings .....	156	18
Notes to Field .....	20	2
Notes from Field .....	26	3
<b>Total Content</b> .....	<b>874</b>	<b>100</b>

president and summaries of specific helps given in department sessions, and of addresses at general sessions), Notes to the Field where general instructions and information to officers appeared monthly, and Notes From the Field where accomplish-

ments of stake, ward, and mission Relief Societies were reported, serving as recognition of the Societies represented, and as an exchange of information and suggestions on Relief Society work.

(Continued on page 562)



# Whither Thou Goest

*LaRene King Bleecker*

SEVEN-YEAR-OLD Dolma, in a calico dress, sat on the spring seat of a heavy freight wagon, her knees drawn up under her.

"How far away is it where Father is?" she asked dreamily, staring straight ahead at the blue stretch of horizon.

"Around five hundred miles, or more," Hope said, squinting up at the slanting sun. Just a few days away, but weeks and weeks distant at the rate the oxen traveled. "How did we ever get so far behind," Hope wondered, looking at her children—Dolma, with her thin, eager face and light brown pigtails, and Junior, whose dark hair and eyes matched Ron's.

The other teams could not possibly be more than a mile ahead, or two perhaps, if they made good time. But her own oxen were tired, and her food was getting low, and Juney was only two years old.

In the seat beside Dolma, Juney dug at his sleepy eyes with rigid little fists.

"Sleepy boy," Hope said, absently, and when she spoke to the oxen, her voice was automatic. Her thoughts were with Ron who rode ahead of the company as scout and look-out man, so commissioned by Brigham Young. It had been days since she had seen him. She thought about the house they had built back in Nauvoo. They had loved it so, and had lived there just long enough to become attached to it. And in the next lot were the Rigbys—Margaret and Sam. They, too, had a new home, built in expectation of their first child.

The day Ron and Sam had come from town (their faces and clothing black with the smoke and grime of an all-night vigil fighting fires set by the mob) she and Margaret had been planning next year's flower gardens. A seed catalogue fell to the floor as the men came through the door.

"Pack and be in readiness to cross the river. Orders have come to evacuate Nauvoo," Ron said, hurriedly.

"But our house, Ron—the first real home Dol and Juney have ever had." Hope bent over for the catalogue, but Margaret had retrieved it and was beside Sam showing him the attractive pages.

"Look, zinnias and larkspur and hollyhocks. And see these pansies, Sam. We'll plant a bed of them near our baby's window."

That had been weeks ago, and they had lost track of the Rigbys; and back across the river in Nauvoo, their homes, and many others, were a mass of ruins.

"Oh, well," Hope thought, "we lived there four or five months. And now it will be some place else. I've lived all my life following someone else around—first, my father who was a minister, always changing parishes; then, Aunt Amy who moved when she got the urge, and she was always having urges.

The only time she ever stayed in one place was after she embraced the Gospel. She had been baptized in New York State, and had been loyal to the Saints until she died.

"With her legacy I could have settled down in a real home with a life of my own, and I could have

gone on with my music," Hope thought.

"But then I had to meet and fall in love with Ronald, and marry him, and move from county to county and from state to state, wherever the Mormons were gathered."

And now they were moving on and on farther west. And Ron was one of the leaders, going on ahead to clear the way for the wagon trains. She loved him so that nothing else mattered.

She thought of their parting at Sugar Creek. Their words were casual.

"Take care of yourselves," Ron said, his eyes on Hope, standing with Dolma and Juney, waiting to see him off. She turned quickly to go into the tent.

"See you at Council Bluffs," she said. But Dolma pulled her back.

"I want to see Father ride over the hill," Dolma said.

"I don't," Hope thought. "I don't want to see him go." But she stood between the two children, holding their hands, watching Ron ride swiftly toward the horizon. He waved once, and then he was gone.

"Us women are alone, now," Dolma said, walking briskly back with Hope to the wagon.

WHEN days had passed without Ron's coming to visit them at various camps along the way, Dolma prayed every night for her father's return.

"Send Father back to us," she prayed with the solemn faith of a seven-year-old. "Please send Father back to us. Please send him back." Then she laughed happily.

"I think He heard me, Mother,

'cause I heard a voice say, 'All right, Dolma.'"

"Don't count too much on it, darling," Hope said. "There may be more important things the Lord wants your father to do."

Then she received a letter. Ron had sent it with a returning rider:

"I can't come back for you," he wrote her, "and I haven't located Sam so that you could travel along with him. Do you think you can get here alone?"

"Oh simple," Hope said, using one of Margaret's favorite expressions. "All the oxen have to do is to move a foot at a time, and it's easy to move a foot at a time with them.

Now, jabbing the whip stock into the iron socket, she pushed the slatted sunbonnet back and rested her head against the back of the seat.

"Oh simple," she thought, wryly. Days and days of making the children comfortable, of driving the plodding oxen! Nights and nights of making camp, then up again early, and on, being cheerful because of the children, pretending everything is all right, pretending to Dolma that someday we'll have a home of our own!"

For a moment she let resentment fill her. "Why should I go on? Why should I always have to leave my home, any home, to follow Ron to the ends of the earth?"

Ron loved going. In spite of all that he said, he loved going. "That's it," she thought. He was absorbed in his work for the Church, and proud because of the trust the brethren placed in him.

"What do I have? Why should he, because he is a man and loves change and adventure, keep moving;

and why should I, just because I am a woman, be expected to follow and wait? He has work that he loves. And I drag along, rationing the food, day after day, to keep the children from starving."

"We'll drive thousands of miles and live in a one-room hut made of crude logs, and I'll tell Dol stories about the house we're going to build. For years I've been telling her that.

"Yes, darling. We'll have a house with lots of windows in it to let in the sunlight, and carpets on the floors, and a trundle bed for you and one for Juney."

Someday. . . . Oh yes, someday. But when?

She leaned her shoulder against the wagon bow and stared out at the rolling hills. One more hill. What's on the other side? Oh, just another hill. On and on and on—forever.

And all day and every evening, the trek of wagons and cattle; men, women, and children, all pushing forward to an unknown goal.

Often she recognized friends and neighbors; more often the faces were unfamiliar. But all were stamped with the same inflexible determination.

Thinking of this, Hope sighed. And Dolma's eyes turned at once from the dusty wagon trail. The pigtailed swung. "Tell about the future, Mother," she said.

"Oh, not again. Look out and see if the cow is still tied securely. We've got to have milk for Juney."

"Mother tell us just as you did before, only put more in about us women."

Hope's young face, gray with dust and fatigue, cracked into a smile. "Look, darling. In ten years from

now you'll be a young lady, as old as I was when I was baptized."

"Only I'll be baptized when I'm eight," reminded Dolma.

"Yes. When you're eight. . . . And us women, Dol, will still be just like we are now. Only then we'll have an active Relief Society, the kind the Prophet Joseph organized the day Aunt Anne was there. And Dol, I hope you'll always have a generous heart and love everyone."

"Will we have a home, Mother, with Father there, and all?"

"Yes, a real home. And Father will be there."

Dolma laughed, delightedly. Juney kicked his legs and said, "Yah, Yah!"

"Oh please, dear God, please give me the strength to hold on and make this come true," Hope thought, and suddenly she recalled what Margaret Rigby had said so often: "Of course you can do it. You can do anything if you have to."

**B**UT one night when Hope's patience had worn as thin as a thread, when it seemed to her she would never be able to get the sounds out of her ears—the jolting wagon, the wind's roar, the grind of the wheels through sand—she came to the bend of the river and saw a wagon which she recognized as belonging to the Rigbys. She knew it by the green chicken crate tied to the back, also by a wooden barrel and a churn with wide brass hoops. Perhaps they had made camp nearby. If so, that meant that Margaret's hour had come.

Hope was not long in finding a camp site close to the others, and as soon as she had the children safely in bed and had asked neighbors to

look out for them, she started a search for the Rigbys. As she went through the camps she was recalling Margaret's words the last time they had been together: "I want my baby to be born in a house," Margaret had said. "I want it to be sheltered and safe. Oh Hope, do you suppose we'll ever settle down and have homes of our own?"

Hope had given Margaret one of her wry smiles. "Well, I love Ron so much, I suppose I'll follow him to the ends of the earth," she said, "and end up by living in an igloo."

"Oh Hope, you must have a home for Dolma and Junior," Margaret insisted. "Children are entitled to be born and reared in a home."

Hope thought of this now as, having at last found the Rigbys, she saw the shelter in which Margaret lay, fighting the writhing torment of birth pangs. Sam Rigby had slung together a makeshift hut. The sides were formed of blankets fastened to poles stuck in the ground. There was a roof of bark which kept out the sun, but not the rain. Margaret lay on a pallet on the dirt floor, surrounded by an odd assortment of boxes and camp litter. A tallow dip shed the only light.

Without spoken words both women knew the crisis had come now for Margaret. Sensing the question in her pathetic, brown eyes, Hope knelt and took the sick woman's hands in her own. "If what you fear happens, I'll take the baby and care for it as if it were my own," she promised.

Hours later the rain began. Margaret's ordeal was over, though Hope was never quite clear as to all that had happened, so many emotions had run rampant through her being.

But the rain had come, and it had seeped through the frail, bark roof and onto the pallet. Kind sisters stood holding pans and pails to catch the water. Hope wondered why, for where Margaret's soul had gone there was no need of help. The sheeted form on the pallet was past all that.

Hope sat stiffly on a wooden box holding Margaret's new-born child in her arms. In her thoughts she could still hear the dying woman's last words and see the patient smile on her face as she said: "I'm so thankful my baby was born in a house."

Bitterness and resentment filled Hope's mind. This then, was what happened to women who followed their men faithfully to the end. She looked at Sam Rigby, his shoulders hunched forward, hands clenched, his eyes burning. She wondered what thoughts were seething through his mind. Quiet, unassuming men often had great depth of feeling. Was Sam bitter now that this tragedy had come to him? Hope tried to imagine what Ron would do if this sort of thing should happen to her. A chill feeling of foreboding gripped her body. She held the infant close to her breast and felt its heart fluttering, and knew it was dying. When the tiny form grew rigid, she still sat without power of will or motion. Her own fears kept her silent. For with the passing of Margaret's baby, a movement close to her heart, confirmed what she had believed for some time. She was soon to have another child. . . .

Stumbling back through the dawn, she was unaware of the tang of rain-soaked earth or the flush of rose in the sky. As she reached her wagon, relieved that Dolma and Juney were

sleeping soundly, she heard uncertain, shuffling footsteps, and turned to see Sam Rigby following. "I'm goin' back," he told her, "back to Missouri. Our folks are there, her's and mine."

"Would . . . would Margaret want you to?" Hope asked, too weary to feel surprise or to offer sympathy.

"If the baby had lived, things mighta worked out. But now I've got nothin' to live for. I'm not aimin' to follow the Saints any longer. Maybe it's true, the Gospel, I dunno. I don't care any more. Tomorrow, as soon as the buryin's over, I'm leavin'. I thought you ought to know. Good-by, an' I'm obliged to you, Hope."

He shuffled away, and the darkness seemed to blot him out completely. Her tears came then, and forebodings and doubts. She crept into bed beside the sleeping children and lay there taut as a wire that has been stretched to the breaking point.

Why was she always alone? Where was Ron? It seemed to her that he liked staying away. What would he say when she told him she was to have another child? She couldn't go through with it. Bitterly she questioned her right to bring offspring into the world to suffer, to die, as the Rigby baby had died.

Then a thought came to her. She sat up in the wagon bed as though propelled on a string. Sam's words echoed in her ears. "I'm not aimin' to follow any longer!"

The despair of his loss had overwhelmed him. He was adrift with a sorrow too deep to be borne without help. And she had let him go without holding out the hope, the faith, and assurance of eternal life.

She had failed to carry out the Prophet's words:

"And you shall be counselors and aids to the Priesthood. Queens of the home! Guides to youth. I now turn the key . . . !"

Slowly dawn crept over the sleeping world and with it the dawn of an awakening in Hope's heart. This glorious promise was bigger than they were. It would fill the whole world with its message!

A few days later a scout stopped by the encampment and brought her a letter. It was from Ronald.

He had felt her need of him. Was everything all right? He had built her a cabin, not much of a home to be sure, but dry and warm, and he would be riding toward the camp in a few days to meet her and bring her back. And how were Dolma and Juney? Were they all right?

Oh, they were! They were! Everything was all right now that Ron had said he had a place for her and was coming soon to meet her. Hope knew now that she would follow Ron forever and ever. She would follow him to the ends of the earth, and back. . . .

"**H**OW far is it to where Father is, Mother?"

"Hush, Dolma! I don't know. I'm tired, Dol. I can't be your mother all the time you know. Some of the time I like to be me."

That was a fine way to speak to one's child. But she and Dol were friends, and Dol understood her.

"What will Father say about the cow? I mean about us losing her?" Dolma asked, presently.

"He'll say that we didn't tie her

securely. Cows like to run away sometimes just as children do.”

“Mother, tell us about our house, the one we’re going to have, just like you did before, only different. Start with Papa.”

“Well,” Hope began, “in about a week from now, you’ll be asking questions just as you are doing now. And Juney will be scraping his mush bowl and saying, ‘More, more,’ just as he was doing at breakfast this morning. And then I’ll look up, and way in the distance yonder. . . .” She pointed in line with the rutted road, “I’ll see. . . .”

“Yes, yes, Mother, go on!”

“I’ll see a handsome stranger riding toward us on a black horse.”

Dolma giggled delightedly and held her hand to her mouth. Junior kicked his feet.

“And when he sees us, he will say, ‘Hello, hello! I’m looking for a wife and two beautiful children.’ And Dolma will say, ‘That’s us, Father, that’s us!’ And we’ll all follow along; and then, before we know it, Father

will say, ‘Hah! Here is the house!’ Then he’ll grab Juney and toss him up, up, clear to the ceiling.”

“What ceiling, Mother?”

“The ceiling of our beautiful house.”

“Will it have windows in it? And a trundle bed for me, and one for Juney?”

“Not at first I’m afraid, but later. Yes, I’m sure we’ll have those. And we’ll have a stove, and real chairs and a table.”

“Go on, Mother.”

“And the blue china dishes that Aunt Anne left. . . .”

“Will our house have love in it, Mother?”

“Yes . . . love most of all, darling. And we’ll plant flowers—zinnias and larkspur and hollyhocks.”

Dolma laughed delightedly, her fingers clutching her mother’s caloused, brown hand. Juney, flat on his back, waved his chubby legs and grinned happily.

The oxen plodded on over the jolting ruts, on and on and on.



## INFORMATION FOR RELIEF SOCIETY MAGAZINE REPRESENTATIVES

(Continued from page 556)

Magazine content for the current year, 1942, is similar to that for 1941 with two main exceptions: first, special emphasis is being given during this centennial year to cover pictures and articles related to Relief Society’s inspiring and dramatic history; and, second, the postponement of the general Relief Society conferences because of the war has released space ordinarily used for conference proceedings for a variety of other material.

These values in the Magazine’s content, and the interest, support and efforts of officers, Magazine representatives, and Relief Society members, are principal reasons for the past year’s increase of 5000 subscriptions to a present monthly circulation of more than 56,000 copies. If this subscription list is maintained and increased, the present low subscription price of \$1 per year can be assured, despite increased costs of production.

Vera White Pohlman, General Secretary-Treasurer

Regulations governing the submittal of material for "Notes from the Field" appear in the *Magazine* for June 1942, page 420.

## RELIEF SOCIETY MAGAZINE CAMPAIGNS

Granite Stake  
(Salt Lake City, Utah)

PEARL H. CROCKETT, Granite Stake *Magazine* representative, submitted the following report: "The Lion House Social Center was the scene of a picturesque luncheon given for the ward *Magazine* representatives, ward presidents and ward membership coordinators by the Granite Stake Relief Society, on September 16, 1941. Because *Magazine* and membership are so closely related to each other and the success of each affects the other, we felt the need for bringing the *Magazine* representatives and coordinators together. A bowl of varicolored flowers centered the table, and at each plate there was a scroll of paper, held in place by a flower and ribbon.

"The purpose of the fourth 'annual get-together luncheon' was to inject each one present with a dose of 'pep,' making them immune to discouragement, disappointment, and doubt, preparatory to the opening of our *Magazine* drive which was to take place during the month of October.

"Our special guest for the day was General President Amy Brown Lyman, who willingly gave us of her fund of knowledge and experience pertaining to the *Magazine*. We

were privileged to give our ward workers the benefit of her inspiration.

"During the course of the afternoon, the twenty scrolls marking the places were untied, and each guest found typewritten thereon a pertinent fact, gathered by Counselor Vauna S. Jacobsen, pertaining to the *Magazine*, several of which are here quoted:

1. *The Relief Society Magazine* is printed with clear, legible type on paper that must be ordered one year in advance. This is of special benefit to older women.

2. There is a minimum of advertising in the *Magazine*, and none running through the contents. All advertising is either at the front or the back. In each issue there are 74 pages of good reading material.

3. *The Relief Society Magazine* is an excellent outlet for the literary talent of our Latter-day Saint women. It attracts many of our best creative writers in the fields of prose, poetry, and fiction.

4. Timely articles on current problems are a special feature of the *Magazine*.

5. *The Relief Society Magazine* is distributed throughout the United States, including the territories of Alaska and Hawaii, and in Canada, Australia, Africa, South America, Mexico, Canal Zone, most European countries (prior to the war), India, China, the islands of the sea, and Syria.

6. The *Magazine* is preserved in the Library of Congress, and many other leading libraries of the nation.

7. *The Relief Society Magazine* was preceded throughout the year 1914 by the

*Relief Society Bulletin*, a modest monthly periodical of 16 pages, the major portion of which was devoted to lesson material.

8. In January 1915, the *Bulletin* was enlarged to contain articles, stories, and poems of general interest and was issued under the new title, *The Relief Society Magazine*.

9. The *Magazine* is of convenient size, easy to carry and to hold.

10. The circulation of *The Relief Society Magazine* is over 55,000 and it is increasing each month.

11. The publishing of the *Magazine* is a non-profit enterprise. The selling price of \$1.00 is used to benefit the subscriber, and has been maintained since establishment of the *Magazine* despite greatly increased paper and labor charges.

"All of the facts read that day were afterwards furnished in compiled form to each of the wards, and helped to equip them to go forward in their respective wards to accomplish their goal of obtaining subscriptions to equal the enrollment."

Much credit for the consistent success of the *Magazine* campaign year after year in this stake is due the stake and ward officers, headed by Agnes M. Bolto, stake president, who fully support and cooperate with their faithful and energetic *Magazine* representatives.

### South Los Angeles Stake (Huntington Park, California)

**R**OSINE BAUER, *Magazine* representative of the South Los Angeles Stake, reports that the annual *Magazine* promotion campaign was held in this stake during the month of June. Preparations for this campaign were made at a preliminary meeting and luncheon in May, attended by ward Relief Society presidents and *Magazine* representatives and by Hazel T. Neville, stake Re-

lief Society president and other stake officers. All wards represented accepted the proposed plan to visit every home in the stake which was without the *Relief Society Magazine*. Care was taken to select for visiting these homes those women who could tactfully and effectively present the values of the *Magazine*. Sister Bauer reports: "We have not used any force whatsoever in getting the *Magazine* into the homes. I have instructed all *Magazine* representatives that if the *Magazine* means a lot to them and they enjoy reading it they can encourage others to read it. During the month of June, I asked the wards to give two and one-half minute talks in Sunday School on some article from *The Relief Society Magazine*. The purpose was to bring before the people of the ward the wonderful material the *Magazine* contains, but no selling or sales talk was allowed. Permission to make these talks was granted by the stake Sunday School superintendency and the ward Sunday School superintendencies and the bishops."

At the preparation meeting above referred to, the stake *Magazine* representative issued to each ward two typewritten statements, one entitled "Our Goal for *Relief Society Magazine* in the Centennial Year 1942" and "Instructions and Counsel to all Relief Society Presidents and *Magazine* Representatives." Following are typical excerpts from the statement relating to the assigned goal:

1. Why 1,000 subscriptions for South Los Angeles Stake? —because half of our people do not realize what they miss, not having this *Magazine* in their homes.
2. *The Relief Society Magazine* always has very valuable reading in its pages. This centennial year the *Magazine* is full of



Relief Society history and messages from our Church leaders, and contains serially the life story of our General Relief Society President, Amy Brown Lyman.

3. Meetings and Church activities are curtailed; therefore we should read more, fill our minds constantly with words of wisdom, gain knowledge of what is going on throughout the Church, and keep in close contact with our Relief Society General Board through *The Relief Society Magazine*.

4. The contents of *The Relief Society Magazine* deal with educational, spiritual, and temporal values.

5. Relief Society president of every ward should consult her bishop and ask for his cooperation in the *Magazine* campaign.

6. Make special effort to get the *Magazine* into the homes of new members, for members of the Relief Society are interested in the progress and activity of this noble and important work.

7. The *Magazine* representative is to

check on renewals each month carefully and regularly, using information provided by her own record and by the pink expiration slips sent by *The Relief Society Magazine* office.

8. *Magazine* representatives are requested to check ahead one month and hand out envelopes one month in advance of expiration, explaining to these members that they will call in a month's time for the renewal subscription.

9. Each ward *Magazine* representative is requested to report monthly to her ward Relief Society president and to the stake *Magazine* representative the results of follow-up work on expirations.

10. Read the article in the *Magazine* for March 1942, by Leah D. Widtsoe, "What Relief Society Means to Me," in which she states, "*The Relief Society Magazine* is always a good companion for me and when I read it faithfully I am always built up and feel that I can carry on, no matter what life may bring."

## MAGAZINE GIFT SUBSCRIPTIONS

**M**ANY gift subscriptions are placed each year by individuals who order the *Relief Society Magazine* for their friends or relatives. Each recipient of a gift subscription receives from the office of the General Board a special gift card announcing the gift. In addition to gift subscriptions by individuals, many Relief Societies provide for gift subscriptions either from their general fund or from funds especially collected for this purpose. Following are a few examples of this service:

Societies of Southern California have submitted several gift subscriptions for Relief Society women in the British Mission.

The Powell Branch of the Big Horn Stake has sent a total of six gift subscriptions to the *Relief Society Magazine* during the past few months, leaving the distribution of these subscriptions to the discretion

of the General Board. These gift subscriptions were divided among a new branch Relief Society on the island of Lanai, Hawaii, Navajo Indian members, and investigators near Shiprock, New Mexico, and missionaries. One of these gift subscriptions from the Powell Branch was the award subscription earned by Irene E. Spafford, the *Magazine* representative, for obtaining during 1941 subscriptions equal to or exceeding 75 percent of the Relief Society membership, and was made available specifically for a missionary. The gift subscriptions for the use of the new branch Relief Society on the island of Lanai were sent after receiving a letter from Elder Avarad W. Booth reporting the organization of this new branch and remitting a subscription for the new Relief Society president. He wrote:

"During the third week of Janu-

ary of this year here on the small island of Lanai we organized what to our knowledge was the first Relief Society on the island. We had an initial attendance of about 25. Since that time we have held our meetings as per schedule and have found, as is inevitably true, that the Relief Society offers to its members unparalleled opportunities not only in religious instruction, literature, handiwork, and home improvement, but also in leadership."

Later he acknowledged the receipt of the gift subscriptions and stated, "Our heartfelt thanks go to the Powell Branch Relief Society of the Big Horn Stake which has made the donations possible. You may rest assured that the *Magazines* will be put to the very best of service and will be a great aid in our work here on Lanai."

In the new but small Relief Society at Shiprock, the president, Emma Evans, reported in May that "all activities were carried on by an average of three women. A beautiful yellow quilt was made, an equally beautiful temple suit handed in, and all meetings held. . . . I am sure that this fall we will have fun planting our evergreen tree (for the centennial) which is somewhere on the Lukachukai or 'beautiful mountain.'" In acknowledging the gift subscriptions, Sister Evans expressed deep gratitude "because we have some worthy Navajo new members and investigators who would love and read and digest the *Magazine*." One of these subscriptions was sent to Mrs. George Jumbo who, with a lady missionary, walked 16 miles over mountain trails (from 10 a. m. to 5 p. m.) to attend a Navajo conference held

in June on top of the mountains at Crystal, New Mexico, where 14 Navajo converts were baptized. One of these converts was also the recipient of a gift subscription. Mrs. Jumbo and the missionary walked to this conference because the truck in which they were riding broke down. Mrs. Evans says, "They limped in, just in time to bear forceful testimonies at the last meeting. Mrs. Jumbo had walked on and on, her only desire being to tell her people the Gospel was true—and she did."

Several local Relief Societies have reported the gift of a *Magazine* subscription to their public library. It is suggested that this service might be extended, wherever libraries do not have funds for purchase of a subscription for the *Relief Society Magazine*, and wherever the availability of the *Relief Society Magazine* in the public library would be an advantage.

Many stake and ward Relief Societies are making a special effort to preserve back issues of the *Relief Society Magazine* in their stake or ward libraries, having the volumes bound wherever possible. Several of these take advantage of the binding materials which are available at the offices of the General Board, doing their own binding. In order to make the bound volumes of the *Magazine* and other books in the stake Relief Society library more available to the public, the Timpanogos stake Relief Society had its bookcase moved into the public library. This stake had collected and placed in its library all bound volumes of the *Relief Society Magazine* from the beginning.

One ward in the Duchesne Stake has even accepted produce in pay-

ment for *Relief Society Magazine* subscriptions.

The Holladay Ward of the Big Cottonwood Stake has provided all missionaries from the ward with a subscription to the *Magazine* from a penny fund to which the members contribute for this purpose.

The Taylorsville Ward of the Cottonwood Stake keeps a *Relief Society Magazine* penny box available at the meetings in which members leave contributions for subscriptions for

members unable to subscribe. The Bennion Ward of this stake also subscribes for the *Magazine* for missionaries.

The Grant Stake has conducted *Magazine* silver parties at which contributions were dropped into a bank constructed as a replica of the *Magazine*. These contributions were used to purchase subscriptions for members who otherwise would not have access to the *Magazine*.

### COMMENTS FROM MAGAZINE READERS

**F**OLLOWING are excerpts from a few of the letters received by the General Board of Relief Society expressing appreciation for the *Relief Society Magazine*:

Will you please renew my subscription for the *Magazine* for another year.

The *Magazine* is wonderful. I wouldn't do without it, if I can possibly get the money. I got it this time. What will happen another year is unsure, as my son, my only child left, is now in the army, and I am a widow, and with him so far away I can't run to him for money. Anyhow, maybe he will provide for me from there.

I am so glad I can have the *Magazine* to read at least for another year.

—Georgetown, Idaho

I know of no magazine that I look forward to as our *Relief Society Magazine*.

If every member enjoyed it as I do, it would be in every home. I cannot afford to lose one, as each number contains such wonderful things to help us to live better lives and to become better wives, mothers, and neighbors.

It is a book of inspiration, and helps one to carry on this great work.

—Manti, Utah

We do enjoy the *Relief Society Magazine*, and the material in it is certainly fine. I am especially happy at the choice of lessons for the coming year. We have all enjoyed the theology lessons on the *Articles of Faith* and now that we are going to take the *Literature of the Bible*, I cannot tell you how grateful I am for this choice.

—Denver, Colorado

I am a member of the Relief Society and thoroughly enjoy the work as class leader. I always read our *Magazine* from cover to cover and find the autobiography of Sister Amy Brown Lyman very inspirational.

—Shoshone, Idaho

My mother was president of the Draper Ward Relief Society for seven years and my wife has been an active worker and teacher here in St. Johns stake since our marriage five years ago. You see, having the *Magazine* in our home for years, I have learned to appreciate its value. The *Relief Society Magazine* is "tops."

—St. Johns and Eagar, Arizona

Your *Magazine* is wonderful, a great blessing and comfort. May we have more stories such as Amy Brown Lyman's, "In Retrospect." Church history and the lives of

our faithful Saints inspire us to carry on. Your lessons are wonderful. It is difficult for me to get in to meetings.

—Tempe, Arizona

I've made two or three a present of our dear Magazine each year since I've been in this great cause, and the dollars I've spent for this great book have been well spent, and I feel like it has helped the ones I've given it to. Our ward is small but very scattered, so I cover a large area before I get around to them all.

—Pingree, Idaho

May I take this occasion to express my appreciation of the Magazine? I live at too great a distance from the chapel to attend meetings in these times of scarce tires, and the *Relief Society Magazine* surely helps to make up for the lack. There are no other Saints in this section, and though many of the people are good and kind, I miss the spiritual companionship I enjoyed so much in Baltimore. Recently I was invited to a ladies' aid meeting of another church. I attended and came away feeling "let-down" and almost bitter. There was no *spiritual* message whatever, not even a song! How very fortunate we are to have the enlightened leadership we have in our own Church. Our leaders realize that women, too, hunger for other than material food.

—White Hall, Maryland

The *Relief Society Magazine* is wonderful—just full of good things to read, and I can't be without it.

—Fennville, Michigan

"We appreciate your Magazine more than we can express, a magazine which we have found indispensable."

—Carnegie Free Library, Ogden, Utah

I have been a Relief Society member and a subscriber to your Magazine since our ward organized a Relief Society in June 1936. I've read every copy of the Magazine since then "from cover to cover." My mother and both my grandmothers were and are Relief Society members. I have been a class leader of the social science department and am now a visiting teacher and coordinator. The only way I see you can improve the Magazine is to make more of it.

—LaJara, Colorado

I received my third Magazine just a few days ago, and how I have enjoyed them.

For years I have read the national ladies' magazines and each time after reading them or glancing through them they were ready to be discarded. May I tell you how sincere and real and honest my *Relief Society Magazines* are to me. I shall treasure them all.

—Idaho Falls, Idaho

In talking to the sisters at the organization of our branch Relief Society, my husband, who is branch president, said: "Sisters, the *Relief Society Magazine* is one of the best magazines printed, and each month when it comes I try to beat my wife to it. I start at the front page and read on through.

—Wichita Falls, Texas

I want to tell you how very much we all like your editorial on the White House Conference on Children in a Democracy. It is so difficult to summarize a report of this nature covering so many topics and containing so many recommendations. It means a great deal to the members of the Conference to have the interest and support of such groups and publications as yours.

—U. S. Department of Labor, Children's Bureau, Washington, D. C.

Enclosed find \$1.00 to pay for renewal for one year. I think the Magazine is more important than our breakfast, even when we are hungry.

—Van Nuys, California

I was thrilled to have in print (December 1940) that marvelous sermon by President J. Reuben Clark, Jr. President Clark speaks that which is true with a thrilling force. I listened to this sermon at Relief Society conference, and wished with all my might to remember every word, so was very happy to have it as a gift in print. The passage under the sub-heading "The Perfect Earth-home" is especially beautiful. It reads like the word of God, poetically inspired, every word chosen, every word true.

—Salt Lake City, Utah

Each year I buy two Magazines and send one to one of my relatives. I am enclosing part of her letter to me regarding the Magazine. (She is the only one of my relatives who has said such nice and true things about your paper.) I am sending another subscription for her this year. You will see for yourself what the paper has done—it has broken down probable prejudice and has changed an opinion—it is a missionary. It goes places where a missionary never has been.

—Queensland, Australia

I never open a new issue of the Magazine without thinking that I'll write a card to tell you what a lovely cover you had, (or some other attractive feature) or how I enjoyed the whole Magazine.

I was eager to get the June issue, and when in addition to the lesson previews I found Sister Lyman's article so full of interesting beginnings of various Relief Society activities, I thought our Family Life coordinator would like to read it.

It seemed to me the very finest way of acquainting her with Relief Society, and so the enclosed check is for a year's subscription for her, with the compliments of Box Elder Stake Relief Society.

—Brigham City, Utah

I enjoy the Magazine more than I can tell you; the paper is very beautiful, in fact I like the whole Magazine, and I am sure the women of the Church appreciate it as well as I do.

—Provo, Utah

Thank you very much for the six copies of the June Relief Society Magazine, containing on page 405 the "Suggested War Pantry for Emergency Use" reprinted from the American Red Cross Service letter No. 83. I appreciate your thought in sending these to me.

I know that the Pacific Area office will be interested in having it called to their attention, not only because of the reprint of this article, but because of the many other fine articles which are contained in this issue, and I have forwarded to them some copies of the Magazine.

—State Representative for Utah, American Red Cross

We writers appreciate the Relief Society Magazine and its audience very much. We hear comments all the time that let us know what contacts we are making.

—Ogden, Utah

## BOUND VOLUMES

**T**HOSE desiring to have their 1941 issues of the Relief Society Magazine bound, may do so through the office of the General Board. If Magazines are furnished with the order, the cost of cloth binding, including index, is \$1.50, and the cost of leather binding, including index, is \$2.00. There will be an additional charge of \$1.00 if Magazines are furnished by this office.

Those desiring to bind Magazines themselves may purchase materials through this office. A package containing enough material to bind 12 books sells for \$3.50; these packages will not be broken in order to sell smaller amounts. Indexes will be furnished free of charge upon request.

Address all orders to Relief Society General Board, 28 Bishop's Building, Salt Lake City, Utah.

# The Three Styles or Textures of Musical Composition

*Dr. Florence Jepperson Madsen  
Relief Society General Board Member*

**R**HYTHM, as pointed out in a previous article, completely satisfied primitive man's need for physical expression. Stories were told through dancing; bodily gestures and maneuvers were used to depict past experiences or oncoming events; drums were beaten hard and fast to produce noise and excitement. Crude vocal utterances may also have been associated with the noise. It took a long time before such crudeness could be tempered to any degree of refinement. Finally, when that point was reached, rhythm alone proved inadequate as a means of self-expression.

The mental powers within man had begun to awaken and assert themselves; therefore, other mediums of expression were needed. It is not surprising that melody, a product of thought, should be the next element to be ushered in.

Melody as we know it in our day, having undergone the polishing of centuries, comes to us as a chain of beautifully harmonious and refined sounds. In the early ages melody was crude and unrefined in sound and was rendered in a sort of monotonic chant. Its growth was naturally slow, but in time another tone found its way into the chant, which gave it a little more variety. Then a third tone was added, and later a fourth. There was now enough variety of pitch to develop and extend musical thought.

The ancient Greeks took these

four tones as the basis of their scales and called them "tetrachord." ("Tetra" means four, having four parts.) Incidentally, our major scale is made by combining two of these tetrachords.

In the course of time, the idiom which had sufficed for the musical expression of the people reached the point of exhaustion—or so it seemed. There was not so much the need of new material, however, as there was the need of new and different ways in which to use the material already available. The old familiar axiom, "Necessity is the mother of invention," was found to be true. Man's inventive urge led him into the field of experimentation. Here he discovered interesting things pertaining to music. As his ingenuity and skill increased, the tedium of rhythmic and melodic monotony decreased. Rules were formulated which gave a rather definite working knowledge of how to proceed with these newly found theories.

Experiments proved that by following certain rules a melody could be started, and then very shortly after, at a specified place, this same melody could be brought in again and produce a very pleasing effect. In this way melody became its own support—when two or more different melodies were used in a certain prescribed way, each one became a support and strength to the other. This was the simple beginning of what later proved to be a real scientific

era for music, an era which produced some truly great and outstanding musicians who left us a rich background on which to build.

There are three styles or textures of musical composition: monophonic, polyphonic, and homophonic.

*Monophonic* ("Mono" means one, and "phonic" means sound.)

In music, monophonic refers to a single melody line unaccompanied. It is the oldest, as well as the simplest, of all music. "For countless ages the world was satisfied with this species of music, the division of music into parts being scarcely more than 700 years old." Chinese music is still of the monophonic style. While we speak of monophonic music as the simplest of the three styles, we must not be misled into thinking that it is trivial and that it presents no difficulties to the performer. Slow, sustained singing is the most difficult of all singing, and when done without the support of an accompaniment presents many problems.

Many of the early composers made valuable contributions toward the perfecting of the monophonic style.

St. Ambrose, who lived between 333 and 397 A. D., considered the founder of the music of the Catholic Church, arranged the musical service according to his own ideas. He wrote many hymns and chants which were identified with his name. The Ambrosian chant was sung on one tone with a rising or falling inflection at the end of lines or verses. It conformed to the natural rhythm of speaking or of text reading.

Gregory, the Great, as he was called, born about 540 A. D., pope

from 590 to 604, changed and re-arranged the music of the Catholic Church. The chant was made to conform to his thought of a sacred service. It was slowed down in rhythm, and the natural word speaking was given less prominence. Long, sustained tones, he considered, were more effective for a large unison choir than the short ones, and better represented the solemnity of a church service. The Gregorian chant, as it was called, made use of more tones than had previously been used. There was also the breaking away from the custom of having a syllable for each tone. Thus, a succession of tones were often sung on a single syllable giving the melody greater smoothness. With each innovation the scope of singing was extended, and sacred music was given a deeper and more profound dignity. The Gregorian chant is the best example of finely developed, monophonic melody that we have in our Western music.

George Frederick Handel has suggested the monophonic style in some of his composition. Instruments have been used; but they play only the melody part with the voice and add the octave either above or below. The bass solo, "The People that Walked in Darkness," from *The Messiah*, and the aria part of the bass solo, "Col raggio placido," (With Placid Ray) from his opera *Agrippina*, closely follows this single melody style. There are very few harmony chords used in either composition.

*Polyphonic* ("Poly" means many—thus many sounds or voices.)

In polyphonic music two or more

independent melodies are played or sung at the same time. This treatment of melodies is called contrapuntal music. The word "counterpoint" is more or less a familiar term to those who have had music training, especially those who have studied the piano or organ. In the days before our system of notation was perfected, musical sounds were represented by points. The word "counterpoint" was derived from the Latin words "punctum contra punctum," meaning "point against point," or as we would define it, "note against note."

In counterpoint one melody is supported by another melody, not chords, which would give us harmony. It is read horizontally, line following line, as contrasted to harmony which we read and analyze vertically. There is the possibility that as early as the tenth century attempts were made to bring in additional vocal parts. It may have happened that a singer whose voice was low in pitch could not reach the tones of the melody which was sung by the group, so started at another pitch, likely a fourth or fifth lower, and carried the melody through in this way. Or it may have been that a high voice wished to sing in a range that better fitted his voice. Whether or not it came as an accidental happening, the music-minded men had been searching diligently for just such an event and welcomed it when it came. The main melody or song tune used was called "cantus firmus." When it appeared with its succession of parallel fifths or fourths and octaves, it took the name of "organum," and later the name of "discantus." This arrangement

of music parts, with the addition of an extra interval or so, sufficed for 1000 years.

The intervals of the fourth, the fifth, and the octave have regularly been chosen by untrained ears as the most natural and pleasant-sounding intervals of the scale.

Two names are important in this first movement towards combining vocal parts: Hucbald (840 to 930), and Guido of Arezzo (995 to 1050). Both were profound scholars.

Polyphonic music was the only kind used up until the seventeenth century, and even extended beyond that. During this time it was developed into a powerful and scientific medium of musical expression, a medium which is very difficult to grasp on first hearing and one which seldom attracts the attention of the layman. Its interest grows, however, with repeated hearings. The beautiful weaving of the different parts becomes intensely fascinating to the one who is able to follow the intricate interlacing of the parts. There is no better training for vocalists or instrumentalists than the study of contrapuntal music.

*Homophonic* ("Homo" means sounding alike; sameness of sound; unisonous.)

This definition might confuse one with that of monophonic inasmuch as they both emphasize the single melody line. In monophonic music the melody is complete within itself. Homophonic has reference to music having for its basic structure the element of chords.

The general characteristic of monophonic and polyphonic music



is lineal—horizontal; that of homophonic is vertical. Thus monophonic and polyphonic music are fundamentally melody; homophonic music is principally chordal, coloristic by nature, or accompaniment to a melody.

Homophonic music was unknown until the end of the sixteenth century. All music preceding that time was monophonic or polyphonic. The early Italian opera composers were the inventors of the homophonic style. They were fundamentally great melodists and wanted the beauty of their melodies to be undisturbed by the entrance of other melody lines. The homophonic style, too, was thought a better medium

through which to express emotional and dramatic fervor. It was easily conceived and was direct in its appeal and thus presented practically no listening problems at all. It is the type of music with which we are most familiar. We come in contact with it in most of our present-day music. Hymns, folk-songs, chorales (small species), solos, etc., are written in this style. Good examples of homophonic music are Handel's "Largo," "Ave Verum" by Mozart, "Pilgrim Chorus" by Wagner, and "A Legend" by Tschaikowsky. A wealth of harmonic coloring can be displayed through this medium of writing.

Erratum: The poem at the beginning of the article "The Lure of Melody," by Dr. Florence Jepperson Madsen, published in the July 1942 issue of the Magazine was from "Abt Vogeler" by Browning instead of "Ben Ezra" as credited in the Magazine.



## GIVE US THIS DAY

*Vesta P. Crawford*

As you knead and turn the bread,  
Remember wheat, the shining grain,  
Think of bright metallic waves  
That stretch across the plain;

Think of furrows in the sun  
And the bearded wheat in head,  
Recall the granary and the seed  
As you mold and turn the bread.

Pray to God that everywhere  
Men may garner in the field,  
Let the sheaves be bound again—  
Give the world another yield!



## *Theology and Testimony*

"Articles of Faith", by James E. Talmage

Lesson 10

### Authority in the Ministry

(Tuesday, November 3, 1942)

Condensation of Chapter 10 of *Articles of Faith*, by Talmage

(This condensation is placed in the Magazine in the hope that it will result in more class members familiarizing themselves with the lesson.)

#### *Scriptural Examples*

All who minister in the ordinances of the Gospel should be called and commissioned by the authority of our Heavenly Father. The scriptures sustain this view. Familiar examples are those of Noah (Genesis 6:8), Abraham (Genesis 12-25; *Pearl of Great Price*, Book of Abraham), Samuel (I Samuel 3:4-14), Isaiah (Isaiah 1:1; 2:1; 6:8-9), Twelve Apostles chosen by Christ (Matthew 4:18-20; 18:19-20; Mark 16:15; John 6:70; 15:16), and others.

#### *Ordination of Men to the Ministry*

Ordination, as sanctioned by scriptural precedent and established by direct revelation of God's will, is to be effected through the gift of prophecy and by the laying on of hands

by those who are in authority. Paul admonished Timothy as follows: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery, . . ." (I Timothy 4:14) And again, "... stir up the gift of God, which is in thee by the putting on of my hands." (II Timothy 1:6)

#### *Unauthorized Ministrations*

In His dealings with mankind, God has ever recognized and honored the Priesthood established by His direction; and has never accepted any unauthorized assumption of authority. Examples from scripture of punishment for usurpation of authority are: Korah (Numbers 16), and Miriam the sister of Moses (Numbers 12).

### *Teachers True and False*

Only those who are duly authorized to teach can be regarded as true expounders of the word of God. Authority to act in the name of the Lord is given to those only who are chosen of God. It can not be had for the mere asking. It can not be bought with money. The apostles of old knew of men who sought to arrogate unto themselves the right to officiate in things divine, thus becoming servants of Satan. (Acts 20:28-30)

### *Divine Authority in the Present Dispensation*

Because the authority of the Holy Priesthood was taken from the earth as the apostles of old were slain, a restoration became necessary in the latter days. In 1829, John the Baptist ordained Joseph Smith and Oliver Cowdery to the lesser or Aaronic Priesthood. Shortly after, Peter, James, and John appeared to Joseph and Oliver and ordained the two to the higher or Melchizedek Priesthood. Thus, in the Church of Jesus Christ of Latter-day Saints, no man receives the Priesthood except under the hand of one who holds that Priesthood himself, and who in turn can trace his authority as having come in direct line from heavenly messengers through the Prophet Joseph Smith.

### *Foreordination*

The natures, dispositions, and tendencies of men are known to the Father of their spirits, even before these beings are born in mortality. He need not wait for them to develop

and prove their capacities before He appoints them to special labors in the fulfillment of the Divine purposes. There is abundant evidence that Christ was chosen and ordained to be the Redeemer of the world. (1 Peter 1:20)

### *Foreordination Does Not Imply Compulsion*

God's knowledge and understanding of spiritual and human nature enables Him to conclude with certainty as to the actions of any of His children under given conditions; yet such knowledge has no determining influence upon the person. There are those whose integrity and faithfulness have been proved in the pre-mortal state. So, the Lord knows how unreservedly they may be trusted. Many of them are called to special and exalted labors as chosen servants. Each of us is assured our free agency in the way we conduct our lives.

### *Pre-existence of Spirits*

That spirits existed as organized intelligences and exercised their free agency during the primeval stage is clear from the declaration of the Lord to Abraham:

And they who keep their first estate shall be added upon, and they who keep not their first estate shall not have glory in the same kingdom with those who kept their first estate; and they who keep their second estate shall have glory added upon their heads forever and ever. (*Pearl of Great Price*, Abraham 3:26)

Christ explained and referred to, on many occasions, His pre-existence, examples of which are numerous in the *New Testament*.

## LESSON PLAN

Article 5—“We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.”

Lesson Aim: To teach that the true church operates under men ministering in the ordinances of the Gospel who have been called and commissioned for their sacred duties by Divine authority.

### Suggested Material Outline

- I. Authority Needed in an Orderly Society
 

When a group of individuals band together for any cause, authority must be delegated and responsibility placed. (See *Sunday Night Talks*, by James E. Talmage.)
- II. Authority to Administer in the Ordinances of the Gospel
  - a. What it means to be called of God. (See *Sunday Night Talks*, by James E. Talmage, p. 220.)
  - b. Men called of God in former days
  - c. How ordination of men is effected
- III. Restoration of Authority in Present Dispensation
  - a. Aaronic and Melchizedek Priesthood restored
  - b. Foreordination and pre-existence

### Suggested Method Outline

It is suggested that the teacher assign the topic “Men Called of God in Former Days” and also “The Restoration of Authority in the Present Dispensation.” More time will probably be allotted to the latter subject because of its importance to Church members. Questions which may be asked during the presentation of the lesson might be:

1. How can you prove the existence of the Priesthood in the Church today?
2. Name the principal holders of the Priesthood from Adam to Moses.
3. In what manner is the Priesthood conferred?
4. What attitude does God take toward a person who attempts to use his authority in an unrighteous manner? (*Doctrine and Covenants* 121:34-40)
5. In what sense, if at all, can a human institution based on Christian principles be classed as God’s Church.

Class leaders should be aware of the opportunity to enlist the attention and aid of the women of the Church in supporting those holding the Priesthood, for “It is in this vast body of authority that the strength of the organization (the Church) lies.” The testimonies of the class members might center about the thought of what it means to the mothers in the home to have men in the Church with the authority to administer the ordinances of the Gospel.

### References

- Talmage, James E., *Vitality of Mormonism*, pp. 99-103.  
 Talmage, James E., *Sunday Night Thoughts*, p. 220.

# Visiting Teachers'

## Messages To The Home

Lesson 2

### Reverence as an Expression of Faith

(Tuesday, November 3, 1942)

**T**O be truly reverent, one must respect, love, and obey God with a deep feeling of awe and wonder. Reverence implies that we, the created, are in the presence of Him, the Creator.

When we stand on the ocean beach and look out over the vast body of water, we are filled with awe. Similarly when we consider the beauties of nature in rock and plant or when we are in contact with the great mystery of life all around us, we marvel. What wonder we feel as we view the beautiful flowers and fruit, and contemplate that a tiny seed contained within it the power to draw from the soil sufficient nourishment of the right kind to develop into a shrub of different colors bearing seeds which have in them exactly that same force and pattern. Our bodies, too, are marvels of construction to us. What we know of the wonders of creation should increase our reverence for the unknown.

Reverence for God and for all that he has brought into being is one of the essentials of a fine character. There can be no doubt about that.

There have always been special places set apart for worship, places that have been dedicated to the Lord. Usually they are called "Houses of the Lord." These houses should be held sacred and holy so His spirit will abide there. In the early days of the Church He com-

manded the Saints to "build a house unto me," and the answer was the Kirtland Temple.

In the case of the ancient Israelites, first the Ark was built and then a temple; in the case of the Nephites and of the Latter-day Saints, the temple again. They are special houses of the Lord.

But our meetinghouses, or chapels, are also dedicated to God as special places of worship. They are therefore His houses, too, for in them we learn of His greatness and love. They are sacred for another reason. In the principal meeting held there, the Sacrament of the Lord's Supper is administered—the most sacred ordinance known to us, for it is symbolical of His suffering and death for us.

There are many ways in which reverence may be expressed. Some of these are by quiet serenity, profound awe, silence, a song, or instrumental music. But beneath the outward expression of true reverence is the spirit of reverence, and that is what is most important, after all.

#### Discussion

1. What blessing may one obtain by attending religious services in a reverent spirit?
2. What physical conditions in our churches contribute to this spirit?
3. Why does faith in God lead to reverence for Him and His creations?
4. How does the example of older people affect children in their reverence for sacred places?

# *Work-and-Business*

## New-Fashioned Thrift

### Lesson I

#### PEACE vs. WARTIME HABITS

(For optional use on Tuesday, October 13, 1942)

**O**UR national emergency is creating many problems. Home life is being disrupted and families are moving from one part of the country to another. As every American household adjusts quickly and intelligently to new surroundings and circumstances, new habits of thrift and economy will take the place of waste and careless spending. An era of abundance is giving way to an era of scarcity. Limited supplies and transportation facilities will gradually force every one to live closer to the level of necessities and change materially his tastes and habits of living.

Materials vital to the war are used more or less in every home. Steel, aluminum, rubber, copper, and tin head the list. Homemakers will materially aid the defense effort by exercising care in the use of equipment made of these materials. Many pet theories will be discarded and simpler and more scientific methods of conservation will be adopted.

Saving by sharing, a virtue practiced long ago, may be a new experience to many in these days. Each person or family who shares his commodities makes less the immediate demand on industry for these commodities for civilian use and at the same time develops habits of friendliness and neighborliness which will no doubt endure beyond the war emergency.

Almost everyone will have to ad-

just to changes in their habits of transportation. The automobile has come to be a necessity rather than a luxury. It has been used for many purposes—for taking men and women to their work, housewives to the grocery store, children to school, and the family to the movies. Already its use is being greatly curtailed, and as a result buses and trains are becoming overcrowded. Facilities in urban communities will no doubt become more strained, and people from the farms will be obliged to make fewer trips to town. More walking will be in order, which means good exercise and better health.

Notwithstanding necessary restrictions in travel, leisure time activities and vacation habits need not be curtailed. As worries and confusion increase, it becomes increasingly necessary for people to have recreation. We have a wartime obligation to keep fit, efficient, and competent. Home entertaining can supply much of the needed recreation. Careful planning can provide relaxation that will refresh both body and mind. A picnic in the backyard, in a nearby grove, on the banks of a stream, or even in the kitchen, to which neighbors and friends have been invited, can be a memorable occasion. Refreshments need not be expensive to be satisfying and attractive. Bringing the family together where they can help cook a meal, sing songs

around an open fire, or splash in an old swimming pool can be a wholesome and happy event.

Eating habits are also due for changes, but family meals must not suffer. The national nutrition program now underway should result in balanced diets and a better fed people. Due to the war, there are fewer supplies of some canned foods. Less tin cans with fewer sizes will be available. The old soup kettle and bean pot will return to help in the new thrift program. With sugar rationing now in effect and rationing of other foods likely, more fresh and dried fruits and vegetables and more dairy products will be used. The health and well-being of the family depends in large measure upon the choice of food. It is hoped and expected that those who can, will produce enough of the protective foods, such as fruits, vegetables, eggs, and milk, to care for the needs of all. In places where weeds thrived, victory gardens are now growing.

The market basket should evidence changed buying practices. What in peacetime was casual pastime, now becomes a serious responsibility. One trip to market should take the place of several. A complete list of everything needed should be made before making the shopping trip, and enough provisions should be purchased for the week, if possible, instead of for three or four days. Purchasers should ask to have delivered,

on the regular schedule, only those things that cannot be carried. Markets should be better known and purchasers should not trust too much to shopping via telephone. They should know how to buy by grade or label rather than by the ten cents worth. Clothing should be bought according to the kind of wardrobe best suited to the needs of the family, with consideration being given to that which will wear a reasonable length of time and will still be attractive. Instead of throwing away clothes when they are a bit worn, or silk or nylon stockings when the first thread breaks, carefully mend these; remodel clothing if necessary; freshen by sponging and pressing, and then enjoy wearing it for months to come. Checking over the list of things one intends to buy for himself to see how many items he can do without is good practice. Everyone needs to save, to share, to sacrifice, to make adjustments. To do this and still be cheerful is one of the biggest contributions one can make toward the high ideals of life we have long struggled to maintain.

### Questions for Discussion

1. How has your family curtailed the use of the automobile?
2. Have you changed any of your shopping habits?
3. In what other ways can you visualize that we may have to change our habits to fit in with the war program?



# Literature

## The Bible As Literature

### Lesson 2

#### BACKGROUND OF THE BIBLE

(Tuesday, November 17, 1942)

(Class leaders should constantly keep in mind that this course considers the *Bible* only as literature, and makes no attempt at theological problems.)

**Objective:** To present significant characteristics of the geography of the Holy Land and to point out the effect of natural surroundings upon a people and their literature.

#### *Lesson Topics*

1. The geography of the Holy Land.
2. The influences of the natural background upon the life and literature of the Hebrew people.

#### *Geography of the Holy Land*

John Kelman in his interesting book on the *Bible* says that a journey through the Holy Land is a sort of sacramental event in a person's life. "Spiritual things are very near to us, and we feel that we have a heritage in them; yet they constantly elude us and need help from the senses to make them real and commanding. That is why a journey through the land of the people who gave us divine literature is such a sacred event."

Since most of us do not have the privilege of taking such a journey, we must substitute for it as best we can. Anything that will help the senses make the experiences recorded in the *Bible* "real and commanding" should be brought to our aid. The more vividly we see the Holy Land itself and understand its geo-

graphic influences upon the lives of the people who recorded the *Bible*, the more certainly will this scripture be received with understanding and appreciation, and the more convincing will the Christian faith become.

The coloring of a country is important in giving a lasting impression of it. We remember this general aspect as the background against which we see other more important features of the country. The coloring of the Holy Land is unusual. We are told that its edge lines are traced in faint shades of varied hues, and that there are strata forming rich brown bands. Other bands are dark red, purple, yellow, and black. The lower strata are a dominant gray with a bluish tinge, to which the colored bands give a startling decorative appearance. Not only is the color of the earth itself remarkable, but so also is that of the vegetation. Judea is said by travelers to be almost indescribable in its coloring. On the south is the fertile valley of Hebron with a wealth of orchards and plantations, north of which the Valley of Samaria winds among rounded hills with vine-covered terraces topped with olive trees. In this part



of the country, the dominating green of the vegetation is broken by patches of dove-colored clay and variegated stones.

The plains of Samaria are often covered with a yellow mist which makes their natural red color seem to resemble a field of blood. This is a memorable phenomenon, since these plains have been the great battlefield of the Eastern World; time and again the ground has been drenched with blood.

In Galilee, according to travelers, the color of the limestone formation is intensified by the blueness of the sky, giving a frosted silver effect, especially when the sun strikes the clouds about the white Hermon Mountains covered with snow. Phoenicia, in the main, is also white, though in its higher valleys unusual rocks break through rich, dark soil. These rocks are egg-shaped and a beautiful deep crimson. Tyre, at harvest time, is said to be truly wonderful in color with its yellow grain fields below cliffs as white as marble. In some parts of Syria the delicate colors—yellowish, bluish, greenish hues—are said to appear to have been put on the landscape in thin washes. In other parts, the colors, usually in horizontal stripes, run in vertical strata, spread out like a vast Indian shawl made with cunningly interwoven red and green threads. Even the bodies of water differ in color, the Sea of Galilee being light blue and the Dead Sea light green.

John Kelman says: "‘Spiritual’ describes the faint dreamlike mountains in the extreme distance from Syrian vistas. East of the Jordan the colors are grey, blue, and lilac. Wild flowers (iris or the lilies of the field)

form a carpet near the villages in the spring." He says that the flowers of the Holy Land are of every color; there are scarlet poppies, crimson anemones, blue corn flowers, yellow marigolds, and white narcissus (the rose of Sharon). Even the animal life conforms to the general dainty color scheme. Lizards, for instance, everywhere take on the color of their environment. They may be stone grey, red, or cream. Chameleons and tortoises also adapt their coloring to things around them. They are blue at sulphur springs, brown or slate when on the muddy banks.

Wherever there is one of the countless springs in the Holy Land, there is the brilliant green of the oasis. The Jordan Valley has been compared to a green serpent crawling between pale mountains. "Damascus is a bewitching city of white, seemingly resting on a carpet of dark green velvet, jeweled with minarets of many hues. Stretching out from it are paler and paler shades of rose and yellow, blending into the lilac of the hills." The sun acts as a magician upon Syria. "It makes the mica, which bespangles some parts of the country, gleam like jewels; it throws up bold contrasts of strong light and shadow and at sunset sends a crimson flush on the olive groves and turns the white cliffs to a flesh-colored marble."

Palestine, located in Southwestern Asia, is bounded on the west by the Mediterranean Sea, on the north by the Lebanon Mountains, and on the south and east by the desert. It is a small area, containing only 10,000 square miles. It is 140 miles long and about fifty miles wide. One writer says you could lose it in many of the counties of Texas, and that

standing on the Mount of Olives just outside of Jerusalem one can see the Mediterranean on the west, and the Dead Sea and the River Jordan on the east. From "Dan to Beersheba" is not as far as from New York to Washington. The Mount of Olives is about one-third as high as Mount Timpanogos in Utah Valley which stands 11,957 feet above sea level. Though the Holy Land has bulked so large in history and religion, it is not as large as Rhode Island.

George H. Armstrong says: "In its physical configuration Palestine is an epitome of the whole world." The great variety of climate and natural features produces a corresponding diversity in the plant and animal life. There are said to be 113 species of mammals, 348 of birds, 91 of reptiles and Amphibia, and more than 3,000 kinds of flowering plants.

Is it any wonder that one of the striking literary characteristics of the *Bible* is its beautiful figures of speech drawn from nature?

In many ways this country is a land of contrasts. It is shut off from the rest of the world, yet the great highways of the East pass through it. On the south and the east the desert borders it like a wall of insulation, as does the almost unnavigable Mediterranean on the west. Besides these natural barriers, it has many mountains with deep, abrupt gorges which make intercourse very difficult. Yet it held within its confines the highest civilization of the Old World.

### *The Influence of the Natural Background Upon the Character of the Hebrew People*

In a study of any great literature

in which human beings are revealed in their relationships to each other and to their physical world, the natural background of the story or drama is important. The influence of geography upon the destiny of the Chosen People is particularly striking. The smallness of the land and its isolation developed characteristics among the Hebrew people important to their contribution to the world. Had Palestine taken on ordinary cosmopolitanism, had it been subject to closer contact with influences that would have made it narrow, stubborn, and inhospitable, the story of the Chosen People would have been vastly different.

In Chapter III of *The English Bible as Literature*, Mr. Dinsmore discusses most interestingly the influences of the surroundings upon the literature of the Chosen People. He shows how the strength of the hills, the tang of the upland air, the broad horizons energized the wills, stimulated the imaginations, shaped the character of the Hebrew people; how religious beliefs and expressions were natural under the circumstances; how inbreeding and the discipline of earlier years of nomadic life developed a virile people able to perform the task God had given them.

The isolation of the Latter-day Saints, God's chosen people of modern times, there in the valleys of the Rocky Mountains, presents a significant analogy. Could the Latter-day Saints have worked out their unique destiny had they not in those important, formative years of the early existence of the Church been separated from the rest of the world? Does this thought perhaps throw a new light upon the persecutions

which drove them into isolation?

Dr. Philo Buck in *The Golden Thread* says: "The early Hebrew prided himself upon his desert origin and mode of life. He was a Bedouin who could not forget the aristocracy of the desert nomad. . . . By a fortunate series of circumstances he was later forced against the great trade route between Babylonia and Egypt and thus brought into contact with old and settled cultures of the world. . . . It was a fortunate site these Children of Israel chose, but one of deadly danger; for they must be strong to hold their position; and as wars between Egypt and Babylonia were not infrequent, the Hebrews learned the misery of a small buffer state between two powerful rivals. Palestine was the Belgium of the Near East." Doctor Buck continues with an interesting account of the climb to national greatness of the Hebrews, their short but brilliant period of national superiority. He shows how the political and economic changes through which they passed because the motive for much of their best literature. But he also emphasizes the fact that through their entire history the Hebrews never forgot the isolation of their desert origin and the simplicity of their life then, during which time they developed their great personal loyalty to the Hebrew God, Yahweh. "Kings and a landed aristocracy and the luxury of the settled life and the new impact of the surrounding Paganism were ever felt to be a stain on the original purity of the desert manners. Luxury was always synonymous with sin." They considered themselves a people "set apart."

In like manner are we urged to consider ourselves, if we are to per-

form the work of the Lord has given us the privilege of doing. We, as they, must not forget our heritage which has made us "a peculiar people," a people "set apart" from the rest of mankind for a very special mission.

The *Bible* reveals the unfolding of the people and shows the influence of geography upon that unfolding "way of life." Doctor Buck says: "Their finest poetry is always inspired, not by the ways of men, but by the majesty of nature and its mystery." Following is one of the many examples which might be quoted:

"The heavens declare the glory of God;  
And the firmament showeth his handiwork.  
Day unto day uttereth speech,  
And night unto night sheweth knowledge.  
There is no speech nor language,  
Where voice is not heard.  
Their line is gone out through all the  
earth,  
And their words to the end of the world."  
—(19th Psalm)

We see the influence of environment upon the poetic imagination when the singer turns from the burning heat to the comfort of the oasis and the running brook:

"The Lord is my shepherd; I shall not  
want.  
He maketh me to lie down in green pas-  
tures:  
He leadeth me beside the still waters.  
He restoreth my soul."  
—(23rd Psalm)

This brief discussion has attempted two things: to give some idea of the physical features of the Holy Land, and to indicate that the geography of a country influences the life of the people and the literature they produce.

## Lesson Helps

1. Display maps of the Holy Land and point out geographic features prominent in Biblical literature.

2. If possible make a collection of pictures showing the people and typical activities of early life in Palestine. Perhaps someone who has visited the Holy Land can be presented to discuss the country and the customs typical of Hebrew life.

3. Discuss the influence of environment upon the character and personality of different peoples. Illustrate with examples from the Hebrews and the Latter-day Saints.

4. Read excerpts from Bible poetry to show the influence of natural surroundings upon literature.

## References

Dinsmore, C. A., *The English Bible As Literature*, Chapter III.

Alder, Lydia D., *The Holy Land*.

Fulleylove and Kelman, *The Holy Land, Painted and Described* (Beautifully Illustrated).

Carpenter, Frank George, *The Holy Land and Syria*.

Armstrong, George H., *How to Know the Bible*.

James, Baike, *Living Stories of the Bible*. (This has lovely colored pictures revealing the physical background and the people in action.)



# Social Science

## What "America" Means

### LESSON 2

(Tuesday, November 24, 1942)

### OUR HERITAGE

"Remove not the ancient landmark, which thy fathers have set."  
(Proverbs 22:28)

**W**HEN we think of our English forebears who settled the shores of America in the seventeenth century, there come to our minds the two colonies: Virginia and Plymouth. The first permanent English settlers in the Western World landed at Jamestown in 1607, and a later group of "adventurers," the Pilgrim fathers, were driven by chance of wind and ways to land on the coast of Massachusetts. They received the royal promise of freedom to worship God as they pleased. Thus was established the beginning of England's colonial empire in the

New World; and the local self-government of the people in their small towns and communities was destined to develop the American commonwealth.

As we Americans come to see the value and importance of our country, its beauty, and the ideals and heritage of the people, we discover that the roots of our civilization are elemental traits—good will, neighborliness, courage, tolerance, open-minded inquiry, patience. A people rich in these qualities will develop art, science, industry, government. These finer underlying traits are ac-

quired in the intimate, friendly world of the family and the small community. "It is the seedbed of society," as a writer in the *Atlantic Monthly* recently pointed out, and "only as such traits have opportunity to grow in the kindly, protective shelter of family and small communities, where there is intimate acquaintance and mutual confidence, do they become vigorous and mature enough to survive."

Naturally, the soil had to be conquered, and agriculture was the first industry developed. The chief product was corn, the cultivation of which was learned from the Indians. It became the staple product of the colonists; it is the staple product of America today. Agriculture meant the conquest of the soil, and during our entire pioneer history the work of subduing the wilderness continued with fervor. Agriculture has been the basis of our material lives, and upon the foundation so securely laid the nation has erected its superstructure of industrial and cultural life.

From the beginning of human history, man has tilled the ground, and an old Persian proverb says: "He who sows corn, sows righteousness." We read in the Bible that Elijah's home was in the remote districts of Gilead, and he found his successor, Elisha, in northern Israel plowing with twelve yoke of oxen. The Hebrew race was one of the rugged, virile sort produced on the farm, tilling the soil, planting the vine, following the sheep—all of which added to their love of God.

The subject of "Our Heritage" is made doubly interesting because of the many foodstuffs that were given to our forebears by the American In-

dians. American archaeologists tell us that our debt to the Indians for their gift to civilization of maize and many other foods is something that Americans should greatly appreciate. In a little book of big accomplishments, called appropriately *Givers of Life*, Emma Franklin Estabrook of Chestnut Hill, Massachusetts, gives us arresting facts. She quotes Doctor Spinden: "The annual value to this country alone of food plants, forty-five in all, brought to cultivation by the farmer Indians, largely of Peru, is three billion dollars." Quoting rather freely from Mrs. Estabrook's book and others, let me summarize: "All of our important food plants come from the Indians. Corn alone took the patience of centuries to develop from a wild grass no larger than a head of wheat. The corn now raised in six colors by the Indians of the Southwest is of unusual size; it is prepared by the women into fifty-seven different dishes and is eighty-five percent of their food. We white Americans are not indifferent to corn. To mention the commonest vegetables used, we list potatoes (sweet and white), beans (lima string, and kidney), pumpkin, squash, peppers, tomatoes, artichokes, okra, and avocados. Concentrating the sap of the maple tree and corn stalk gave them maple and corn syrup, and maple and corn sugar. In medicine, the Indian discovered that witchhazel leaves eased pain; that by chewing the leaves of a plant called coca and allowing the saliva to run into a wound, anaesthesia was produced. From that came modern isolation of cocain, used in dentistry and surgery. The Indians of New York used trees, herbs, and

plants, to the number of one hundred and fifty, for medicine, food, and cordage. From the Indian came tobacco. From him also came cotton which he raised for his hammocks and garments and wove on a hand loom with a technical skill in hand weaving never equaled by the white man. We are indebted to him for rubber—this to the Indian of Peru. He was a highly practical chemist but did not know it, as instanced in two of the world's finest dyes, black and red: He boiled wild bees plant until it became a paste, furnishing the world's finest black; he cultivated a tiny insect using the red liquid from its body in producing cochineal, a scarlet dye of great beauty. We are indebted to him for legends of great beauty; art, also. In his *Epic of America*, James Truslow Adams says he considers the Indian trails their greatest contribution. Considering the difficulties, size of the country, hills, mountains, lakes, rivers, and forests, it must have taken the patience of centuries to locate them. Thousands and thousands of miles are clearly marked out over the entire continent, chosen in a manner that would have done credit to a modern engineer.

You see our twentieth century civilization has much for which we should thank the "Givers of Life."

**W**HILE the people from Europe in the seventeenth and eighteenth centuries came to America for religious freedom, another ruling motive was the desire to enjoy the security of a home. Religious sentiment lies very closely to the hearthstone. The home-building instinct of the American people has been a powerful factor in creating a love for

good government, which results always in a greater love for God. This spirit is typified in the lives of George Washington, Thomas Jefferson, Abraham Lincoln, Brigham Young, and others. The homes of all these men were typical of the poor in their day, except, possibly, that of Washington. Their houses were built of logs, the chinks daubed with clay and the roof thatched with long grass. Among the books on the "parlor table" were the *Bible*, *Young's Night Thoughts*, and *Bunyan's Pilgrim's Progress*. Salt meat and bread were the principal foods. But they were homes, the centers of religious life and faith.

The idea of educating the children and youth prevailed among the American colonies from the beginning of their history. The first school in the colonies was the College of Henrico, in Virginia, which was destroyed by the Indians in 1622. Within a few years after the Pilgrims came, schools were maintained and the New Englanders were so anxious that their children should learn to read and write, that the Massachusetts General Assembly took the lead in constructive educational legislation, and the law passed by that body in 1647 is regarded as the most important school law in American history. This law required every township having fifty householders to provide a teacher and a school building where the children were to be taught to read and write. When a town grew to one hundred families, a grammar school that would fit the youth for college was to be organized. Eight of our greatest colleges were founded before the American Revolution.

The idea of community work,

where all the people got together, is characteristic of all the first communities in American life and history. This was particularly true in New England and Utah in the days of pioneer development. A few days before the Pilgrims landed on Plymouth Rock in 1620, they drew up a document called "The Mayflower Compact." This brief statement of government embodies the very spirit of democracy and liberty. It reads:

In the name of God, Amen. We, whose names are under written, the loyal subjects of our dread Sovereign, King James, by the grace of God, Great Britain, France, and Ireland, King, Defender of the Faith, etc.

Having undertaken for the glory of God, and advancement of the Christian Faith, and honor of our king and country, a voyage to plant the first colonies in the northern part of Virginia, do, by those presents, solemnly and mutually, in the presence of God, and one of another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation and furtherance of the ends aforesaid: and by virtue hereof, to enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, offices, from time to time as shall be thought most meet and convenient for the general good of the Colonies. Unto which we promise all due submission and obedience. In witness thereof, we have hereunto subscribed our names at Cape Cod, the 17th of November, in the year of the reign of our sovereign Lord, King James of England, France, and Ireland the eighteenth, and Scotland the fifty-fourth, Anno Domini, 1620.

In the early days of Utah, the New England town government was adopted. Communities were Church communities where all the people took part in making the civic laws, for their religion bred in them fundamental ideals of civic life. The old New England town government was the most democratic and best

form of local government that was ever developed. Meetinghouses became the social and religious centers of the communities. Here were the dance, the school, and the theater. Here the people met to worship God, which was fundamental to the fine, cooperative life in early-day Utah.

The American people from the beginning inherited fine ideals of life, and the pioneer history of our country is the story of the development of agriculture, the home, the church, the state, and the school. These are the fundamental institutions of American civilization.

### *Topics and Questions For Discussion*

1. It will be interesting for every reader of this lesson to find references in the Bible concerning agriculture. Refer to Isaiah 35, for example. What great contribution have the pioneers to Utah made to agriculture?
2. What have the Indians contributed to our agricultural history? Try to find information concerning the history of maize or Indian corn. What foods did the Indians make from maize?
3. What were some of the characteristics of the pioneer home in America, particularly in Utah? Why were the family groups deeply religious?
4. What was the New England town government? (See Young's *Founding of Utah*.)
5. What do you think was meant when an ancient philosopher wrote: "He who sows corn, sows righteousness"? (Corn was a general term and meant any kind of cereal.)
6. Name some of the first universities in America? (Harvard College, Yale College, Dartmouth College, were three of the earliest colleges. They were patterned after the old English universities.) What did the Mormon pioneers do to develop education in early days?

# General Presidents Of Relief Society

(For optional use of Relief Societies in stakes and missions in countries other than the United States, in lieu of social science lessons.)

## LESSON 2

### Eliza R. Snow

Second Relief Society President

(Tuesday, November 24, 1942)

FROM the year 1866 until her death in 1887, Eliza R. Snow was the leading woman among the Latter-day Saints. She presided over all the Relief Societies and, for a time, over all the Mormon women's organizations. She was particularly well fitted for such responsibility because of the blending in her nature of spiritual, intellectual, and practical gifts. The pioneer women who looked to her for guidance thirsted for the spiritual, hungered for the intellectual—"the glory of God"—and would have perished without knowledge of the practical.

While still young, Eliza Snow manifested her versatility. She won first prize for a poem in Godey's *Lady's Book*, a famous fashion and literary magazine. But she had also won first prize at the county fair for the best home manufactured leghorn straw for hats. When her younger brother, Lorenzo, needed his "freedom suit," she made it, and also his military uniform, which he would entrust to no other hands and which turned out to be "magnificent."

Eliza Roxey Snow was born January 21, 1804, in Becket, Massachusetts, the second of seven children of Oliver and Rosetta L. Pettibone Snow. The family migrated and became pioneer settlers of Mantua, Ohio. Miss Snow writes of her parents that "their house was a resort

for the good and intelligent of all denominations, and their hospitality was proverbial"; that "their integrity was unimpeachable"; that "they carefully trained their children to habits of industry, economy, and strict morality, and extended to them the best facilities for scholastic education that the country afforded."

In 1829, Eliza Snow heard vague rumors of a new prophet with a new religion. Later she heard two witnesses of the *Book of Mormon* testify that they had seen a holy angel. Her soul was thrilled, but she took time to deliberate. In 1835, the Spirit bore witness to her, and she was baptized.

In Mantua, Eliza Snow's society was sought by people of culture and intellect. She had won recognition for a rousing article, "The Fall of Missolonghi," which event had occurred in the war for Greece's independence from Turkey, and which had stirred another poet, Lord Byron, to take up arms as well as write. Afterward she was requested to write a requiem for ex-Presidents Adams and Jefferson, who died on the same Fourth of July. Always afire with patriotism, she was widely acclaimed for this effort. A literary career seemed assured; yet she forsook all worldly ambitions and moved to Kirtland, where she was happy in her new religion.

This period was a high point in



Church history. Spiritual gifts were poured out upon the people. They spoke in tongues and interpreted. The lame, the blind, the deaf, and dumb were miraculously healed. A great peace and rejoicing filled the hearts of the Saints. Miss Snow contributed generously to the Kirtland Temple. She taught a select school for young ladies, and the following year taught the family school of the Prophet Joseph. She was impressed with the daily life of this great man. She writes: "His lips ever flowed with instruction and kindness. . . . His expansive mind solved the mystic problem of man's destiny; he was in possession of the keys that unlocked the past and the future, with its succession of eternities. Yet in his devotion he was as humble as a little child. Three times a day he had family worship." (Tullidge, *Women of Mormondom*.)

When the Saints left Ohio for Missouri, the Snows settled in Adam-Ondi-Ahman, paying in full for two homesteads including the farm crops. The old settlers seemed friendly, but actually had plotted to sell to the Mormons, then drive them off and repossess their property. Millers refused to grind the wheat of Mormons, so the Saints perforated tin pails and stove pipes for graters and made corn meal. This they moistened with boiled pumpkin, adding milk or butter and baking the palatable mixture. When Governor Boggs ordered the Saints to leave Missouri, the former owner of the Snow property walked in and impudently inquired how soon they would be out of the house.

In 1839 Eliza Snow reached Nauvoo. She was one of the group who planned a Ladies' Society. She wrote

the by-laws which the women showed to the Prophet who stated that he himself had been planning an organization for women of the Church under the Priesthood only of far greater scope than the one they contemplated. When he organized the Relief Society in 1842 Sister Snow was its first secretary. She took careful lucid minutes that are of great historical importance today. Sometimes she quoted President Joseph Smith verbatim; and other times she wrote a summary. She wrote many poems and hymns at this time among them was the inspired "Oh My Father!" which she entitled "Invocation."

In flight from Nauvoo Eliza R. Snow kept a careful record of the journey. In spite of physical suffering, such as that resulting from painfully frosted feet, she did her part in the necessary everyday work of camp life, joining the women in washing and making pot-pie of squirrel, quail, rabbit and prairie-chicken procured by the hunters of the company. Unacquainted with animals, she nevertheless drove an ox team. She also nursed a sick companion and son and prepared their meals. Upon arriving at Winter Quarters, she collapsed.

Crossing the plains, she again kept an invaluable record. She mentions the Nauvoo Temple bell which accompanied them—how it awakened the herdsman, called the Saints to prayer, and was used for signaling. (The General Board of Relief Society, for its centennial celebration, is erecting a campanile for this bell on the Temple Square, in Salt Lake City.)

In Utah, there was no formal Relief Society organization until early

in the 1850's. In 1866, Eliza R. Snow was asked by President Brigham Young to help the bishops organize Relief Societies in all the wards and settlements. From 1866 to 1880, she stood at the head of the Young Ladies Mutual Improvement Association and Primary Association as well as Relief Society.

Under Sister Snow's presidency were begun these women's enterprises: the establishment of the Deseret Hospital, the publication of the *Woman's Exponent*, silk worm culture, manufacturing of silk, operation of a woman's exchange store, storing of grain, and the building of Relief Society halls. Other able women aided her.

Sister Snow presided over the women's work in the temples. She was active in the Polysophical Society founded in 1854 to encourage culture and refinement in the desert.

In 1872, she accompanied Brother George A. Smith, her brother Lorenzo and other distinguished persons on a trip to Palestine, to dedicate the land to the return of the Jews. This experience filled each visitor with a sacred happiness, and Eliza R. Snow wrote glowing accounts of it. The party also visited in Europe and were entertained by prominent people, including nobility.

Eliza Snow was a neat, precise person, always a lady, by nature and

appearance an aristocrat. Yet she possessed a deep sense of democracy and humility, and a stern sense of justice and righteousness. She particularly hated dishonesty, deceit, and hypocrisy. People respected her and came to her with their burdens, which she lifted. She discovered talent and encouraged it. She was a fluent speaker. Verily her heart was a vessel which caught and held the Holy Spirit, whose influence was transmitted to her hearers not only from her lips but from her dark eyes which glowed as she spoke, so that people never forgot them.

She died December 5, 1887, honored and mourned by the entire Church.

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"Let love be without dissimulation.  
Abhor that which is evil;  
Cleave to that which is good."

—Romans 12:9



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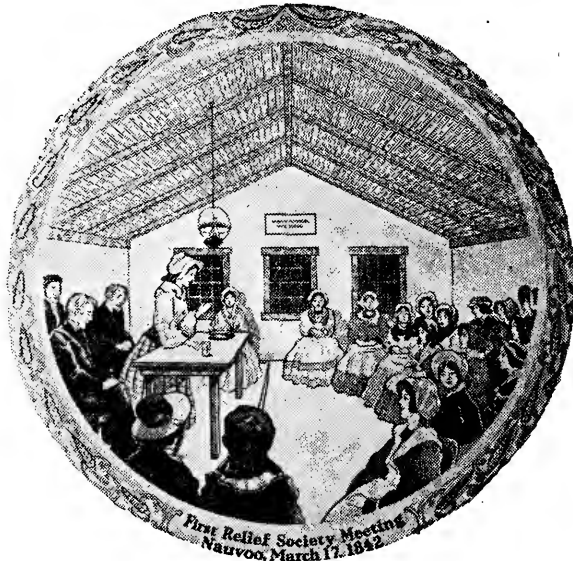
PIONEERING

SEPTEMBER, 1942  
VOL. 29 NO. 9  
LESSONS FOR DECEMBER

NO TOIL NOR LABOR FEAR

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### "A CENTENARY OF RELIEF SOCIETY"

A special centennial commemorative book will soon be issued by the General Board. This valuable book, consisting of 96 pages, size 9x12 inches, will set forth in picture and story the history of Relief Society from its beginning to the close of its first century, March 17, 1942. The book will be bound in a blue paper book cover with its title, "A Centenary of Relief Society," and the centennial insignia stamped in gold. The price of the book has been kept as low as possible—fifty cents per copy, postpaid—whether single copies or quantity lots are ordered.

Orders cannot be accepted without the remittance of fifty cents per copy. A special gift card will be sent with all copies of the book designated as gifts. Order from your ward Relief Society Magazine representative or direct from the General Board.

All articles listed above are obtainable only from  
General Board of Relief Society, 28 Bishop's Building, Salt Lake City.

# *The Cover*

## "Pioneering"

THE cover of this issue of the **Magazine** is a reproduction of one of four plaques designed by Avarad Fairbanks, Utah-born sculptor, for the base of the proposed Relief Society centennial memorial campanile to be erected on Temple Square, Salt Lake City.

"Pioneering," the title of this plaque, suggests not only the movement to the West, but that human quality in people who "go before" to "prepare the way."

The Mormon people are a pioneering people. They are pioneers in land settlements, pioneers in building temples in the latter days, pioneers in various industries, and pioneers among their contemporaries in the West in the fields of art and science and in cultural lines. Pioneering is one of the great qualities of Relief Society. Venturing forth in the field of human welfare, it has evidenced vision and foresight, and has made the way easier for others to follow.

The plaque portrays an epoch of history—pioneers on the march. In the background is pictured Nauvoo on the bend of the Mississippi River—Nauvoo, the Beautiful, with the temple, where hung the famous bell, towering above the city. A family group—a stalwart father, a tender mother, an infant child, a sturdy boy—typifies the Mormon family as it ventured forth into the unknown West.

The ox, the shovel, the plowshare, the beehive, and the spinning wheel, symbols of labor and industry, fit well into the caption taken from the hymn "Come, Come, Ye Saints" by William Clayton—"No Toil Nor Labor Fear"—the spirit with which all pioneering ventures must be undertaken!

---

A short sketch on the sculptor, Avarad Fairbanks, appears on page 648 of this issue of the **Magazine**.

Cover arrangements are by Evan Jensen.

# The Relief Society Magazine

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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Vol. 29

SEPTEMBER, 1942

No. 9

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MAGAZINE CIRCULATION 55,500



# *Message of First Presidency*

To the Presidency, Officers and Members of the Relief Society

Dear Sisters:

We offer our sincere congratulations to the Presidency, Officers, and Members of the Relief Society upon the issuing of their *Relief Society Centenary*. A hundred years of great achievement is fittingly witnessed through its fruitful pages.

We ask our Sisters of the Relief Society never to forget that they are a unique organization in the whole world, for they were organized under the inspiration of the Lord bestowed upon that great Prophet who was divinely called, by a visitation of the Father and Son, in person, to open up this, the Last Dispensation, the Dispensation of the Fullness of Times. No other woman's organization in all the earth has had such a birth.

This divinely inspired origin brings with it a corresponding responsibility, in consecration to service, and in the loftiest loyalty to the Priesthood of God and to one another. Members should permit neither hostile nor competitive interests of any kind to detract from the duties and obligations, the privileges and honors, the opportunities and achievements of membership in this great Society.

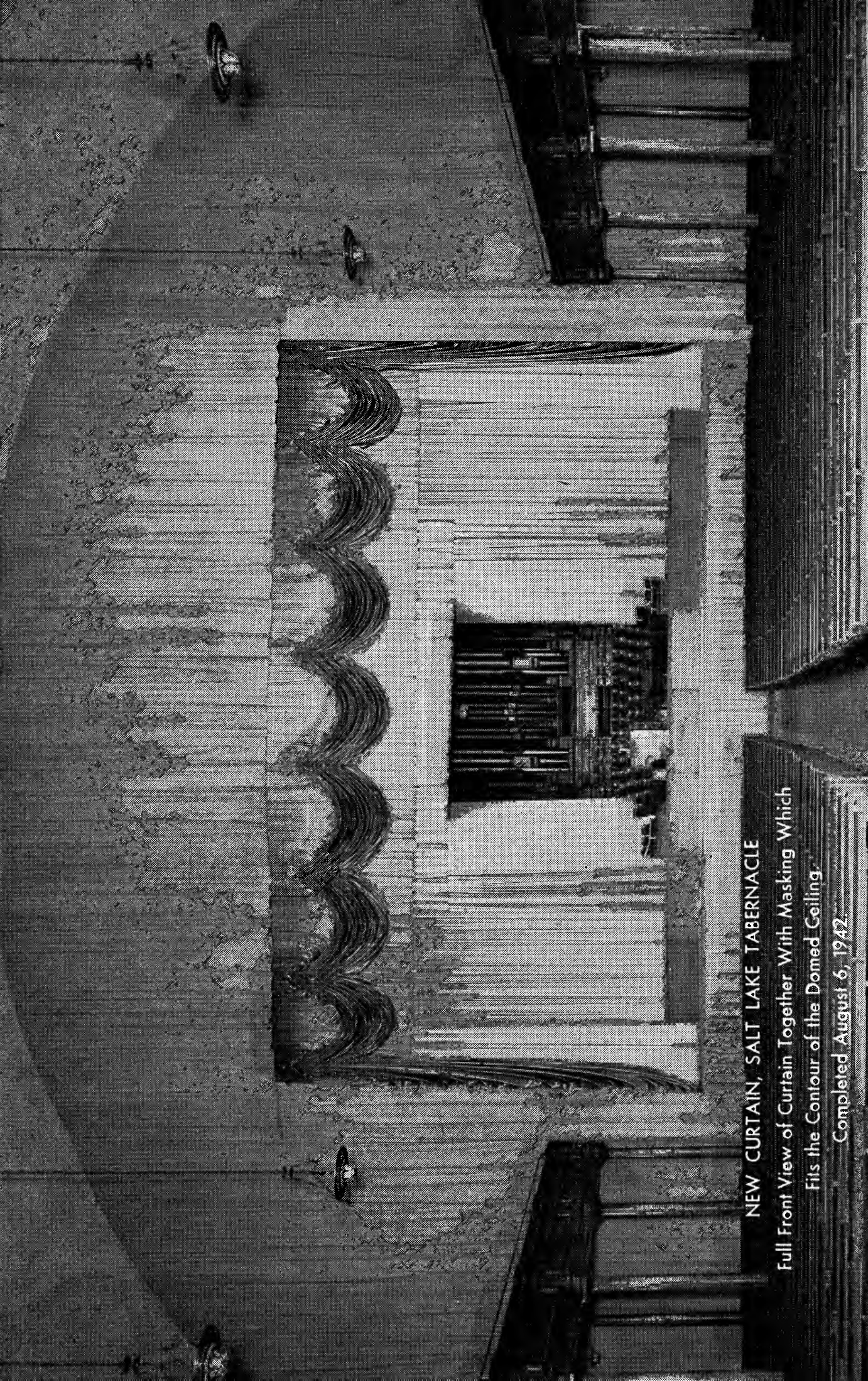
The prime, almost the exclusive allegiance of every member of this great group, runs in this field to their fellow members and to the organization. Members should permit no other affiliation either to interrupt or to interfere with the work of this Society. They should give to Relief Society service precedence over all social and other clubs and societies of similar kinds. We urge this because in the work of the Relief Society are intellectual, cultural, and spiritual values found in no other organization and sufficient for all general needs of its members.

We urge all the Sisters to take these things to heart, and to cooperate in continuing the Relief Society in its position of the greatest and most efficient woman's organization in the World.

Faithfully your brethren,

Heber J. Grant  
J. Reuben Clark, Jr.  
David O. McKay

Note: The above message was sent by the First Presidency to be included in *A Centenary of Relief Society*, the special centennial commemorative book soon to be issued by the General Board.



**NEW CURTAIN, SALT LAKE TABERNACLE**

Full Front View of Curtain Together With Masking Which

Fits the Contour of the Domed Ceiling

Completed August 6, 1942



Vol. 29, No. 9

**MAGAZINE**

SEPTEMBER 1942



## Added Beauty and Utility for Tabernacle

*Howard Barker*

Superintendent of Buildings and Grounds, Salt Lake City Board of Education

**T**HE Mormon Tabernacle, famous the world over for its unique design, acoustical properties, and great organ, has just had its usefulness expanded by the addition of a beautiful cyclorama stage set. The front curtain, together with the masking, closes off the entire west end of the building from domed ceiling to floor and from one side wall to the other. The impetus for the development of a project of such proportions was the proposed Relief Society centennial pageant which was to have been produced in the Salt Lake Tabernacle on nine evenings, March 23 through April 2, 1942 (except the evenings of March 26 and 29).

Elaborate plans for this event were largely completed in 1941. Necessary staging facilities had been studied in detail and were on order early in 1942. A few weeks before the appointed date it became necessary to cancel this and all other pub-

lic gatherings in this historic building for the period of the war emergency. However, approval was given to proceed with the installation of the designed stage set while materials were still available, thereby being ready for the presentation of future religious pageants when the war is over. The initial installation was begun early in July and completed August 6, 1942. The completion of the set has given a definite lift to the spirits of the Relief Society General Board, and has renewed anticipation of producing at a future date the planned centennial pageant. Other Church organizations will find the new stage set of great advantage in staging large productions.

The essential objectives in designing the set were these:

1. To provide complete masking of the west portion of the tabernacle at the main curtain line. This meant that the top of the masking must conform to the contour of the tabernacle ceiling.

2. To provide a flexible cyclorama set which would utilize the maximum areas made available by the stage platforms already at hand, and also to make possible the use of the various sections as complete sets.

3. To provide a translucent curtain at the proper location for receiving projected background scenes, thus eliminating the necessity of having numerous painted backdrops.

4. To so install the entire set that erection and dismantling might be done in minimum time with a small crew of men, and so that no supporting cables or devices shall be in view when the set has been removed.

All of these objectives have been attained. How well, can be appreciated only by seeing and operating the curtains, and by witnessing the interesting operation of erection and removal.

The basic foundation for this fine improvement is the sectional stage which may be installed over the area used by the presiding authorities at general conferences. Composed of a series of demountable platforms at different levels, and equipped with steps at proper points, these stage units fit in admirably with existing aisles, exits, and seated areas.

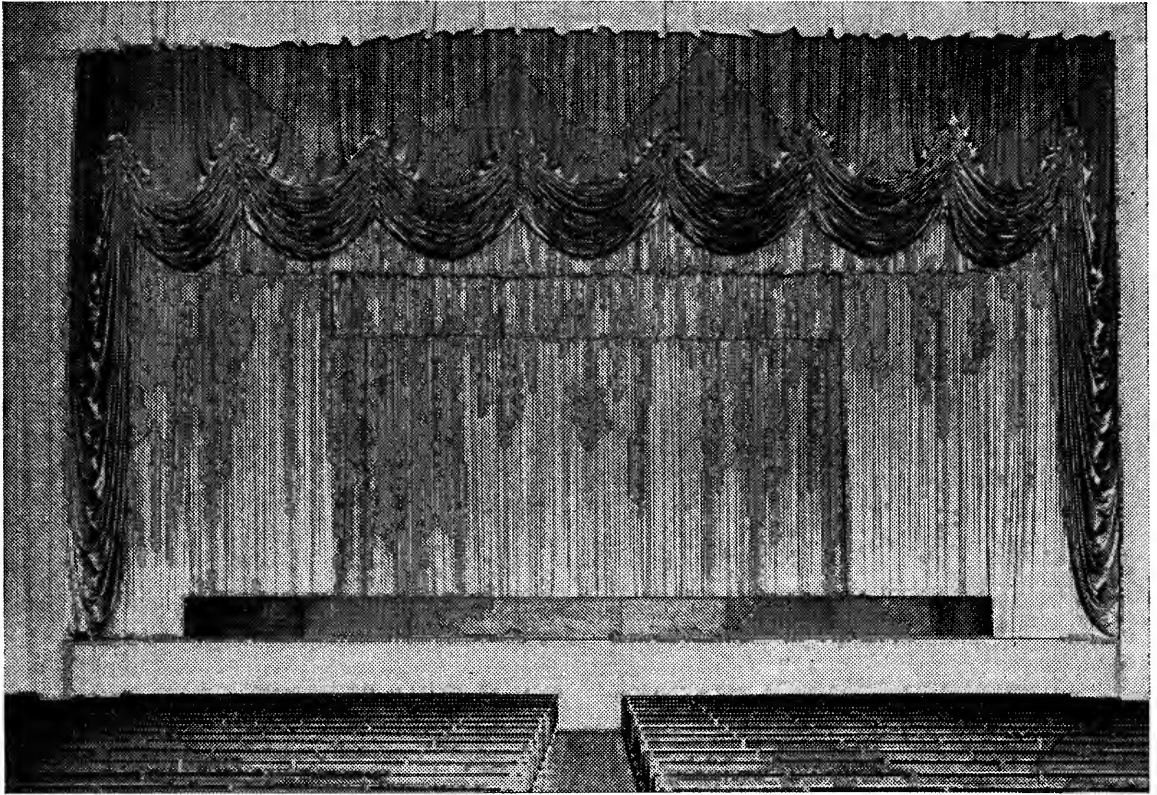
The main front curtain is what is known as the *brail* type; that is, it is so designed and constructed that by a system of ropes, counterweight system, and operating line, the curtain is silently drawn up from the bottom in a number of festoons. This curtain alone uses about 550 square yards of beige congo satin and weighs about 750 pounds. Its generous fullness, rich folds, and soft lustre add a restful glow to the general setting when the curtain is down; and when it is up, it gives any scene an elegant frame.

All front masking curtains are of light tan repp cloth. Those which frame against the ceiling are tied to shaped pipe battens supported from the roof truss above by wire cables which pass through existing ceiling holes.

Behind this foreground of satin and repp cloth the cyclorama curtains of light tan sateen provide a background for a variety of stage sets. The maximum clear stage width of 60 feet can be given various depths of from 13 to about 55 feet, in four or five levels. The perspective of the settings gives apparently greater depths than those which actually exist.

All curtains have been flame-proofed to provide maximum safety for the types of materials used. The entire ensemble harmonizes beautifully with the existing color tones in the tabernacle, and in no way detracts from the reverential character of the building.

THE tabernacle, like most individuals, becomes more interesting the more you work with it. The roof trusses, which not only support the domed ceiling and roof construction but also any superimposed load, such as snow on the outside or hangings on the inside, are certainly worth much friendly study. Designed as multiple lattice trusses and constructed of large native timbers held together with wooden pegs and rawhide thongs, they were built to sustain heavy loads, but not to crawl through. Even a small man has some difficulty negotiating the small triangular openings in the trusses in order to gain access to ceiling openings in bays not served by four stair-

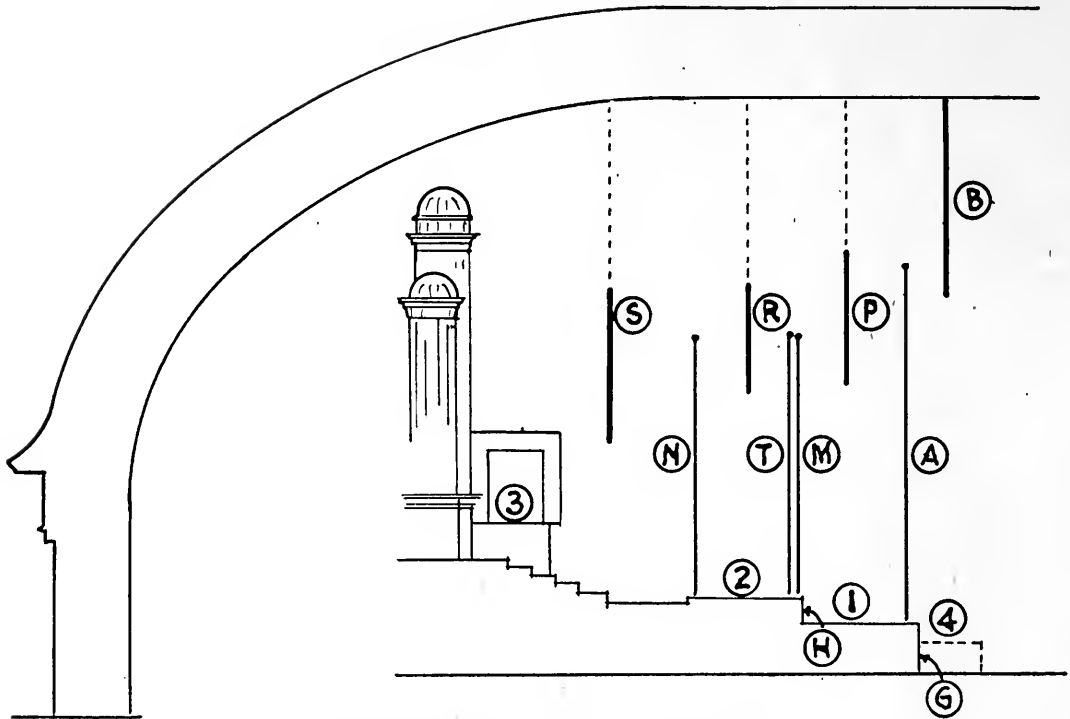


CLOSE-UP OF NEW CURTAIN SHOWING FOUR SECTIONS

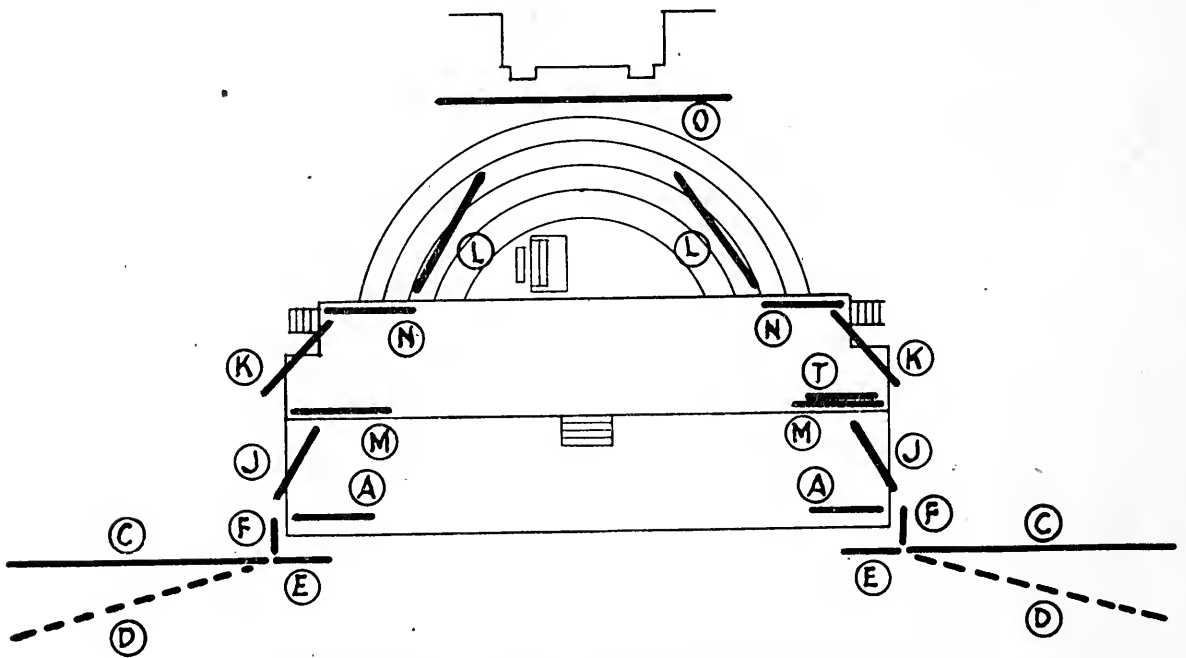
ways from the balcony. We are generally told that these ceiling holes were originally installed for convenience in lowering rope supports for a cleaning scaffold. They also happen to be very well located and spaced to provide for the proper supporting of the entire stage set without defacement of the ceiling. All cables, when not in use, are drawn through the attic space above.

Another interesting fact about the ceiling is that, contrary to the general belief, its curvature is not that of a semicircle. Instead, it is a compound curve. The first portion immediately above the balcony rises rather abruptly, then the degree of curvature changes to one much less sharp, and the center section of twelve feet is flat. The distance from the lowest point of the main floor to the highest point of the ceiling is 64 feet 3 inches rather than about 84 feet, which it would be if the semicircular design (which was originally contemplated) had been used.

Now that the installation of the stage set has been finally completed after about six weeks of work during what might be called a tabernacle vacation, one wonders what the process would have been like with conditions as they were a year ago—everything shipshape for each Sunday afternoon meeting, an organ recital every weekday noon attended by thousands, and a continual procession of tourist groups anxious to hear the guide's story and to listen to the pin drop. The present emergency, during which the tabernacle is not open for public gatherings, has provided an uninterrupted work



CROSS SECTION OF STAGE SET

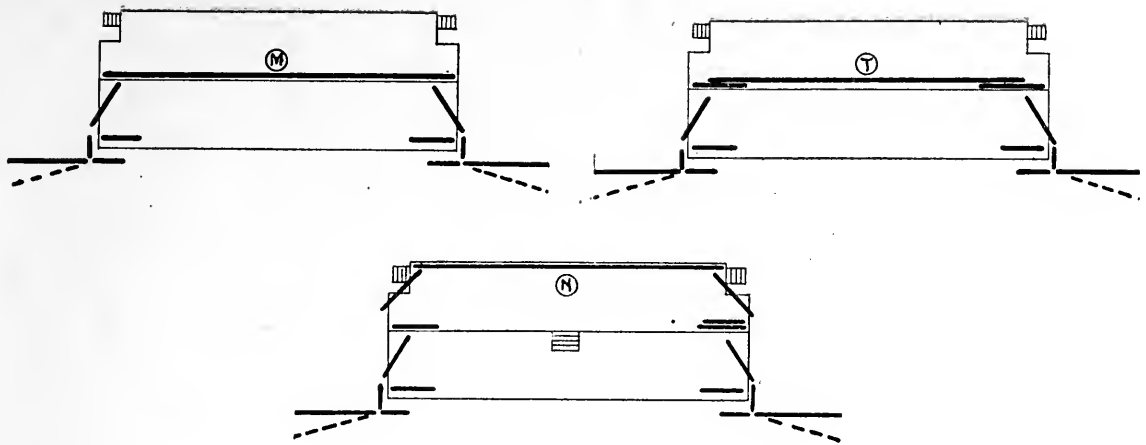


STAGE SET INCLUDING CONSOLE AREA

period for the installation of the stage equipment.

At this point let us recognize the fine workmanship of the craftsmen who brought this project from a pile of cotton, wood, hemp, and steel to

a living part of one of our most useful and most loved buildings. The curtains were made and installed by the R. L. Grosh & Sons Scenic Studios of Hollywood, California, with Edwin H. Grubb as stage tech-



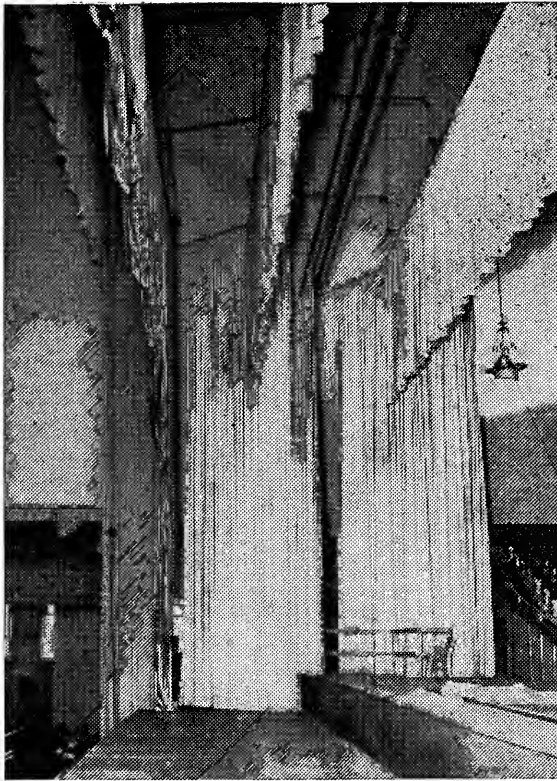
- (M) STAGE SET WITH SPEAKER'S CURTAIN  
 (T) STAGE SET WITH TRANSLUCENT CURTAIN  
 (N) STAGE SET USING TWO MAIN PLATFORMS

### CURTAIN SCHEDULE

Description	Mark	Number of Pieces	Finish Size of Each	
			Width	Height
Front Brail Curtain, congo satin, counterweighted	A	1	72 ft.	40 ft.
Front Masking Curtains, repp, on pipe battens				
Border above main curtain	B	1	75	22 max.
Masking tabs above balcony	C	2	27.5	40 max.
Masking tabs under balcony	D	2	30	21 max.
Side masking tabs	E	2	6	44
Side masking tabs	F	2	4	44
Front masking, lower platform	G	2	35	5.5
Front masking, second platform	H	1	68	3
Cyclorama Set, sateen				
Front side tabs, on pipe battens	J	2	10	40
Center side tabs, on pipe battens	K	2	13	36
Back tabs, on pipe battens	L	2	15	34
Speakers' curtain, on slote track	M	2	33	30
Back curtain, on slote track	N	2	33	30
Back screen curtain, on pipe batten	O	1	34	34
Front border, on pipe batten	P	2	33	15
Center border, on pipe batten	R	2	33	12
Back border, on pipe batten	S	1	30	18
Translucent Curtain, cambric	T	1	65	30

### PLATFORM SCHEDULE

Mark	Overall Size	Max. Usable Size	Height above Main Floor
1	13' x 68'	13' x 60'	5' 7"
2	13' x 68'	12' x 58'	8' 8"
3	10' x 27'	7' x 22'	13' 0"
4	7' x 28'	7' x 28'	3' 6"



VIEW OF CURTAIN LOOKING  
ACROSS STAGE FROM NORTH  
END, SHOWING ALL BUT BACK  
SECTION

nician. Mechanics from the Church assisted at the tabernacle. Supervision of the planning and installation of the project was performed by a special centennial committee representing the Relief Society General Board. The general Boards of the other auxiliary organizations, through their material assistance and cooperation, helped to make this enterprise a success. General supervision and approval were given by the Presiding Bishopric and the First Presidency.

*Note:* The Relief Society General Board gratefully acknowledges the professional volunteer service of Howard Barker who made plans, wrote specifications, and worked with the centennial committee of the General Board through the entire planning for the project. Mr. Barker assisted in checking the entire equipment upon its arrival in Salt Lake City, and served as an advisor during the process of installation.

The contribution of Irma Felt Bitner, who served as an advisor from the point of view of stage production, is also acknowledged with appreciation.



## *First Curtain Made for the Tabernacle*

**A**NNIE WELLS CANNON, in the story of the family life of her father, Daniel H. Wells, tells the following unique story of the first curtain made for the "New Tabernacle:"

"When the New Tabernacle was completed in 1867, there was no gallery. The acoustic properties were very poor, and the words from the stand echoed over and over. In June 1868, occurred the death of President Heber C. Kimball, whose funeral services were to be held in the New Tabernacle. Father [Daniel H. Wells], as superintendent of

Church public construction, felt himself responsible, and undertook to provide a temporary remedy for the defective acoustics before the funeral. It was decided to hang a heavy canvas curtain from the ceiling to the floor, about two-thirds of the way back, as a sounding board, and all the women folks of the household, young and old, were set to work to sew the long seams. In two days the curtain must be finished and in place. Sister Rachel Grant, mother of President Heber J. Grant, a dear friend of the family and presi-

*(Concluded on page 613)*



# The Great Certainties

## A Message to the Youth of America

*Elder Levi Edgar Young*

*Of the First Council of Seventy*

THE one glorious blessing that we Americans enjoy is the fact that wherever we go from the shores of the Atlantic to those of the Pacific, from Canada to Mexico, there is that definite knowledge that behind the beliefs and activities of our citizenry are the sacred ideals of democracy and the Christian religion. Nothing in the whole scheme of American life offers greater assurance for the stability of our country's democratic institutions than the religious conditions out of which we were born. To us, democracy is a devotion. Out of the Old World, God created the New World. Out of the centuries of Old World customs and traditions, grew America with its opportunities and its store of life and beauty for humanity. The United States is but another gift of God to bestow freedom upon mankind; freedom from the influence of past wrongs.

America has given the human race a wider and deeper concept of the dignity of man. The religious people who settled these shores were absolute in their certainty that "God created man in His own image." Human history has felt no words more eventful than these. It is certain that the Prophet Moses was nearer to our own time in his thought than many of the other great thinkers of the world. There is a modern tone in his narrative. It is God in the beginning, which is our

first great certainty: "He hath made everything beautiful in its time; also He hath set eternity in the heart of man." Man was free to live and to "looketh into the perfect law of liberty."

We Americans know for a certainty that Jesus Christ, the Savior of the world, lived a life that changed the history of mankind more deeply, more widely, and more permanently than any other from the beginning of time to the present. He gave us the principles of eternal life, and has made the quest for Truth a divine duty, that we may know for ourselves that "In Him was life, and the life was the Light of men." In words majestic and beautiful, has Jesus expressed His Mission: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."

Here in name and to a large degree in truth, Jesus Christ is confessed. The laws of God are recognized as the highest laws, and the name of the Son of Man and His teachings are honored. The day of His birth and His resurrection are regarded with sacred thought. The first day of every week Americans have been taught to keep holy as a Sabbath day.

In one of the most illuminating texts of the Gospel, St. John tells us that "He knew that He came from God and went to God." Jesus was the Son of the Living God, and to

His Father He returned after His mission on earth. If this was the great certainty of the Redeemer, it is the great certainty of the Christian world. It is not obtained from books, nor will it come as a result of learning. It is a divine truth deeply set in the soul of man. We like the simple description which Victor Hugo gives of the old lady: "A pious creature, poor, and charitable to the poor, and even to the rich; who could just write her name, but believed in God, which is knowledge."

The final forces as we have the lesson and certainty from the life of the Savior are the spiritual forces. They decide all issues where truth and right are at stake.

**H**ERE in America we have been living for many years in a period in which men have sacrificed principles for the sake of settling in an easy manner questions which God was determined should not be settled until they were settled right. The time has come when either Jesus the Christ must become the leader of mankind, or Caesar. From the days of ancient Chaldea to the present, a period of thirty-five hundred years, kingdoms and nations have been born out of carnage and war. So too, nations have perished, after they have come to the zenith of their power through some military leader. "Ideals, laws, and constitutions have been temporary effulgences," writes Homer Lea, "and are existent only as the military strength remains." Yes, it must be Christ or Caesar.

We are all wishing for Peace, but the great battle of God has not been fought out as yet, and we will see more of it in our day. Yet, it is a

simple cry, this cry of Peace. Peace will be the blessings of nations when the peace spirit has entered the hearts of men, for Peace must of necessity come from within. "If you will humble yourselves in mighty prayer and faith in the sincerity of your hearts," says a prophet, "then will I grant unto you a view of all things that you desire to see." This trust is a glorious opportunity for all people. Verily the two great springs of knowledge are ever before us: The word of God as given to Moses at Sinai: "I am the Lord thy God;" and the word of Jesus Christ: "Because I live, ye shall also live." "Blessed are the peacemakers, for they shall be called the children of God."

These are the messages that will save the world and bring the Peace for which we are all praying. Our duties are fraught with portentous responsibilities. This present life must be made richer by men who can lead us to the Light of God. Amid the sorrows of this war-torn world, it must be remembered that there are good men walking the earth and beckoning us to follow them to the future—not abreast of us, but ahead of us. Religion explains them as men blessed of heaven; men so spiritually endowed as to be able to respond to the inspiration of the Infinite, which they know comes from God. They are good men, and wonderful is the power of goodness. There is a true Light which "lighteth every man that cometh into the world." God reveals His principles of eternal life to men who have discerning vision and deep faith. The world has always had such men; it has such men today. God has spoken in times past; He will speak in

days to come. We need the teachings of the Old Law and the truths of the New.

While our minds are on the battlefields, and we see the hate of man for man, the greatest spiritual disease of all, where poisonous ideas fly at us from all directions, we come to realize that our only armor is faith in the great certainties: faith in the religious and the democratic ways of life, faith in the forces which are to make the world the world it ought to be. The Light is spreading slowly. The dawn reaches toward the day, and the day will be forever.

There is another divine truth of which we are certain. In the history of nations, no government ever existed which gave to mankind the glory of freedom and democracy as America has done since the beginning of her career. The statesmen who created the Constitution of the United States gave their best thought and purposes to the charter they had written, and Madame de Stael said to Edward Everett in Paris on one occasion: "You Americans are the advance guard of the human race."

It has been said by a prophet of God:

"We believe that governments were instituted of God for the benefit of men, and that He holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society."

The building of this nation has been a long, solemn, and sacred task. It has been the work of men of the loftiest ideals of life, who have looked upon their government as something over which Divine Provi-

dence has had an influence. Almost alone among the governments of the world, they have been in the habit of invoking the Divine blessing upon their deliberations in their legislative bodies; and on every festive occasion they have given their hearts in prayer. A prophet has said: "We say that the Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun."

America needs re-idealizing. It needs higher moral laws and spiritual standards. Its people must work together in a common loyalty. William Penn once wrote:

"Governments, like clocks, go from the motion men give them, and as governments are made and moved by man, so by them they are ruined too. Let men be good, and the government cannot be bad. But if men be bad, let the government be ever so good, they will endeavor to warp and spoil it in their turn."

**T**ODAY, at this very hour, millions of the youth of America are fighting in foreign climes to preserve our government and its flag. Theirs is a great sacrifice. They have given up every thing for their country and for their God. Theirs will be a halo of glory. They are the sons and daughters of the best of the world. We all realize that we are in America, and we are here to live. We hold

in holy trust and sacred gratitude our heritage, and we will, with the help of God and the youth who have gone to war, maintain our democracy and free agency as long as time shall last.

And now a word to you soldier boys. You have exemplified the character of the warriors of Sparta of old and declared that "The enemy shall not pass here." What a valorous spirit! You are the hope of your country, and remember that your fitness for all future trust depends upon what you are now. No good soldier ever looks to self, but to God. Above all things, be men of honor. You have vowed your lives to your country—given to it knightly lives. Because you have to fight with machines and airplanes instead of lances as in days of old, you will face more ghastly dangers.

Remember the chivalry of your fathers when danger besets you. Remember Pearl Harbor, and you will be true men. Bind courage and truth like shields about your necks, write them on the tablets of your hearts.

To the mothers whose sons have given their lives that this Government might live: the Saviour of the world has given a divine confidence. He taught that death is the fulfillment of hope, the advancing of plans, the expanding of life. They had unfaltering purpose, and in their consent to give all for their country, they have conquered death. They have been glorified, for they have finished the work He has given them to do.

At this hour the spirits of your sons are inspiring thousands, yea millions of the youth of America, who will continue to be our shield and our strength. It is of such that the poet Southey once wrote:

... Breaking through the gloom  
With radiant glory from thy trophied  
tomb,  
The sacred splendour of thy deathless  
name  
Shall grace and guard thy country's  
martial fame.  
Far-seen shall blaze the unextinguished  
flame,  
A mighty beacon, lighting glory's way;  
With living lustre the proud land adorn,  
And shine and save, through ages yet  
unborn.

When the American people realize deeply in their souls that the ideal of education and culture find their inspiration and nourishment in the divine ideas of Jesus of Nazareth, and take their place in the great living world purpose of the Saviour of mankind, when thought and literature and art and knowledge and life are brought into subjection to the obedience of Christ, then the true victory shall come, for the humble Galilean has conquered, and the world will witness the time:

When the war drum throbs no longer,  
And the battle flag is furled,  
In the Parliament of man,  
The Federation of the world.

I pray that the Kingdom of God may become the Kingdom of the earth, when righteousness and truth will reign and the glory of the Lord be the guiding Light of the nations of the world.

The above address was delivered Sunday morning, June 14, 1942, as a part of the Columbia "Church of the Air" program, and is reprinted from *Deseret News*, Church Edition, Saturday, June 20, 1942, by courtesy of Elder Levi Edgar Young and *Deseret News*.

# Women's Place in American Radio

Dorothy Lewis

Coordinator of Listener Activities, National Association of Broadcasters

CALVIN COOLIDGE called our attention to the New England adage—"Wear it out, eat it up, make it do." Today, often quoted as a war slogan, it becomes patriotic, even fashionable, to follow that sound advice. As a nation, we are salvage conscious, and our people are re-dedicated to the so-called old-fashioned virtues of thrift, economy, and self-sacrifice. We are in the process of re-evaluating "things" and the purposes they serve in home, community, and the world. It is quite possible that the net result will be a revitalized people who will be conditioned to fashion a post-war world.

Following the first world war, there developed a period in which material things became of paramount importance. Scientific research and man's inventive genius over-reached a commensurate spiritual understanding of the significant values involved. It is not surprising that radio, along with vacuum cleaners, electric refrigerators, to name a few, was numbered among the new toys. We were delighted with each improvement in design and in better reception. What we failed to realize was the fact that in radio we have an invention that carries with it a unique responsibility. Participation in the American system of radio imposes certain obligations. Every time we listen, we create character.

Latest figures indicate that there are 56,000,000 receiving sets in operation in the United States. Of all the radios in the world, more than half are owned by Americans. There is scarcely a person who does not come under radio's spell and domination. It is an integral part of most people's homes. There are more radios than telephones in our country, even than bath tubs! This means that women, mothers, and homemakers, form the major number of listeners and must be held accountable for the proper use to which radio is put. Since statistics reveal the fact that the average person listens somewhat over five hours a day, we face a challenge of stewardship. It may be said that the hand that rocked the cradle, today also turns the dial.

TO understand the American system of broadcasting is one of our first duties. Let us reduce it to an ABC formula. Our small radio cabinet is a sort of strongbox that we unlock with a magic combination of letters to discover treasures of music, entertainment, and education. Indeed, by radio too, our alphabet has grown to assume new importance. Let us take "A" for example, as standing for *air channels* or *air waves*. These belong to us all. Radio waves travel over pathways which have existed since the beginning of time. The extraordi-

nary fact is that some 900 stations in the United States are actually sending their broadcasts over but 106 radio channels. It is not possible for all 900 stations to reach our various homes, so we come to the "B" of this radio alphabet.

"B" stands for *bureau*, a branch of our Federal Government which acts as a traffic cop on these air waves, preventing head-on collisions and sideswiping. It is known as the Federal Communications Commission, and it regulates the technical procedures of the business, under a charter by Congress.

"C" may stand for *companies* that are licensed by this Government bureau to use certain air channels. It must be remembered that radio is free in our country. Station managers are actually custodians of the air waves. Each is a free agent with few restrictions save those designed to preserve decency and justice. We, the public, owe much to these radio executives who work night as well as day to keep radio functioning smoothly and excitingly.

From "D" to "W" may be interpreted as representing the innumerable combinations of letters that guide us to our selected radio entertainment. Next comes "X." Reminiscent of algebra days, "X" is a symbol for the unknown quantity. In radio, this unknown quantity is public opinion. Only of late has this significant "X" problem begun to be solved.

Therefore, we, the listeners, have two vital functions to perform. The first concerns the responsibility as citizens, since we, through Congress, help to form policies for the Federal Communications Commission. It

is a duty to see that this body keeps within its charter. If we cherish our freedom of the air, we should be alert to any encroachment on it.

The second function is that of editors—conscious and unconscious. Through millions of letters sent to stations, we express our wishes. We, as stockholders, have a voice in the business. The only gauge which broadcasters have of program acceptance is through our active participation. Radio in America is dominated, and always will be dominated, only by the listening public—and nobody else. Unconsciously then, we influence radio programming by constant editorial comment expressed to our friends. Mr. David Sarnoff has said of American radio that it is "*of the people, for the people, and by the people.*" And again, that "In America, the richest man cannot buy for himself what the poorest man gets free by radio."

THE broadcasters, recognizing their debt to the public, developed a "Code" in 1939 with sections dealing with newscasts, religious broadcasts, children's programs, controversial issues, etc. Every listener should have a copy of this Code—since it belongs to the public and not the broadcasters. The fair play that the Code enforces reminds one of the story that Miss Dorothy Thompson, news commentator, tells about the demonstrations in Hyde Park in London which she claims are the reason there have been no revolutions in England for several centuries. She overheard a "Bobby" directing traffic in this wise: "All those of you that believe in vivisection go to the right—those

that want to kill the King go to the left." Radio may be our Hyde Park. The broadcasters "Code" helps to protect free speech. Radio executives have an ever-present problem of trying to please a majority while working to raise the program level to satisfy a constructively critical minority. To paraphrase Lincoln—radio can please some of the people all of the time, all of the people some of the time, but not all of the people all of the time. Radio in America is a trial and error method, a free enterprise.

Certainly, it is apparent that the listeners in America play a far more important part than that of a passive public in totalitarian states. Since radio is a common denominator and a democratic process, listeners must learn to accept their challenge for thoughtful cooperation. Recognizing the potentiality of this new medium, we, in America, should be alert to do our utmost in directing and maintaining its highest standards.

To reiterate, women play a vital role, and they are gradually recognizing their obligations in many ways.

1. Women are guiding the listening habits of their families and editing the program intake, thus raising the standard of their own tastes and improving that of their associates.
2. Women are studying radio at home, at clubs, and through classes at local radio colleges or high school workshops. Many clubs and Parent-Teacher Associations are setting up courses in the history of radio, its operation, its programming, and social implication. Radio executives and radio educators address such groups.
3. All women can materially aid radio stations and advertisers by becoming vocal in expressing program preferences. Such utterances should not

be made in a Carrie Nation spirit, but as constructive criticism. Most useful, is the constant expression of favorable, positive appreciation of the many superlative broadcasts always available.

4. Mothers should carefully check the listening of their children and guide them to an interest in the better things. In a recent issue of the *Ladies Home Journal*, Mrs. Eleanor Roosevelt, when asked whether she thought horror and gangster programs should be legislated off the air, stated that if parents prevented their children from listening, sponsors and stations would soon lose incentive to broadcast them. The use of radio can serve as one valuable type of discipline greatly needed in many modern homes.
5. Radio as a supplement to school work should be encouraged by parents.

These are some things that individuals are doing. Collectively, women have begun to evaluate and promote radio in its relation to home and a changing social order.

1. Many communities and states have established Radio Councils, largely through the foresight and effort of women. These Councils are civic autonomous bodies made up of elected representatives, men and women from club, civic, and educational groups of the community, sometimes numbering 100,000 potential members. On every Council board are representatives of the radio industry to preserve a working democracy. Broadly speaking, the Council purposes are to interpret the problems of radio broadcasting to the listeners and to bring to the radio industry the wishes of the public. In implementing that simple statement, Councils have inaugurated many important activities.
2. Since we must consider the pattern of radio programming in our country as a series of audible mosaics, we discover that each city's offerings are quite different. What is heard in Oshkosh differs considerably from

the programs in Walla Walla. Why? Because network programs are not carried everywhere; sponsors do not enter every market; transcribed programs vary and local originators are unique to the community. Consequently, there is a need to evaluate available programs in each local area. Councils have such evaluation committees, and they issue accredited lists of good listening. These lists are distributed widely.

3. Councils often have children's program committees that help to promote the good children's programs and that assist stations in building new ones, through cooperation of librarians, school teachers and parent groups. In Portland, Ore., the Portland Radio Council issued 14,000 booklets telling about a children's feature, "Reading is Fun." In addition, for one week a local department store window was arranged as a library scene, showing books and mannequins, with a streamer announcing the time, day and station of the show. Thus the Council promoted the show, cooperating with the broadcasters.
4. One of the important functions of the Councils and of Radio chairmen is cooperation with the schools, since there is a definite place for the layman in radio education. Councils help to equip schools with radios, as only about 25 percent have them today. They encourage teachers to utilize radio to the enrichment of the educational process. At present it is estimated that only about 8 percent of our teachers use radio as a supplementary tool. Children understand this new medium and learn readily through our air-way of life. A rare example of the place of laymen in this educational field is in Texas, where radio has been included in the educational program by the State Board of Education. The "Texas School of the Air" is broadcasting every school day to 500,000 pupils and 20,000 teachers in some 5,000 schools. It is tax-supported and endorsed by 180,000 P. T. A. members and 70,000 club women. Private citizens have helped in its beginning

to underwrite the project and show educators the way. Broadcasters have eagerly set aside the necessary time and cooperated whole-heartedly in production.

The following resolution, in various forms, has been passed during 1942 by several national organizations. It reads in part as follows:

WHEREAS—education for our youth has always been of paramount importance and is now of even greater significance—

RESOLVED—that the (name of organization) recommends to the Federal Office of Education and all State Boards of Education that the use of radio in the classroom be recognized and made an integral part of the school curricular under a plan which will place control in the hands of the classroom teacher, to the end that the children may be properly guided in respect to their listening habits, and that the selection of programs for classroom use be made with a view to bringing to the students an understanding of all phases of radio broadcasting, including its educational, cultural, social, news, and entertainment contributions.

While many groups produce programs of value to the community, fortunately most clubs or organizations realize that their special interests have no appeal to the general radio audience. However, one valuable contribution was a series produced by the Utah Congress of Parents and Teachers called, "Today's Children — Tomorrow's Adults." This program was helpful to all parents within the listening area. Station managements welcome such worthwhile cooperation, of course.

**R**ADIO through individual effort and through Councils will aid



materially in the war effort. Statistics show that 60 percent of the listeners gain information of war news by radio. Almost at once the Radio Council of Greater Cleveland sensed the importance of the listener attitude on war news. A plan of air news wardens was set up, thereby enlisting a large segment of its membership in a campaign of intelligent listening to war news. Other groups followed, and the "Ten Commandments" from the Louisville Radio Council is quoted:

1. Select intelligently your daily listenings.
2. Listen accurately to war news commentators.
3. Listen consistently until news is completed.
4. Do not let your emotions affect your better judgment.
5. Learn to separate news from possible propaganda.
6. Listen cautiously to foreign broadcasts from Germany, Italy, and Japan.
7. Refrain from circulating rumors.
8. Listen calmly to bad news.
9. Keep faith in our Government.
10. Keep faith in our fighting forces.

Listeners will attend closely to local stations for blackout and raid news. Listeners must learn or be taught to pay attention to suggestions from the Government and local defense boards regarding salvage, home nursing, first aid, rationing, etc. Radio being a fluid, flexible medium will carry the heavy burden as a means of war intelligence trans-

mission. Radio is doing a phenomenal job in bringing the homeland to our armed forces scattered over the world by means of weekly short-wave broadcasts. The news of global conflict, as brought by editors and commentators, is so extraordinary that it is not yet properly evaluated. Listeners at home must apprise the momentous services of radio in wartime.

Again, matters of priority will affect our American system of radio. Sponsors now holding but 35 percent of radio time may be forced to withdraw or reduce their appropriations. Listeners should help by buying products of those sponsors of the good programs and of whose merchandise they approve. Broadcasters will make efforts to avoid breaches of good taste and of using advertising copy that offends the sensibilities. They are now in the throes of making many such adjustments. Listeners, when vocal, should be patient and considerate.

Surely we have in the American system of broadcasting a remarkable opportunity to demonstrate a high type of democracy and to maintain one of our greatest freedoms—freedom of the air. It is our cooperative privilege. Edward Everett Hale said, "Coming together is a beginning. Keeping together is progress. Working together is success." This is a wartime, an all-time challenge to listeners and broadcasters.

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### CALM

Rose Thomas Graham

The raging wind against my windowpane  
Gave way, at last, to cooling drops of rain  
That washed the clouds away.

The dull hard lump within my aching breast  
Melted in tears that brought me peace and rest,  
Again my heart could pray.

# Parents, What of Youth in a War-torn World?

Mark K. Allen

Psychologist, Utah State Training School

No. V.

**YOUTH** in modern peace-time faced difficult problems arising from the fact that economic, social, mental, and physiological maturity did not arrive simultaneously. Few youths were able to assume full economic, social, and psychological independence before their middle or late twenties. In pioneer days, marriages were possible at an early age because agricultural life often favored early economic and social weaning. On the other hand, in recent years, prolonged training and difficulties of finding employment have greatly complicated the problem of attaining adult status. These obstacles to attaining maturity have led to prolonged sheltering in our homes and the usual difficulties of making the transition to independence after such habitual leaning on others.

With these reflections in mind, let us consider the problems of youth in the present crisis. The conditions that formerly prolonged childhood dependence are suddenly changed. Many young men and women in their teens are now finding employment at higher wages than their parents ever received. The teaching of yesterday that long years of training and maturation are necessary to earn high incomes has suddenly lost its meaning. Many young people are being lured away from school by the immediate rewards of high wages and new freedom. Youth with no

special work skills nor aptitudes are now earning incomes grossly out of proportion to their needs.

With such lucrative employment has come a new emancipation from the home. Young people now assume that with adult income they should be entitled to adult status in all respects. Parental controls over conduct may now be called into question. Economic controls will no longer hold the youth under parental influence.

The economics of the present crisis have serious implications for youth. Marriages formerly postponed for economic reasons are now likely to be rushed into with little further thought. This is another expression of the sudden urge of today's young people to seek complete adult status. This is not altogether unfortunate, since one of the greatest sources of adolescent conflict heretofore was the disparity between the age of physiological maturity—the basis of mating—and economic maturity—the first condition for establishing a home.

However, other problems lurk in the wake of these newly-won gains. Young people probably work under greater pressure than ever before in their lives. This tension calls for releases. Recreational pursuits may take dangerous courses. Time for play is short: the pleasures must be exciting. Incomes of today are well-

known to be inflationary, which means that money is more plentiful than things to buy. Shoddy pleasures, however, may be plentiful. Certainly, so far, liquor is plentiful, and it constitutes a new and real danger for youth. The rationing of automobiles, tires, gasoline, and soon probably many other items, makes the problem of drinking doubly serious; youth may drink simply for want of other things to do.

Aside from the present danger of inflationary wages, there is the *aftermath of plenty*. If youth is profligate now, a false philosophy of consumption will be conceived. When deflation and normalcy return, this philosophy will make difficult adjustments necessary. Youth will have to revise its evaluation of its own importance in the scheme of things.

ON the psychological front are new problems of youth. Youth's whole philosophy of life is shaken by the vision of a sick world, which to youth seems to promise no clear-cut future. The immediate threat of probably being called into the armed forces ere long creates a certain abandon in attitude toward former ideals. Time seems so short even for a few tangible satisfactions; future rewards seem so remote and ethereal. Precipitous marriages or promiscuity are kindled by this type of thinking. Careless use of money, gambling, and drinking are other expressions.

War produces a certain sanction for many acts formerly prohibited. Hatred of the enemy makes most any act of violence seem justifiable. This condition contributes to the

moral disillusionment and confusion of youth. All values may be at least challenged, if not discarded. Parents may well serve as the great ethical balance wheels to preserve values youth may not at the moment be able to appreciate. Yet to be effective in this office, parents should see clearly the problems of youth in order to lead the way through darkness to a better day. Too harsh condemnation will surely alienate the youth in his hour of greatest need of guidance.

The relationships between parents and youth are extremely important today. Always in peace time, waywardness of youth has usually followed some defect in this relationship; today the probability is even greater. Parents are themselves forced to make many difficult adjustments to the present crisis. Their failure to adjust satisfactorily to war anxiety and great economic and social changes may be projected into tensions and compensations in dealing with youth. Parents may resort to severe prohibitions and moralizing in an effort to reinstate the former parent-child relationship. Parents may be too absorbed in new defense responsibilities to have time to counsel with youths about their problems. In this case, the young people are denied guidance and are left to work things out the best they can. The sensible approach lies somewhere between these extremes.

Some parents energetically resist the maturing of their children because of dread that soon they will be called by the draft, with the train of ugly uncertainties that follow. They cling on to the last days of childhood with tenacity. Sometimes these

parents are satisfying their own emotional needs, rather than thinking of the youth in such a way as best to fit him for the grim future facing him.

The stress of war should not divert us from our great mission as parents. Never before has the challenge to noble parenthood been quite so great. We should not "crack down" on young people for their newly exploited freedom, but we should attempt to enlist their confidence in our wisdom and leadership. It is hopeless, and wrong, to try to prevent their growing up and taking their places in the great task of winning the war. We should treat them as confederates in a great cause, not as subordinates.

**O**F the many timely suggestions that might be made to parents, we suggest, first, that in our homes an effort be made to create an atmosphere of confidence and faith in the future. This faith does not mean failure to face and discuss freely the grim realities of the war. But if we are to fight our way through the present darkness as free and enlightened people, we must constantly think that the great task of preserving the world for our child can and *will* be accomplished. Many must die for that cause, but it is not hopeless to fight for it unless in our homes we feel it is hopeless.

Second, patriotism should rightly enter into our counseling with youth about their problems. But we should not undermine the patriotism of young people by associating this appeal with everyday trivia. To ask young people to do routine chores because it is "patriotic" may

create unpleasant feelings about being patriotic. However, we should encourage young people to save money, for example, for future education and homemaking. Patriotic purchase of bonds is an excellent ideal to encourage. If young people can be made to feel that they are contributing to the war effort in a grown-up and important way, they will obtain valuable development from this crisis. Incidentally, draining off surplus wages through bond purchases may help prevent other difficulties of youth. Young people need to see that there are future values worth working and saving money and themselves for. This teaching should apply to morals as well as to money.

A third thought is that we should attempt to preserve some semblance of normalcy in our family life. The war is serious, but that doesn't mean everything in our old way of doing must go at once. Complete breaks from all normal activities and relationships may create a sense of being lost, of not "belonging" in the new world. A gradual transition, whenever possible, permits youth to assume the adult role without undue shock and confusion. This will be helpful to both parent and youth.

Fourth, we need to revise frequently, if not continuously, our ideas about the maturity of our children. If we properly respect the needs of our children at successive ages, always recognizing the full measure of their maturity, there is little need for their compensating by bizarre and ridiculous behavior, such as smoking, drinking, reckless driving, and "wild" parties. An effective device for enlisting the confidence of

a young person is to talk to him and treat him as though he really is the mature person he would like to be.

Fifth, we should always keep the door open for youth to seek counsel. They should be judiciously taught to think hopefully into the future. They should learn to face hardships with the fortitude that comes only through a sensible philosophy. They should be taught that wars have been fought before, and that no war is necessarily the end of all good things.

However much we may look with alarm upon the trends of modern youth, we should not tell them they are "going to the dogs." Rather, we should express confidence in their ability to fight their problems through. We should sincerely express our hope in their ability to contribute greatly to the winning of the war.

Sixth, parents should respect the privacy of youth. The usual result of "prying" into their private affairs is disaffection between parent and youth. A relationship of confidence will permit the youth to air his troubles. His need for an audience for his problems is pronounced at a

time like this when the anxieties of youth are so overwhelming. Often under the bold front of the suddenly mature youth, are deep anxieties that he dares not reveal now that he is a man and has supposedly "put away childish things." It helps him infinitely to discuss his anxieties and perhaps his feelings of guilt with an understanding parent, one who will not condemn, but who will intelligently help. Impetuous decisions are not nearly so likely when a youth has easy access to sensible counsel. Ill-considered marriages are often a retreat from hostile parents who may have meant well, but whose attitude prevented their children from seeking their counsel. Certainly decisions such as when a youth should marry cannot be made by a universal and arbitrary dictum. These decisions are life adjustments that must be made in the light of many complex circumstances, and they require time. Preconceived decisions of parents on these matters close the doors to the youth when he needs counsel most. If we are to expect youth not to fail the cause of righteousness in this darkest hour, we must not fail youth as parents in this their greatest hour of need.



### FIRST CURTAIN FOR TABERNACLE

(Concluded from page 600)  
 dent of the Thirteenth Ward Relief Society, seeing the dilemma, offered to supervise the project. The big parlor, long halls, and wide porches were covered with sewers and yards

of canvas. The curtain was completed in time, and was a success. We children were all very proud to have a part in this gigantic undertaking."

Note: The death of Annie Wells Cannon occurred at her home in Salt Lake City, Wednesday, September 2, 1942. The General Board expresses its deep appreciation for her life, and extends its sincere sympathy to the members of her family in her passing. A sketch of her life will appear in the October issue of the Magazine.

# Helpin' Out

Ruth Savage Hilton

**W**E were vacationing among the multi-colored scenes of Northern Arizona. My husband, four youngsters—three of them boys and one a baby girl — and myself made crowd enough, and hosts of fun. However, one certain day brought our thrills to a new height. It was noontime. We had just crossed the Navajo Bridge. Here were the waters of the great Colorado River surging beneath us as we walked back to the middle of the mighty steel span. We were awed by the majesty of the perpendicular, rock walls which held the water to its course. We dropped rocks to the river below us and watched, fascinated, as they would fall over and over. It seemed to take an incredibly long time before the sound of their impact against the water would come back to us. We could not hear a splash nor see any sort of disturbance on the surface of the water. What we did hear was a deafening sound as though a cannonade was in progress. The phenomenon of this echo was so intriguing that it was an effort to induce the family to think that we ought to be at our lunch.

At last we lunched near the canyon rim, enjoying the vast spectacle as we recalled that day in October 1928, when the Navajo Bridge was dedicated. It is located below the old Lee's Ferry site. This ferry is the place where early Mormon pioneers crossed the river in their trek to colonize the valley's of the Little

Colorado in an answer to the call from the Prophet Brigham Young, in the early 70's. The main arch of this bridge is 816 feet long and stands above the water about 462 feet. We who grew up in Northern Arizona always delight in the story of how long we waited—how long our fathers waited—to see the mighty river crossed by bands of steel so that traffic might pass without the terrific danger which fording it in any sort of boat always entailed. So today we talked of that dedication; how the people came from all the country 'round to celebrate. Governors from surrounding states were our guests. The Indians of the land came enmasse. And we all joined in the glowing pageant which depicted the joys and sorrows, strifes and heroic efforts of early days on the "Painted Desert." The older folk told us stories of pioneers—stories of those who chiseled the path for us to follow. It was at this celebration that we heard of Susan.

**S**USAN was a woman of the frontier. One who brought her love of home, her babies, her ideals of civilization with her. One whose religion bade her colonize the desert and "make it blossom as the rose." Just a bride, with her stalwart, new husband — Jedediah Hanks — she came to Sunset with Lot Smith's first company in 1876. Here she took her place with their first Relief Societies, and under Sister Porter's able direction she learned to help

those in distress. Their seven years of pioneering at this place is a matter of record now. Their success, their failures, their genuine effort to live the "United Order" as they understood it. Then the dissolution of the settlement. Brother Hanks took his family to the ranch. It was a homestead—acres and acres of wild grazing land (when there was enough rain) near Lee's Ferry, on the south side of the river.

Today as we hugged the river walls her story seemed very close to me. I told it to the children, all I remembered of Susan and her boy Jed—for Jed loved the river. It held for him the meaning of his homeland. He loved its mighty currents, gigantic walls, adjacent hills, and the people who crossed it—those who spent days plodding through the sand on the northern side, dared to cross the stream, and stayed to become a permanent part of the "Painted Desert." For hours he often sat near the summit of the trail leading up Lee's Backbone which guarded the great river. Here he watched, or dreamed. Or did he vision the future? And as Susan watched her boy, she alone understood just why the river meant so much to him. She was proud of his young manhood—nineteen years, but still just her boy; and you couldn't know Susan until you knew how much she loved Jed.

She smiled softly one morning as she recalled that even though it was 2:30 a. m. when he came home last night, he stopped by her bed to tell the time and say, "Hello, Mom." Now as she fixed their simple breakfast and waited for him to come down, she wondered how the long

ride had been. He had been gone more than three days riding to Flagstaff, the county seat. Most of all, however, she was anxious to know the outcome of his errand.

"There he is now," a creaking stairway from the loft made the announcement. Then, by way of last minute preparation, Susan put on a fresh apron, smoothing it into place with hard, seamy hands. Her apron—it might be blue, black, green, or red, but always checked with white, always of huge proportions, always bristling with freshness—offered the only variety in Susan's wardrobe of domestic homespun.

As Jed entered the tiny kitchen he seemed to fill it. He was tall, rugged, still almost boyish in the good-morning kiss he gave his mother. And his face was browned to a shade akin to the leather jacket which he wore.

"And what's the news," Susan queried the moment the blessing was finished.

"Not so good."

"What! Not yet?"

"No, them country supervisors think it ain't no use. If people're afraid to cross the Colorado let them come in from the east, they say."

"But, son, it wouldn't cost much—just a cable fastened tight on each side, and a good raft fastened to it by more cable, an' a pully!"

"Yep." Jed fairly bolted his hot cakes, then without raising his eyes he went on, "That's it, Mom. My plan . . . ever since I was ten and started seein' folks drown, trying to get across."

"Did you tell 'em 'bout . . ."

"'Bout ever'thing. Them moss-backs! Why someone else'll come

'long and bridge the whole canyon one o' these days, while them fellers won't stir up a cable!"

"But people'll keep comin'. You can't stop 'em, Jed, and they must get across."

"Yep—an' we'll keep right on workin' till we git the crossin' fixed."

Susan, grave and earnest, looked approvingly at the boy for a moment, and then moved to her rocking chair. With Jed's back to her, she sighed heavily, leaned her streaked gray head against the chair back and watched him finish his meal. There was a host of work to do, but she'd rest just a few minutes; somehow she didn't feel so young anymore. Was she worn out? No, of course not. She was only 57. It did seem an eternity, however, since she, her mate, and the youngsters had left Sunset.

Lured by the promise of grazing lands around the slopes skirting the great river, they had settled near the cove which sheltered the river's ford. At least the river could be forded here if great caution and skill were present. That coming was twenty years ago. Jed wasn't born. She wished now, as she looked at him closely, that he wouldn't take it so hard. He'd get his way 'bout the crossing someday. When Jed was discouraged, she always thought of that first year at the cow ranch. How bleak and cold the few winter months were! Then in February came the glory of spring with the roundup, the stampede, and . . . the morning they brought him home—her husband.

"Injured," somebody said. She rushed to him, but only for a moment—the last one of his life. He

was gasping, "Susie . . . I'll stay close 'round . . . close as ever I can. I'll try . . . try to always be . . . helpin' out."

Just three weeks later Jed was born. Sure 'nough his Pa must have been helpin' out. The new tiny one brought so much gladness, an' they'd been able to get on. And now he was a man, and she was still takin' care. Pa must be close, for he loved the river and the things round it.

There had been many hard days in Jed's boyhood; he never did what anybody expected him to do. However, he was honest and good to her. That was why they kept on—just the two of them at the old cow ranch. There had been other children, five of them. But all were married; and with varying degrees of sincerity all were constantly offering Susan a home.

"Jed should be shiftin' fur himself. Mom's cared for him long enough," Mamie would insist. And truly she did want her mother to give up the hard work at the ranch and move back to Utah. That's what the letter said yesterday. Jed was away when it came.

"'Nough is 'nough. 'Twas good hash, Mom." Jed sauntered away from the table, and stood tall against the low doorframe as he looked out. Susan rose slowly, winced ever so slightly, then crossed the room, reached to the clock shelf and took Mamie's letter from behind the shiny little ticker. They read it together. Again he looked out, away off toward the rugged decline of tableland, and sighted the bed of the mighty Colorado.

"Nope, Mom, I jest can't go. The river fur me."



Susan made no reply, but gazed at him curiously. Queer how he always would stay on, just as though he knew her thoughts.

"Wal, you know someone has to stay in sech parts or how would civilization ever ketch up?" he defended, as he started for the corral. "Won't be gone long today. I'll jest ride out a bit an' see what's been goin' on since I left."

He swung the saddle into place and rode away careless as a child at play. Susan noticed he carried a new lariat. He must have brought it from Flagstaff, she thought. Snip pranced a moment, then buried shiny hoofs deep into the desert soil and obliterated himself and rider in a cloud of dust.

He was gone. Susan sighed audibly. She could sometimes do that when alone. "It's all right, but I reckon I might like to go, even if he don't." Then with sudden effort she turned to her work.

**T**HE day passed quickly. It was early afternoon.

"Jed should've been comin' an hour ago." She would go down the trail a bit; perhaps over the ridge she'd meet him. The tinge of spring in the air made Susan walk briskly. She looked away on every side intently, then anxiously. It wasn't Jed's way to give her alarm.

Her eyes followed the vast tableland on one side and the swift guttering decline on the other. At the foot of this hilly, almost precipitous ridge, flowed the river. It was enclosed by lofty concave cliffs of clay and red stone on either side, giving fine promise of the giant rock walls of the canyon some seventy-five

miles below.

She called, "Halloo"—and the clear voice of the pioneer woman was answered by a thousand echoes, again and again. She thrilled at the sound. This never grew old—getting back from the canyon that which she gave. Jed knew her call as well as the echo. He'd make Snip step up a bit.

At the top of the ridge she came in sight of the water, majestic in its mighty sweep, gnashing at its confines, the currents pouring in opposite directions in the same cross line or whirling in eddies of terrific swiftness—a rushing, swirling mass, pouring onward with power which charmed and fascinated the spectator. The river was so close, yet so forbidding. A shiver shook Susan slightly, as with closed eyes she heard in memory Jed's often repeated phrase.

"The thing tells life—its height, its depth, all about it—fur me."

She decided there must be something down at the crossing. Yes, there was! There were some folks and a real stir. No wonder Jed wasn't home. She hurried down the trail until she had full view, then she stopped.

Snip was there, standing apart from the group; and Jed, too. He was stripped to the waist, barefoot, breeches rolled to the knees. He looked as though he were fixing the landing. "Them recent floods have gutted it too much," she could hear him cry. How big he appeared! A head taller than any one around him! The muscles of his naked arms stood out like great knots. Susan saw a confused group of people, mostly women and children, with

their belongings dumped on the steep bank. "On the move" told their story—the first load of a company of settlers.

Across the river, several hundred yards upstream, she sighted two rafts just shoving off shore. The smaller one was loaded with people, mostly, and seemed to be getting out into the stream rather well. The larger one was too large; it was unwieldy. One glance told her it was overloaded, and that the men wildly plying planks as oars were not familiar with water or boats of any kind, much less the Colorado. Evidently the company had grown daring because of the success which attended the landing of their first small raft load of women and children. Hence, they had thrown together this large unsteady thing, taken their wagons apart, and loaded on it all they had in one big flourish to get across before night.

Watching ever so intently, Susan poked vigorously at the grass stubble with the toe of her heavy shoe; she stood erect, looked graver. The big raft floated slowly for a few moments, then pushed boldly out into midstream where a great eddy caught it. Slowly but surely the men at the oars were losing control. Then as she swirled half around, the loose load slipped decidedly to one side, and the raft shot out swiftly—zigzag. The men worked like mad then, as if in panic.

In a flash all on shore saw the danger. The big raft was as good as gone. Would it miss the little one? In its frantic whirling it was getting dangerously near—too near. Susan saw the group at the landing look petrified. Jed, stripped except for

his trousers, with the new lariat looped in his iron grasp, ran like a flash down the bank and roared, "Let 'er go! Swim for the other raft!" No one heard.

"Let 'er go! If you turn 'er again, she'll hit the little one!" Still they worked wildly.

The big raft whirled half around and stood erect on her side, scattering dismembered wagons into the swishing waters. Men jumped or dived deep to clear the wreck, while the raft itself struck the corner of the small one. The sudden impact gave her a quick spin, jolting the plank from the hands of the oarsmen. Like a dart, she shot down the river straight for the rapids. Those on board could hear the dull roar. What will Jed do! Susan saw his jaws close like a vice. Quick as thought, he slipped a loop at one end of the lasso over his head, securing it around his body. Then with a strong spring he went into the water, swiftly but coolly swimming for the frantic little boat.

The mother in Susan wanted to scream, but she didn't. Standing stiff she watched as one frozen to the spot. There was one chance. Could he catch the boat by the time it reached the pool of calmer water just above the rapids, and fasten his rope to the projecting granite boulder they called the Nipple? Could he?

The men from the capsized raft had caught hold of pieces of the wreck to aid them, and they might reach the small boat if Jed could head it off. Susan could hear her own breath coming in short spurts in the still air. There was not a sound, save the swishing rush of

waters. Still Jed swam on and on, forever it seemed. At last with one mad effort he threw the free end of his lasso and someone on board caught it; they fastened it securely to the little boat. For one moment he simply floated. Then just above the rapids he seemed to sense that the pool sheltered by the great Nipple was near. Wildly now he swam. The men vigorously worked their plank. Was he getting anywhere?

"Oh!" Susan half screamed, half prayed, and joined the group on shore as they ran down the bank toward the Nipple. Still the swimmer lurched and fought with the gushing current. He lurched again—and then with almost superhuman effort he fairly jerked the little craft from the mad current and swung it around into the pool.

"Could he rest?" she asked herself. No, there was far too much of the river even here to allow that. With his strength all but gone, Jed started for the projecting rock, trailing the boat. Slowly, almost feebly, he neared the rocky shore, struggling to grasp something firm. Jutting rocks bruised his flesh. The rope was cutting into his sides. Had he made it? No, he sank under the churning, colored water.

When next Susan saw him, his head was bleeding. Again and again he tried. Then, yes, he had made

the rock and firm hands from the bank caught and held him. As they secured the rope around the Nipple, women prayed and strong men wept in thanksgiving. Their kin were safe! But Susan saw how tenderly someone carried Jed from amidst the rocks and found a spot of earth to lay him down. He struggled only an instant. His hands hung limp. Half kneeling on the slippery rocks she gathered his head into her arms. It was over; her boy was dead. She gave a cry of desperate loneliness; a look of hard pain shot like a spasm over the drawn face, then a gleam of something soft and faraway came to Susan's weary eyes, and she was speaking with a sureness that Jed would still know and understand.

"Yes, Jed, I'll stay right on till the crossin's fixed . . . and . . . you . . . too . . . you'll stay close 'round, like yer . . . Pa—jest helpin' out."

* * * *

**B**UDDY'S eyes were burning with eagerness as he looked at me and asked, "Did she, mother? Did Susan stay 'round?"

"Yes, she stayed and worked. She lived to see the cable put above the crossing, and others like her stayed until now her daughter's daughter crosses that same stream on a smooth highway supported by the great steel arch of Navajo Bridge."



"**S**ERVE and thou shalt be served. If you love and serve men, you cannot, by any hiding or stratagem, escape the remuneration."—Emerson.

"**E**NOUGH, if something from our hands have power to live, and act, and serve the future hour."—Wordsworth.

# In Retrospect

President Amy Brown Lyman

## CHAPTER IX

### NATIONAL AND INTERNATIONAL COUNCILS OF WOMEN

**M**Y first attendance at a meeting of the National Council of Women of the United States, an organization with which Relief Society has long been affiliated, was in 1911 when I accompanied President Emmeline B. Wells to an executive session held in Chicago. I had heard much of the Council from the older members of the Board, and therefore I was filled with happy expectations at the thought of seeing it in action.

We were barely settled in our room at the Auditorium Hotel when newspaper men asked for an interview. Their questions were chiefly concerned with the place of Latter-day Saint women in the Church and their attitude regarding polygamy and the seating of Reed Smoot in the United States Senate in 1904. It was very interesting to me to see how well Sister Wells, a small woman of eighty-three years, handled the situation, holding her own with ease and composure, to the great amusement of these husky, aggressive young "newshawks."

I was greatly pleased with the recognition and courtesy shown by the women of the Council to "Aunt Em," who was one of the oldest delegates in attendance, and one of the most experienced in public affairs. The vice-president, Kate Waller Barrett, a devoted friend of Mormon women, called at our rooms the first evening and informed us that the Resolutions Committee had already met and had gone over the resolu-

tions which had been previously submitted; that among these was one handed in by the National Christian League for the Promotion of Purity, protesting against supposed polygamous practices in the United States, and deploring the fact that the United States Senate had seated Reed Smoot. Mrs. Barrett said she would see that one of our delegation had an opportunity to "sit in" at the next meeting of the committee. This she thought would act as a deterrent, and would prevent this resolution from being brought out in the convention and from being published in the papers. When "Aunt Em" informed her that I would represent us at this committee meeting, I was greatly worried. However, by the second evening, I had gained courage, and, with the help of friends in the committee, we succeeded in eliminating the resolution.

At the close of the committee meeting, which was held late at night, a representative of the Purity League invited me to her room, and she expressed with great earnestness her surprise and regret that I, a young woman, was not more enlightened regarding religion and morals. She was not surprised, she said, at the attitude of the older Mormon women who had not known better, but it was too bad that the promising young women of our Church were not better informed. She was a good Christian, she said, and a crusader for right, and would, if I desired, kneel

down with me and pray for my enlightenment. We parted on friendly terms even though I did not accept her offer. While the convention was very interesting throughout, many important and timely subjects being discussed, luncheon at Hull House, given by Jane Addams, and an explanation by her of the work of her institution, were the crowning features.

**L**ITTLE did I realize at that time how closely I was to be associated with the Council in future years. Since this introduction thirty-one years ago I have, as general secretary of Relief Society, carried on voluminous correspondence with the Council for the Board. I had the honor of serving as recording secretary for the National Council from 1925 to 1927, as auditor from 1927 to 1929, and as third vice-president from 1929 to 1934. I have also had the privilege of representing Relief Society at fourteen Council sessions, six board meetings and eight biennial meetings, in various cities of the United States. In addition, I have attended two International Congresses sponsored by the National Council, which were held in connection with world fairs—at San Francisco in 1915, and at Chicago in 1933; and on three occasions I have attended sessions of the International Council of Women as a delegate from the National Council—in Washington, D. C., 1925; Dubrovnik, Yugoslavia, 1936, and Edinburgh, Scotland, in 1938. In 1940, Lucy Grant Cannon and I, as general presidents of the Young Women's Mutual Improvement Association and Relief Society, and as delegates representing Utah, attended the

great Women's Centennial Congress held in New York in celebration of the one hundred years of organized activity by women. This Centennial was sponsored by women of the United States who had been closely associated with the National Council and with various other organizations interested in peace, suffrage, and human welfare in general.

For fifty-four years the National Council of Women of the United States and the International Council of Women have been in existence. For fifty-four years the Relief Society and Young Women's Mutual Improvement Association have been affiliated with these Councils—with the National Council as members, and with the International Council through the National Council.

These Councils were both formed in Washington, D. C., in 1888 at the close of a great gathering of women which had been called by the National Woman Suffrage Association of America, for the purpose of celebrating the fortieth anniversary "of the first meeting ever held in behalf of an extension of woman's rights" and also for the further purpose of "an interchange of opinions on the great questions of education, philanthropy, temperance, industries, professions, legal conditions, political conditions, and social purity."

When the committee on arrangements of the Suffrage Association was compiling a list of organizations to be invited to this important meeting, the two Latter-day Saint organizations of women were included. This was only natural, since the women of these two groups were well known to National Suffrage leaders because of the sympathy, interest,



THE SIXTH QUINQUENNIAL OF THE INTERNATIONAL COUNCIL OF WOMEN IN SESSION IN THE STARTING, KRISTIANIA, SEPTEMBER 1920

and support they had given to the suffrage cause, and because they themselves had had the distinction and experience of voting as United States citizens. Nine years previous to this, in 1879, two Mormon women, Emmeline B. Wells and Zina Y. Williams, had gone to Washington, D. C., to attend a National Suffrage convention, and from that time on Relief Society usually sent delegates to suffrage conventions, where their attendance was appreciated and where they made faithful friends of such leaders as Elizabeth Cady Stanton, Susan B. Anthony, Rachael Foster Avery, and May Wright Sewall.

There is no question but what there has been, since this great pioneer meeting, better understanding among organized women of varying interests and beliefs in this and other countries, clearer relationships between them, and greater opportunities for women in such fields as edu-

cation, industry, and the professions. And since that time, there has been brought about the enfranchisement of women in forty different countries.

Since that organization meeting in 1888, the International Council has held eleven general conventions—the first eight, at intervals of five years with yearly executive sessions between, and the last three at shorter intervals. The National Council has held twenty-one general sessions, usually biennially, with at least one board meeting between these sessions. At all of the general meetings of the International Council, the Mormon women's organizations have been represented, and their representatives have served also as delegates from the National Council of the United States. At most of the biennial sessions of the National Council, and at many of the board meetings, Relief Society and Y. W.

M. I. A. have been represented by officials of these organizations, and these officials have had the opportunity of reporting and explaining in detail the work of their respective organizations.

**F**ROM the beginning, Mormon women attending these Council meetings have not only been treated with great kindness and consideration by the officials of the Councils, but the work of their organizations has been recognized and praised. Many of our delegates have received honor and recognition for the work they have done, and close and lasting friendships have been made. This has been particularly true in the National Council, where the women of the various groups, all belonging to the same country, speaking the same language, and having the same national standards, have a better understanding of the work of one another.

At the second meeting of the National Council in Washington in 1891, when the Relief Society and Y. W. M. I. A. became full-fledged members, the following item appeared in the *Washington Post*:

Mrs. Wells is Editor of the *Woman's Exponent* of Salt Lake City and is one of the most interesting women at the Council. She has been chastened and spiritualized by suffering into a sympathy with woman that truly represents the spirit of Him whom those of her Faith call Master. (*Woman's Exponent*, Vol. 19, No. 17)

At the first National Council meeting I attended after I had served in the legislature, I was asked by the president, Mrs. Moore, to tell the Council about my legislative experience. They all seemed as pleased

over my election and service as a legislator as if I had been their special delegate. After the biennial meeting in 1923, the president, Mrs. Moore, wrote me the following letter of appreciation:

Dear Mrs. Lyman:

I am under the greatest obligation to you for filling the place which you did so admirably for the Citizenship Committee. We needed you very much and the report which you gave of the work of your organization was so complete and so helpful, so stimulating for others, that I knew it was exactly the right thing to give. Thank you always, and please make known to your Board my appreciation of the fact that they sent you for our meeting. I shall always expect you at every meeting.

Most loyally yours,  
(signed) Eva Perry Moore

At the meetings of the International Council, Mormon women have served on important committees, have presided over section meetings, and have given public addresses. In the National Council, our women, in addition to making regular formal reports of the work of their organizations, have held office, served as chairmen of outstanding committees, presided over section and luncheon meetings, and have appeared on the regular programs.

At the executive board meeting of the International Council held in Copenhagen in 1902, Susa Y. Gates, who was chairman of the press committee of the National Council of the United States, and who was then in Europe, was appointed by May Wright Sewall, of America, who was at that time the president of the International Council, to represent her at this important meeting, since Mrs. Sewall herself was unable to attend. This was a distinct honor for Sister



BIENNIAL MEETING, NATIONAL COUNCIL OF WOMEN OF  
UNITED STATES, WASHINGTON, D. C.

Twelfth from left, Mrs. Philip N. Moore, president; sixth from right, Amy Brown Lyman; seventh from right, Jennie B. Knight; third from right, Emily C. Adams.

Gates and for Mormon women in general.

Ruth May Fox, former general president of Y. W. M. I. A., served as auditor of the National Council for six years, from 1919 to 1925, in which position she was greatly appreciated.

As recording secretary I reported and prepared for distribution the minutes of the board meeting held in Philadelphia in 1926, and the minutes of the biennial meeting of 1927, the latter covering a period of five days. The proceedings of that convention, which I prepared for publication, covered 232 printed pages—125 pages of minutes and 107 pages of miscellaneous items, including a directory of the thirty-four member organizations with the different purposes and activities of each, a selected list of sixty-eight non-member organizations, a list of patrons, and also the constitution and by-laws of the organization.

After the board meetings in Philadelphia, I received the following let-

ter from Dr. Emma Bowers, the treasurer of the organization and editor of the proceedings:

Dear Mrs. Lyman:

I have received the minutes of the meeting held in Philadelphia and I want to congratulate you as I think they are fine, in fact, the very best we have had to my mind, and it shows how accurate you were in entering all motions, etc. It is extremely gratifying that we have one who is as capable as you are in looking after such a meeting and to have things so correctly reported. I am delighted that you are our recording secretary.

Cordially yours,  
(signed) Emma Bowers, M.D.

As third vice-president I assisted with the plans and program of the International Congress of the National Council of Women held in connection with the World's Fair, "A Century of Progress," in Chicago, 1933, and with the raising of a fund of \$100,000 to finance that convention. At this same Congress President Louise Y. Robison presided over one of the sessions.



THE membership and the attendance in the Councils have varied from time to time. In the National Council there have been as many as thirty-eight national groups in membership, representing 10,000,000 women; in the International Council there were in 1936 thirty-six National Councils enrolled, representing 40,000,000 women. While the programs and methods of conducting conventions of the two federations are similar in nature, the proceedings of the International Council are much more comprehensive. The real work of these conventions is done through standing committees which meet separately, discuss problems, and adopt resolutions for presentation at the business sessions, where interesting discussions take place and where final action is taken. Some of the important standing committees are: peace, education, equal moral standards, public health, child welfare, broadcasting, and moving pictures. In addition to holding committee meetings and business meetings, general sessions for the public are an important part of these great conventions.

If I were asked to name the one major problem discussed at each of the three international meetings I have attended, I would reply, "world peace." This subject has not been considered in a merely sentimental way by the peace committees nor by the general assembly, but most earnest consideration has been given to ways and means of promoting international understanding, of removing the causes of friction, and of establishing universally the Golden Rule.

Attendance at an International

Council meeting, which covers a period of ten days, is an especially interesting and unique experience. With from three hundred to four hundred delegates in attendance from Europe, Asia, Africa, North and South America, Mexico, and from some of the islands of the sea, representing from thirty-eight to forty nations and speaking many languages, and with the flags of these various nations all draped about the platform in the convention hall, upon which sit the president and other International Council officers and presidents of National Council organizations from all over the world, there is presented a picturesqueness that is entirely absent from a meeting of the National Council held in its own country. In such an assembly, one is bound to feel the spell of internationalism. The American flag always holds first place, since the National Council of the United States is the oldest member of the federation. Other strong impressions one gets are the comprehensiveness of the program, the unity of purpose of the women, and the power of the conference, through its connection with every important organization of women in the world, to create and mold public opinion, and, in a measure, to voice the opinion of the women of the world.

Among the delegates are to be found many exceptionally fine and eminent women, including titled women, doctors, lawyers, engineers, educators, preachers, social workers, legislators, and linguists. Many of these have attained high rank and prominence in their respective professions and countries.

Lady Aberdeen, of Scotland, who



LADY ABERDEEN

For 36 years president of International Council of Women



BARONESS BOEL

Successor to Lady Aberdeen, now president of International Council of Women

served the International Council as president during thirty-six of the fifty-four years of its existence, has been the most noted and best beloved woman in the Council. Upon her retirement in 1938, the Baroness Boel, of Belgium, was elected president and is still serving. Two American women have served as president, each for one term. They are: Frances Willard and May Wright Sewall.

The International Council has adopted three official languages—English, French, and German—assuming that every woman in attendance can understand at least one of these. At the 1925 meeting in Washington, D. C., however, Spanish was added whenever necessary, out of courtesy to the many delegates from Latin-American coun-

tries. Most European women speak more than one language, and some of them several. I have met a number of women who speak as many as six languages.

With language barriers, all proceedings must be translated by official interpreters, and the speed and ability with which this is accomplished is amazing to American women who, as a rule, speak only English.

**A**S a delegate to the International meeting in Dubrovnik, Yugoslavia, I had some unusual experiences. I had arrived in the mission field in London only ten days before it was time to leave for the convention, and by the time we were settled in our apartment, the British delegates to the convention had

already left. This made it necessary for me to make the long trip from England to the Balkans alone, which, much to my surprise, I found to be a real undertaking, even though I had traveled alone extensively in America. Traveling in foreign-speaking countries without knowing a single word of any foreign language, and being requested to show tickets, passports, and to declare money at every border and to try to answer questions which I could not understand, proved to be a very unpleasant experience. Although fellow travelers were helpful and kind to me, I was homesick for England or English-speaking people long before I reached my destination.

Enroute to the convention, I traveled from London to Dover by train, Dover to Calais by boat, Calais to Paris by train (with a stopover all night and the next day until 2:00 p.m. in Paris), Paris to Trieste by train (twenty-four hours with six hours wait in Trieste), Trieste to Dubrovnik by boat on the Adriatic Sea (thirty-six hours). The trip covered in all, four days and four nights.

To me, Dubrovnik, founded in the seventh century, was like another world. Located on the beautiful Adriatic Sea backed by huge mountains, it is enclosed in an old wall from thirty to forty feet high. The streets are all paved with stone. The main street, King Peter Street, is about as wide as one of our avenues and is about a mile long. The other streets are all narrower—not more than eleven feet wide. The streets are so narrow and the people are so numerous that wagons and automobiles are not allowed in the

old city. The food, merchandise, and other commodities are hauled about in handcars. The main buildings are the Doge's Palace, the Bishop's Palace, two old cathedrals, and the theater. The theater resembles very much the old Salt Lake Theater with its parquet and three circles. The old market, almost in the center of the town, is still used and is very interesting. The newer part of the city is built outside the walls and looks much like any ordinary city. Business hours in Dubrovnik are from 9:00 a.m. to 1:00 p.m. and from 3:00 p.m. to 7:00 p.m. The banks open for the public promptly at 4:00 p.m. During the noon recess the people eat luncheon and visit. In the evening they promenade through the main street, and you cannot imagine anything gayer and more colorful than King Peter Street at night. It is here that young people meet in their Sunday best clothes, dance, play, and fall in love.

In Yugoslavia it seemed as though the whole country had united in a desire to welcome the delegates, from Her Majesty the Queen, who honored us with a beautiful reception, to the passers-by in the streets who were ever ready to extend assistance.

The reception given by the Queen was, of course, the highlight of the social features of the convention. Solely for the purpose of entertaining us, she came down from Belgrade and opened her chateau on the Adriatic Sea. Her chateau is a great gray stone house, Italian Renaissance, having a red tile roof and robin-egg blue shutters. We were first taken to a reception hall where we removed our wraps, and then to the



BANQUET OF INTERNATIONAL CONGRESS OF WOMEN, CHICAGO, ILLINOIS, 1923

Upper left: Speakers' Table. Seated at Speaker's Table, fourth from right, Amy Brown Lyman, third vice-president of National Council, second from left, seated, Jane Addams; sixth from left, seated, Lena Madesin Phillips, president of National Council.

front of the house and formed into a single line, in our respective delegations, at the outer edge of the large terrace. We supposed we were to march single file into the palace to be received. There was much speculation as to just what we were to do. Some said we would be expected to curtsy and to kiss the

Queen's hand which would be extended for that purpose.

While we were waiting and watching and expecting to enter the house at any moment, the large front doors opened and out came the Queen, accompanied by her mother, the famous Queen Marie of Rumania. The daughter, Queen Marie of Yugo-

slavia, was still in mourning for her husband, Alexander I, who had been assassinated in France two years before. She was all in white with a full-length veil of white mourning crepe. The only ornament she wore was a long string of pearls. She is a very tall, large woman, gracious and lovely and very democratic. Instead

of having us brought to meet her, she went down our long line and gave a hearty handshake to each of us. We forgot all about formalities, hand-kissing, etc.

Her mother wore a lavender satin dress, an evening wrap, and a large lavender hat. She followed her daughter, also extending a hearty

handshake and welcome. The president of the National Council of Yugoslavia presented us. Her Majesty spoke French to the French, German to the Germans, and English to the English. When she reached us she said, "Oh, you have come from so far away, we are especially glad to have you here." When they had shaken hands with all the guests, numbering about two hundred, they went back into the house and disappeared. The guests were then taken into two large rooms where great tables were spread with sandwiches, cookies, cakes of all sorts, candy, wine, tea, and lemonade. The glasses, cups, plates, and silver were all decorated with the crown and other royal symbols.

Returning to England, our route included the cities of Sarajevo, Belgrade, Zagreb, in Yugoslavia; Trieste, Italy; Paris, and then London.

Among the most attractive features in Sarajevo are the bazaars located in the Turkish quarter. They are lined up in rows on opposite sides of the very narrow streets, like booths in a fair. Each bazaar specializes in one item. The proprietor squats in the middle of his shop and with a few primitive tools turns out charming and useful articles. The booths have no doors, but are closed at night with a shutter. There are blocks and blocks of these bazaars. In Sarajevo most of the Turkish women are still veiled.

Our one day in Belgrade was devoted to a sight-seeing trip and to attending a reception given by Princess Paul, wife of the Chief Regent who is a cousin to the late King Alexander. She is the sister of Mar-

ina, Duchess of Kent. Her mother, Princess Nicholas of Greece assisted her. The two royal ladies, both dressed in black, mingled very freely with their guests and remained with us until we left.

While we were waiting for our train, in the early morning, at Belgrade, a train came in from the country filled with peasants bringing in their produce to market. I think there were at least a hundred men and women bearing on their heads huge baskets filled with fresh things to sell at the market. The women were clothed in peasant holiday costumes with full bright-colored skirts, white waists, and on their heads kerchiefs of all colors.

AT the Edinburgh meeting in 1938, which was the golden jubilee of the International Council, Zina Card Brown and I were among the delegates representing the National Council of the United States. She was assigned to the education committee and I to the child-welfare committee. The sixteen committees were all energetic in their work. Scotland had been chosen in compliment to Lady Aberdeen, who was given a special testimonial on this the fiftieth anniversary of the organization of the Council.

Edinburgh is one of the beauty spots of Europe, and a city of great historic interest. The gorgeous old castle located on the heights above green rolling hills is an imposing sight by day and a dream of loveliness when floodlighted at night. The Scots are genial, friendly, and warm-hearted. They are very courteous to strangers, and they did everything within their power to add to

*To have the honour to meet Her Royal Highness The Duchess of Kent.*



*Jubilee Conference of the International Council of Women.*

*His Majesty's Government in the United Kingdom of  
Great Britain and Northern Ireland.*

*request the honour of the company of*

*M^{rs} Amy Brown Lyman*

*at an Afternoon Reception, to be held by gracious permission of  
His Majesty The King, at The Palace of Holyroodhouse, Edinburgh,  
on Monday, the 18th July, 1938, from 3 p.m. to 6 p.m.*

*The Secretary of State for Scotland, and M^{rs} Colville will receive the guests.*

*An early answer is requested to  
The Secretary, Government Hospitality,  
Treasury Chambers, Whitehall, S.W.1.  
Telephone: Whitehall 1481.*

AN INVITATION EXTENDED TO DELEGATES AT INTERNATIONAL  
COUNCIL IN EDINBURGH

the comfort and convenience of the delegates.

For the first time since the Austrian women joined the Council many years ago, Austria was not represented, their Council having been dissolved by the German Government when that country was annexed to Germany. The German Council had also been dissolved by order of the Government, and therefore Germany was not represented.

The social features of the conference included excursions, unique entertainments, receptions, and private parties. The most important was the royal garden party given on the broad lawns at Holyrood House, the Royal Palace, where once lived

the ill-fated Mary, Queen of Scots, by "gracious permission of His Majesty the King to meet Her Royal Highness the Duchess of Kent." The guests, 2,000 in number, were received by the Secretary of State for Scotland on behalf of the Government, and later they were formed in their various national groups to await the appearance of the beautiful and charming Duchess of Kent, who had come up from London for the occasion. The Duchess wore a gown of heavy mauve georgette and a crinoline straw hat of the same color trimmed with three ostrich feathers in varying shades curled over the tilted brim. She was attended by a body guard of the High

Constables of the Palace in blue uniforms and tall black cockaded hats. As she moved across the spacious lawn, the leader of each delegation was presented to her.

Delicious refreshments were served to the guests from gaily-colored and attractive marquets, after which they had the privilege of inspecting the historic rooms of the palace under the direction of official guides.

On the green sloping hillside, back of the Palace, were grouped hundreds of people who had a full view of everything within the grounds. These people formed an attractive picture which was in full view of the palace guests. The whole scene was very colorful and interesting.

With war clouds hanging over Europe, there was deep concern and apprehension, and even fear, among the women, particularly those from Central and Southern Europe. There was repeatedly expressed wholehearted opposition to war, and horror at the modern methods of warfare. Realizing that wars are often due to economic causes, the women were urged to promote economic education in their various groups and to make an effort to establish economic justice between nations. The women were urged also not to lose their vision and courage, but to exert their individual and collective influence in behalf of those forces which make for peace, justice, and harmony among nations, and to struggle always to teach people everywhere to live in accordance with the Golden Rule.

A resolution to this effect was unanimously adopted. Dame Elizabeth Cadbury, a veteran in the

Council and for a quarter of a century chairman of the committee on Peace and Arbitration, in seconding the resolution said that in the past, because of differences of religious faith we have kept religion out of our meetings, but today we certainly need God and should not hesitate to speak of Him. She explained that there are surely some points upon which we can all agree. She added that all good thoughts and all good aspirations must come from the Divinity which we worship in different names and different ways. She desired, she said, to send out a trumpet call to those who have faith that there is a God to whom we can appeal, and to say, "Let us appeal to Him and pray for His help and blessing." She expressed the thought that it is only in the spiritual powers that we can hope once again to bring peace and good will to the world.

One of the outstanding values of the Councils lies in the contacts one makes with able women of other localities and other lands and with different experiences, but with whom there is a fundamental common purpose. To Latter-day Saint women these contacts have furnished rare opportunity for presenting to others the work of their organizations and also the work of their church, which has been so misunderstood.

With the trend among some of the large single organizations of women in America today to enlarge and extend their programs and to increase their activities so that they cover practically all phases of welfare work, and with others special-

(Continued on page 635)

# The "Work" of Work-and-Business Day

Priscilla L. Evans

Member of Relief Society General Board

THE exigencies of the present have brought about the stimulation of and given impetus to the work program of our work-and-business day. This is a definite good. It is often true that out of trials and sacrifice a lasting benefit will emerge.

In an effort to assist those less fortunate than themselves, the "work of their hands" was the first concrete contribution of the members of the Relief Society. Work-and-business day is the outgrowth of this fundamental concept. Its program today is wide and varied, but always the spirit behind the humble beginnings of the Society is strongly felt on this day. At any cost, this spirit must be preserved.

One of the vital purposes of this great organization is to develop and to maintain a true sisterhood. In this field it is unique, for unlike other groups this sisterhood prescribes no requisites of scholarship, of social position, or of economic standing. These sisters have only a desire to be together, to partake of the spirit, common to them all, and to learn the Lord's will concerning them. The work-and-business day, perhaps more than any other day in the prescribed program, offers the opportunity for the development of this sisterhood.

With emphasis throughout the entire nation being placed upon the importance of the work of the

women in homes, our sisters can, through their work-and-business day activities, demonstrate that they recognize homemaking as an art—perhaps the most important of all the arts. Homemaking embraces, in its perfection, all beauty, system, and order, which reflect capability and mental superiority; hospitality, which evidences the development of the social graces; and last and most important, spirituality and a dependence upon God's favor for the spirit of the home.

The "work of the hand" is an essential element of homemaking, for good housekeeping is one of the first requisites of good homemaking. In the years immediately before us we shall all be required to use our hands in the exercise of all the skills at our command. Our hands and minds must be busy and willing. And we must share our knowledge and our experience with our sisters, especially with our younger sisters. And what a blessing this will be, not only to them but to us! We shall come to know that we all have skills and crafts to be handed down to the coming generation, even as our grandmothers and mothers handed their treasured knowledge down to us. All good homemakers have developed ways and means of securing satisfactions, which amount to skills and crafts, though they themselves do not recognize them as such.

It will be an immeasurable bless-



ing, too, under present conditions, to receive encouragement to keep our hands busy, for as Angelo Patri truthfully says: "There is something about the feel of work in the hands that soothes the mind and comforts the spirit. It drives away fear and steadies the will. Busy hands lay the foundation for courage and usefulness in times of emergency."

The real value of the simple, humble tasks of the hand is nicely expressed by Ione Mohler in her poem, "A Quilt," from *Our Legacy*—*Relief Society Centennial Anthology of Verse*, page 274:

I used to think a quilt  
Was just a bunch of scraps  
Patterned in a casual sort of way,  
Padded and quilted leisurely,  
And spread upon a bed  
Day after day.

I little knew the patience  
It took to match the blocks,  
That love and faith and hope  
Were all required;  
That perseverance is a part of art  
And courage keeps your hands  
From getting tired.

I used to think a quilt  
Was just a bunch of scraps;  
And life is patterned  
Much the same,  
Perhaps.

LET us hope that the necessity which now makes it imperative that we fashion things by hand will teach us to appreciate, as our grandmothers appreciated, the greater beauty of handwork and how much more desirable it is than machine work, no matter how nearly perfect the latter may be. There is an indescribable elegance, or perhaps a spirit, in handwork, whether needle-

work, sculpture, or architecture, which we all sense but cannot put into words.

Diana's clothes were labor-bought,  
Made while evening's lamplight fell.  
Queens and wealth have vainly sought  
Clothes to look and hang as well.  
—Eva Willes Wangsgaard, "Diana's Shawl," *Our Legacy*, page 285.

In his *Seven Lamps of Architecture*, John Ruskin aptly expresses this distinction between the work of the hand and the work of a machine in the hand of man. I quote from "The Lamp of Life":

I have said that hand-work might always be known from machine-work; observing, however, at the same time, that it was possible for men to turn themselves into machines, and to reduce their labor to the machine level; but so long as men work as men, putting their heart into what they do, and doing their best, it matters not how bad workmen they may be, there will be that in the handling which is above all price; it will be plainly seen that some places have been delighted in more than others—that there has been a pause, and a care about them; and then there will come careless bits, and fast bits; and here the chisel will have struck hard, and there lightly, and anon timidly; and if the man's mind as well as his heart went with his work, all this will be in the right places, and each part will set off the other; and the effect of the whole, as compared with the same design cut by a machine or a lifeless hand, will be like that of poetry well read and deeply felt to that of the same verses jangled by rote. There are many to whom the difference is imperceptible; but to those who love poetry it is everything—they had rather not hear it at all than hear it ill read; and to those who love architecture, the life and accent of the hand are everything. They had rather not have ornament at all than see it ill-cut—deadly cut, that is. I cannot too often repeat, it is not coarse cutting, it is not blunt cutting, that is necessarily bad; but it is cold cutting—the look of equal trouble everywhere—the smooth, diffused tranquillity of heartless pains. . . .

Certain it is that in no other way can we so perfectly express ourselves as in the hands. This is true even though the work is not of lasting character. We express ourselves in the daily tasks of our home-making quite as definitely as in a piece of beautiful lace or an exquisite tapestry.

And, indeed, we read character in the hand itself. Only a useful hand—a hand that has served—is a beautiful hand. The portrait painter appreciates that he can catch the spirit and character of his subject in the hand. You will recall the young artist, Dallas, in Edna Ferber's *So Big*. When first she saw the lovely Selina who wore the unmistakable scars of arduous and unremitting toil, she turned to Dirk, Selina's son, and

said: "There—that's what I mean when I say I want to do portraits. Not portraits of ladies with a string of pearls and one lily hand half hidden in the folds of a satin skirt. I mean character portraits of men and women who are really distinguished looking . . . with that fine splendid face all lit up with the light that comes from inside . . . and her hands! She's beautiful. She'd make me famous at one leap. You'd see!"

May the coming year bring to each of us added appreciation of the grandeur and dignity of the "work of our hands," to the end that the work of the work-and-business day may, in addition to providing a service to those in need, bring helpful aid to every member.

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## IN RETROSPECT

(Continued from page 632)

izing each in its own particular field and seeking to become international in character, one wonders sometimes about the future of the National Council which has, in a measure, attempted to correlate and coordinate the work of the various women's groups, and to serve as a clearing house and an information bureau. The Council, however, is still pointing the way, is attempting to inter-

pret the work of organizations to one another, and is the medium through which the American women's organizations have contact with one another and with the International Council of Women. The great contribution of the Councils has been the bringing together of the women of the world in the interest of world welfare.

(To be continued)

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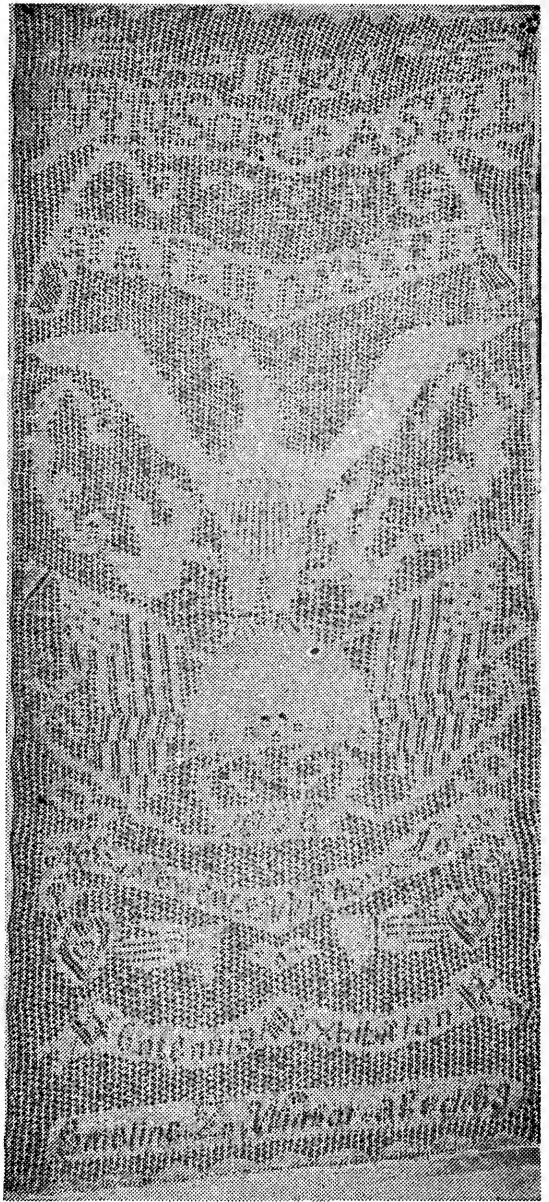
# Handwork of Pioneer Days

*Emeline Winsor McBride*

**T**HIS curtain was knitted by Emeline Zenetta Bower Winsor at the age of fifty-three. It was made from flax raised on her place. She spun the thread and knitted it with needles carved out of wood by her son, Walter John Winsor. She knitted it for the Centennial Exhibition held in Philadelphia in 1876. It so happened that Utah, at that time, was not allowed to enter the exhibition so it was sent to Chicago to the first exhibition held there. The curtain won first prize, a gold medal. It was then returned and entered in an exhibit at Salt Lake City, Utah, and won first prize, the blue ribbon.

She had no pattern, but made up her design as she knitted it. The following is a description of the design and scrolls on the curtain.

The two index fingers pointing to the keys represent—one, the key to the continent; the other, to the Winsor Castle. The Winsor Castle is located at Pipe Springs, Arizona, where Emeline Winsor's husband, Anson Perry Winsor, was called by Brigham Young in the year of 1869 to build a fort for protection against the Indians. The State of Deseret is next. Then the American eagle with outstretched wings. There is a dove under each wing. The eagle stands on the beautiful straw Bee Hive showing the bees coming in and out. The American flag is shown waving on each side of the Bee Hive. Then comes the scroll with the year 1876. Under this we find the words, "No Excellence without Labor," with the gloved hands and hearts. Following this is written "Centennial Exhibi-



CURTAIN MADE BY EMELINE Z.  
BOWER WINSOR IN 1876

tion" and last her name and age.

This curtain was given to her granddaughter, Emeline Winsor McBride, when she was fourteen years old. The curtain is still in her possession and is intact. It was photographed from the original by her son, Richard J. McBride. It is a knitted monument to the life of Emeline Z. Winsor, and is evidence of the fine handwork of pioneer days.

# Happenings

Annie Wells Cannon

We would hold you long, September days,  
With your mystic song and purple haze.

**W**ITH the opening of the schools, the renewed functioning of the Parent-Teacher Association and the women's clubs, an important part of the population will be back to normal, and there will be an increased use of the public libraries, provided these groups endeavor to maintain their customary search for knowledge and to uphold the finer cultural ideals of community life. Even in these days of strife and turmoil and sorrow, let us hold fast to the higher, beautiful things of life.

**J**UDGE REVA BECK BOSONE, of Utah, had some novel experiences in her recent trip East. Besides a conference with Judge Black of the Supreme Court, she sat as second judge on the Cleveland bench at the trial of twenty-three racketeers, considered so dangerous that all prosecution witnesses had to be kept in jail while waiting to testify.

**D**R. MILDRED HELEN McAFEE, president of Wellsley College, was sworn in head of the newly-created feminine navy reserve with the rank of lieutenant commander, August 3, 1942. The oath was administered by Secretary of the Navy Knox. Present also was Admiral Ernest J. King, Commander-in-Chief of the United States Fleet.

**D**IANA BARRYMORE, 21, has chosen marriage for a career. Will she also give up the Barrymore traditional stage career? Unlike Diana, Princess Alexandra, of Greece, has been compelled because of war conditions to postpone her hopes of blissful marriage with her young lover, King Peter of Yugoslavia. So goes the world.

**F**LORENCE GRANT SMITH, talented daughter of President Heber J. Grant, since exhibiting her beautiful water colors this summer, is ranked among the professionals by artist judges.

**S**SUSANA BRANSFORD EMERY HOLMES, 83, Utah's "Silver Queen," died this summer. A world-wide traveler and socialite, she led a colorful life. In Utah she possessed large holdings and had many close friends.

**L**ENORA HUNTER BARTON, matron of the L. D. S. nurse's home, died suddenly last month. She was an active Church worker all her life.

**M**R.S. EMMA CORBRIDGE, of Utah, passed her ninetieth birthday last month midst a town celebration in her honor. With her life essentially one of wonderful experiences, she finds herself still interested in world affairs.

# EDITORIAL

Vol. 29

SEPTEMBER 1942

No. 9

## *The Relief Society Educational Season 1942-43*

THE month of September always finds Relief Society women looking forward to the opening of the Relief Society educational season. This year, the beginning of the second 100 years of Relief Society work, finds us facing many new and unusual conditions. The war has brought about many changes to which we must adjust and which will tax the ingenuity and resourcefulness of Relief Society leaders whether serving in general, stake, or ward capacities: General and stake Relief Society conferences and union meetings have been discontinued during the war emergency. Visits by General Board members to stakes and by stake leaders to wards, where travel is entailed, have necessarily been curtailed. Some women who have efficiently served the Society as officers and class leaders are giving up their positions because they have accepted employment in order to aid the war effort. And, at the same time, the members of the Society, sorely taxed spiritually because of the uncertainties, separations, and sorrows incident to the war, are looking to the Society to help them to make proper evaluations, to guide them in how to best conduct their lives, how to most wisely administer the affairs of their homes, how to help their children meet life in a world dislocated by war, and above all to help them to keep spiritually strong. All this

comes at a time when Relief Society leaders are called upon to hold the interest of more than 40,000 new members who have come into the Society as a result of the centennial membership-building program. It is no wonder that Relief Society leaders approach the work of the new season with apprehension and humility, wondering how they may manage without that which of necessity has been taken from them, and how they may in reality meet the numerous pressing needs of a greatly increased membership.

Upon ward officers will fall much of the burden, but they must not feel that the entire problem is theirs and theirs alone. Even though general and stake Relief Society conferences have been discontinued, the General Board, through the stakes, is keeping in very close touch with the local Societies, directing the work through bulletins and correspondence. Additional helps, such as a booklet, *Leads for Class Leaders*, will also be provided by the General Board. Stake boards, while not conducting union meetings, are advised to remain fully officered, and to stand ready to aid the wards in every possible way.

The conduct of the union meeting, after all, is only one of the many ways through which the stake unit strengthens the wards. Through interpreting programs, relaying instructions of the General Board, by coun-

seling on the general conduct of the work, by assisting in the planning of ward conferences, by their sincere interest in the general work of the wards, stake leaders may do much to help the wards during the coming season. By keeping well informed on conditions within the respective wards of the stake, stake officers are in a position to acquaint the General Board with changes and conditions, and to keep it advised as to the needs of the wards. Thus, the General Board is enabled to better plan for the Society as a whole. Then, too, relieved of the work incident to the union meeting, some stake leaders will find it possible to assist the wards by accepting ward positions along with their stake positions. This is entirely in harmony with the First Presidency's communication of January 27, 1942, which stated that "bishops of wards will so supervise the personnel of their auxiliary organizations as to bring into immediate and active service the members of the stake auxiliary organizations who are also members of their wards" and that this be accomplished "in consultation with the stake auxiliary officers concerned."

If the position accepted in the ward is in the same department as that held in the stake, very little additional preparation will be required. The ward will actually become a proving ground for the stake leader, and thus both the stake and the ward units will be benefited. Relieved of the union meeting and in some stakes of frequent visiting because of distances, stake leaders may attend their own wards more regularly and thus become a great asset to the ward organization as members.

While the disadvantages of the present situation loom large, a careful analysis of the situation reveals that the responsibilities of stake leaders in helping wards to maintain high standards of work remain the same as heretofore. It is merely that new ways of helping, in substitution for union meeting and ward visits, must be devised.

Where ward organizations are being effected by efficient officers and class leaders leaving to accept employment in defense work, we may well turn to our new members. Among the more than 40,000 women who have come into the Society during the past four years will be found many with well-developed talent and many more with potential ability who, when given the opportunity, will serve effectively and well. Relief Society has always regarded the development of leadership strength as one of its important functions. Rather than being discouraged because capable women, who in the past have served well, are not now free to hold positions in the organization, leaders should be alert to the interests and abilities of those who are available, and should recognize in the present situation an opportunity to develop and utilize new and heretofore unused strength.

One hundred years ago, as Relief Society embarked on its first century, there were, no doubt, many problems to be solved and many difficulties to be overcome—problems and difficulties different from those which mark the beginning of the second century, but no less grave perhaps in the minds of the women responsible for the work of

(Continued on page 641)

# *Notes* TO THE FIELD

## *Message of First Presidency to be Read*

IT is urged that every officer and member of Relief Society carefully and studiously read the message of the First Presidency to the Society published on the back of the frontispiece (page 593) of this issue of the *Magazine*. It is also requested that this message be read at the opening meeting of the Society in October and also at ward Relief Society con-

ferences. So clearly does it set out our duties, responsibilities, and place in the Church and its activities, that there can hereafter be no ground for any misapprehension by anyone on these matters. We are truly grateful for its wise counsel and authoritative declarations and instructions regarding the Society, its place, and service.

## *General Board to Issue Booklet for Class Leaders*

ATTENTION of the ward officers and class leaders is called to page 655 of the *Magazine* in which a new publication to be issued by the General Board of Relief Society is announced. *Leads for Class Leaders* is a booklet designed and written to aid the Relief Society class leaders in their preparation and presentation of the lessons of the Society. This booklet will be ready for use some

time this fall, and as soon as the booklet comes from the press a supply will be sent to stake Relief Society presidents for distribution to the wards in the stake. Upon receipt of these booklets, stake presidents are requested to notify ward officers and class leaders as to their availability. A nominal charge will be made for the book to cover costs of printing and mailing.

## *No Lesson Material to be Published for Fourth Tuesday in December*

NO lesson material is published in this issue of the *Magazine* for the fourth Tuesday in December. As this Tuesday falls on December 22, it is contemplated by the General Board that wards may prefer to dispense with the ward meeting or to plan their own activity for that day.

## *Visiting Teaching Requiring Transportation Facilities*

IN a bulletin issued February 19, 1942, to all stake, ward, and mission Relief Society presidents, a plan was presented with respect to visiting teaching in areas where the

teachers depend on transportation by automobile, to be effective during the period while there is limitation of automobile travel. In some instances this plan has been construed to mean that the General Board dis-

approves of the visiting teachers using automobile transportation, where available. The General Board has no jurisdiction over the automobiles owned by individuals, and the owners have the right to use them for whatever purpose they desire, including visiting teaching. The General Board wishes it clearly understood that the Relief Society does not require individuals to use their auto-

mobiles for visiting teaching or other Relief Society purposes, and therefore released the alternate plan which appeared in the bulletin of February 19. On the other hand, Relief Society visiting teachers having automobiles available to them for their use are not prohibited by the Relief Society from using them for visiting teaching if they desire to do so.

### *Information Desired Regarding Persons 100 Years of Age or Over*

THE Old Folks' Central Committee is building up a register of all persons, Latter-day Saint and non-Latter-day Saint, in Utah or elsewhere who are 100 years of age or over. Information regarding such persons will be greatly appreciated. It is desired that the information include the following:

Name  
Date and place of birth  
Present place of residence

If a photograph is available, the committee would appreciate having it included.

Information should be mailed to:

LeGrand Richards, Chairman,  
Old Folks' Central Committee,  
Presiding Bishop's Office,  
40 North Main,  
Salt Lake City, Utah.

### EDITORIAL

(Continued from page 639)

this great Society. Just as Relief Society women of that day proved equal to their tasks, so too will the women of today. The Society has never retrogressed nor stood still, but has gone steadily forward, solving problems, surmounting obstacles, and serving humanity. The history of the coming year, like the history of the past century, will be one of struggle, but it will also be one of mastery.

The Relief Society program of today has been planned with a view to meeting the present needs of Latter-

day Saint women—both practical and spiritual. Through resourcefulness, conscientious effort, wise planning, through counseling with bishops and fellow officers, and through reliance upon the Lord, high standards may still be maintained in spite of obstacles. With the spirit of the Gospel permeating all that is done, Relief Society will continue to be a sustaining influence in the lives of its members, and the new season will offer rewards commensurate to the effort put forth.

The coming season should be one of real service and genuine satisfaction.—B. S. S.



# Wartime Price Control

Note: The following information with respect to price control, obtained from H. Grant Ivins, Stake Director, Office of Price Administration, will be found of interest to Relief Society women.

**W**ITH the express aim of halting the mounting cost of living and preventing inflation, the Office of Price Administration, on April 28, announced the general maximum price regulation which, with few exceptions, established maximum prices at the highest levels charged for the articles in March 1942.

The regulation is comparatively simple in operation and has only three basic provisions: first, the merchant cannot charge more for an article or service than the highest price charged by that particular store in March of this year; second, he must post in a conspicuous place where the goods are displayed, his ceiling prices on a list of commonly used "cost-of-living" items; third, he must prepare a price book listing the ceiling price on every item in his store, which must be kept available for any official or customer who wishes to see it.

These basic provisions make it easy for the customer to determine the maximum price on any item, and yet do not place any extraordinary burden on the seller.

A number of important goods and services are not covered by the price-freezing order. Chief among these are raw and unprocessed farm commodities which are exempt by law from any price control until they reach 110 percent of parity, the average price from 1919 to 1929, or the

price on October 1 or December 15, 1941, whichever of the four alternatives is highest. Pork, beef, veal, lamb, and mutton are all under price ceilings, however, as are most processed agricultural commodities. Important among agricultural items not included are eggs, poultry, butter, cheese, canned milk (fresh milk, cream, and ice cream are price controlled), ordinary flour, fresh fruits and vegetables, fresh fish and game, nuts, dried prunes, and beans. The cost-of-living items which are not only price-controlled, but on which ceiling prices must be posted, include commonly used clothing, foods, drugs, and household furnishings.

The question is often asked, "What can I do as an ordinary citizen—as a consumer—to help in this vital price control program?" First, it is necessary to become thoroughly familiar with the provisions of the price control program and make sure you are not an unknowing participant in a violation by buying above the ceiling price. As in all measures affecting a great share of the public, knowledge and cooperation of the public are necessary for their success.

If you have reason to believe your retailer is violating the price ceiling, ask him about it. If you still feel that the merchant is selling above his legal maximum after talking it

*(Concluded on page 647)*

# Grains of Gold

(A Pioneer story based on facts)

Ora Pate Stewart

THE gold rush was on. The prairie dust was cringing under the wagon wheels; that is, the other wagon wheels—but this wagon and this wheel were just about done for. The broken spoke was still quite secure, with the strips of Mary Ann's petticoat holding it in place. But the petticoat wouldn't hold the broken piece that had come loose from the rim. And Edmund Richardson was quite discouraged. He never should have left Pine Center without a spare wheel. But then, he never should have left Pine Center. He knew now he had been wrong all along. But Mary Ann wouldn't have it so. Edmund was good, and he was nearly always right. If just this once he happened to be wrong, it was no time to let him down.

"Edmund," she said, like a woman groping for the needle of hope in the haystack of discouragement, "couldn't we chop off the reach and go in on two wheels? The oxen wouldn't get so tired, and we don't need half this junk. Of course, we couldn't carry much in an oxcart. It would mean leaving the rocking chair and maybe the china tea set from England, but we might get through that way. And Edmund . . . after you make good in the gold fields we can have a new churn." She pictured the Indians coming upon the discarded heap, yelping delightedly with china teacups dang-

ling from their ears, and slapping the wooden belly of the churn in war dance rhythm.

But Edmund had stopped with her first sentence. "The reach! Why, Mary Ann, I think you've struck gold!"

BUT the gold was still 800 miles away when one of the oxen lay down. There was a peculiar swelling on his side. Edmund was worried. "Poor critter," he said, "looks pretty bad."

"Maybe it's just rest that he needs," Mary Ann said, with more hope than she really had in reserve.

But in the morning the critter looked worse, and along toward noon they knew he would never get up again.

Mary Ann poked at the sagebrush fire as she brewed sagebrush leaves to help stretch their limited food rations.

"Maybe we could pull together in his side of the harness," she said. "And after you've made good in the gold fields we can get another ox."

But the gold fields were still 700 miles away when they had to stop again. Their food was almost gone. Edmund shouldered his gun and started over the ridge to see if he could scare up a jackrabbit. A coyote slinked over toward the taller brush, and Edmund raised his gun, but he did not shoot. A coyote—well, maybe it would come to that,

but not quite yet! Then, too, a shot might arouse some Indians. He lowered the gun. It would be risk enough to shoot if he saw a jack-rabbit.

But upon reaching the top of the ridge, he didn't see a jackrabbit; he saw a ribbon of smoke rising up from the valley on the other side. He dropped to his stomach and crawled to cover under a brush near by. He could see other smoke ribbons now—eight, ten, maybe fifteen. A half-formed hope crossed his mind. Was this the hurried camp of the rushers for gold—those whipping, cursing people who had passed him on the prairie? But no, this was no hurried camp; these folks were here to stay, with chicken coops and pigs. Not even Indians would camp like this in neat log cabins with a garden patch.

A homey longing crept into Edmund's heart. How nice it would be to sleep in a bedstead again. He sensed that he could smell a stew—maybe with dumplings. Poor Mary Ann! She'd given up a lot to marry him, and right on top of their marriage this fool rumor about gold had taken hold of him. She'd had a miserable honeymoon, with dust and grime and hurry and hardship—and now maybe starvation. But Mary Ann hadn't complained. Few men had a wife like Mary Ann.

Mary Ann! He must get back to her. She would have the water ready for the rabbit. He would have to tell her there wouldn't be a rabbit. And then suddenly like a bolt of thunder he realized that he must tell her something a great deal worse. These people in the valley were not gold rushers! They were not In-

dians! They must be *Mormons!* "Heaven, preserve us now!" he said, half-aloud.

But Mary Ann seemed to know. She had piled the brush knots ready for the fire. But she hadn't lit it. She looked pale and thinner than usual. She even looked a little bit afraid, and Edmund was glad to put his strong arms around her and hold her close.

"Do you suppose they really are Mormons, Edmund?" she whispered.

"I'm afraid so. There's nobody else would build like that away out here."

"Edmund, what shall we do?" she asked.

"I don't quite know," he answered. "We could cut down around them, but we'd probably scare up some Indians."

"Which would be the worse?" Mary Ann asked.

"Well, it's all according to whether you want to be scalped or boiled in oil." He meant it for humor, but it didn't sound very funny.

"The thing is, Edmund, how can we go any farther? It looks like we'll have to get another ox from somewhere."

"And our rig is practically done for. The right axle is about ready to go."

"Our food will be gone tonight. We'd better find a place to camp." It sounded like the end, even to Mary Ann.

Mormons, Indians! Indians, Mormons! It was a case of *eeny, meeny*. They finally decided that they would try the Mormons, but from the other side of the creek. The settlement, they reasoned, might offer them pro-

tection from the Indians. As for protection from the settlement, they could only pray.

They would be on their way just as soon as they could reinforce the axle and get another ox. Maybe they would have to leave without the ox; maybe without the axle. They would see.

**T**HEY settled down against the settlement like scared puppies along side of a mother dog—where they could get a little warmth and nourishment, but from where they could crawl away if she should turn suddenly to snarl at them.

“How do the Mormons treat their captives?” Mary Ann ventured as they were arranging camp.

Edmund puzzled. “I can’t say that I rightly know, Mary Ann. Come to think of it, I’ve never heard just exactly what they do do to ’em, but it must be awful—as bad as they are.”

“Hello, there,” a man’s voice called from across the creek. Edmund raised up and peered over the ox into the darkening atmosphere. Mary Ann hurried to his side.

“I saw your fire,” the man went on. “Have you come to settle in these parts?”

“No, no,” Edmund answered, trying to sound calm and unstartled. “We’re just passing through. We won’t be any trouble at all. We just wanted to fix our supper and water our ox. We don’t mean to bother you.” He tightened his arm around Mary Ann’s trembling waist.

“Your ox looks a bit worn, pardner,” the man went on. He was wading the shallow stream now.

“He’s pretty tired,” Edmund

said. “We thought we’d let him rest up while we fixed the axle.”

“I see,” said the stranger. “You’re in a pretty bad way. How far do you calculate to go?”

“California.”

“California, hum . . . They say there’s gold out there.”

“That’s what they say.”

“Well, pardner, that’s quite a long way,” said the stranger. “You’d better come over an’ have supper with us tonight. Then tomorrow we’ll help you fix up your rig.”

It sounded friendly enough. But it might be a trap. Edmund looked down at Mary Ann.

“We’d better not risk offending them,” she whispered. After all, they were contending with Mormons.

“We haven’t much,” the man went on, “but we’re thankful for what we have, and it’s better than starving.”

The supper was flour mush. There were no trimmings—just flour mush. But it was the most tasty meal they had had for days.

“It’ll help a little to keep you going until you get that gold,” the man said. And his wife smiled at Mary Ann. And Mary Ann smiled back.

That night the stars seemed closer. The ox didn’t paw around in the dirt; and they had a good night’s rest. The valley was beautiful in the early morning. It had been months since they had heard a rooster crow. And following up the rooster they heard a lad walking in the direction of the shed swinging a milk pail.

“It’s peaceful here.” Edmund said.

**FIXING** the rig was more of a job than Edmund had figured, and the third morning found him quite disheartened at his task. Mr. Abbot, the man who had befriended them was very helpful. But there was so pitifully little to work with. Mrs. Abbot had shown Mary Ann where the pigweeds were that made the best greens, and had filled an empty can with dried leaves of peppermint. She had even divided the flour and placed two cupfuls in a napkin for Mary Ann. But two cups of flour and a can of peppermint leaves were scant subsistence for two people on the desert ahead, especially when the two people would be doing the work of an ox. Mary Ann ached at the prospect. It was plain that they wouldn't be leaving yet—not today anyway.

The Abbot boy came over to the creek. He carried the milk bucket, with the milk still warm and foamy.

"Today is Fast Sunday," he said simply. "We don't eat on Fast Day, so we won't be needing this milk. Pa says you might as well have it."

So this was Sunday. Mary Ann wondered what they were doing at the little church back in Pine Center. She had been the organist there. She wondered what they would be singing. Sunday was such a nice day. The boy still held the morning milk.

"Ma says if you'd care to go to church she'll wait for you. We'll be going down after a bit."

"Yes, yes," said Mary Ann, "we'd love to go. We'll be over in just a little while. And thank you for the milk—but we will fast too. Go get the lid and set the pail in the creek to keep the milk cool. And tell

your father thanks anyway!"

The Church was a log room with rows of benches running across. An organ stood at the front, over which a patch-work quilt was draped. The organ, Mrs. Abbot told Mary Ann, was brought across the plains by the Davis family. But Sister Davis had passed on at Winter Quarters, so there was no one in the settlement who could play it. But it lent a tasteful note to the Church. And little Lottie Simmonds was learning to pick out pieces with one finger.

A man called Brother Swenson made a prayer, long and earnest, in broken but sincere English. Then a Brother Peterson spoke. It was the day of thanks, he said. And many of the group arose and expressed their thankfulness. Mary Ann was thankful and so was Edmund, and they prayed hard in their hearts. Then Brother Peterson said they would all join in a hymn.

It was a sturdy song, like the people who sang it: "Come, come, ye Saints, no toil nor labor fear, but with joy wend your way. . . ." The way would be easier from now on. Already the burden seemed to be lifting; and Edmund stood a little straighter. "Tho' hard to you this journey may appear, grace shall be as your day." The journey seemed to be pointing in a different direction—not so steep and hazardous as it had been. "Gird up your loins, fresh courage take, our God will never us forsake;" Mary Ann knew that she would need that girding. Already she knew that she must take fresh courage—not alone for her and Edmund, but for another life, still too small and weak to make its own needs known or felt outside a moth-

cr's heart. She prayed that God would bear with her. "And soon we'll have this truth to tell—All is well! All is well!"

Mary Ann edged her way to the organ, lifted the quilt and found the keyboard. The chords came out strong and clear. The people left their benches and gathered around the organ. The women put their arms around Mary Ann, and the men stood by with tears tracing the lines in their faces. "And should we die before our journey's through,

happy day—All is well! We then are free from toil and sorrow too; with the just we shall dwell. But if our lives are spared again to see the Saints their rest obtain, Oh, how we'll make this chorus swell—All is well! All is well!"

Here was peace; and here was faith that was beautiful even in death—and beyond.

On the way home Edmund looked down at his wife.

"Mary Ann," he said, "I think we've struck that gold."

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### Wartime Price Control

*(Concluded from page 642)*

over with him, make a complaint in writing or personally to your nearest war price and rationing board. The OPA price officers will investigate any such complaints and take action if necessary. Your name and address will be taken for reference purposes, but you will not be brought directly into the investigation.

By such cooperation, you will be doing your bit in keeping down the high cost of living, furthering the war effort, and stabilizing the peace to follow. Inflation and skyrocketing prices not only hurt your individual pocketbook, they cut the value of your savings accounts and insurance policies; they add billions

to the cost of the war which we all, as taxpayers, must pay.

Later, when peace comes to the world again, these price control measures will aid in a stabilized economy. Otherwise, prices will tumble from their dizzy heights, men will lose their jobs, farmers their lands, and investors their incomes. It will be the terrible cycle of deflation all over again.

A pamphlet outlining the price control program and how you can assist in making it work is available at the Relief Society general offices or the consumer division, Office of Price Administration, Atlas Building, Salt Lake City.

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# Avard Fairbanks

EMINENT UTAH-BORN SCULPTOR

ON the cover of this issue of the *Magazine* is reproduced the first of four plaques which are to appear consecutively on the covers of the September, October, November, and December issues. These plaques, designed for the base of the proposed Relief Society memorial campanile to be erected on Temple Square, Salt Lake City, are the work of Dr. Avard Fairbanks, internationally renowned, Utah-born sculptor, and their idealism and beauty reveal anew the gifts and training of their distinguished creator.

Doctor Fairbanks was born in Provo, Utah, March 2, 1897, the son of John B. Fairbanks, gifted Utah artist, from whom he probably inherited his skill. At the age of twelve, Avard Fairbanks became interested in sculpture, and showed such remarkable ability that in 1910 and 1911 he received scholarships at the Art Students' League in New York, studying under James Earle Fraser.

He was only fourteen years of age when his work was exhibited at the National Academy of Design in 1911. Two years later he went to Paris to study at the Ecole des Beaux-Arts with Injalbert, the Academie Colarossi, and the Ecole de la Grande Chaumiere. The outbreak of World War I, however, forced him to return to the United States.

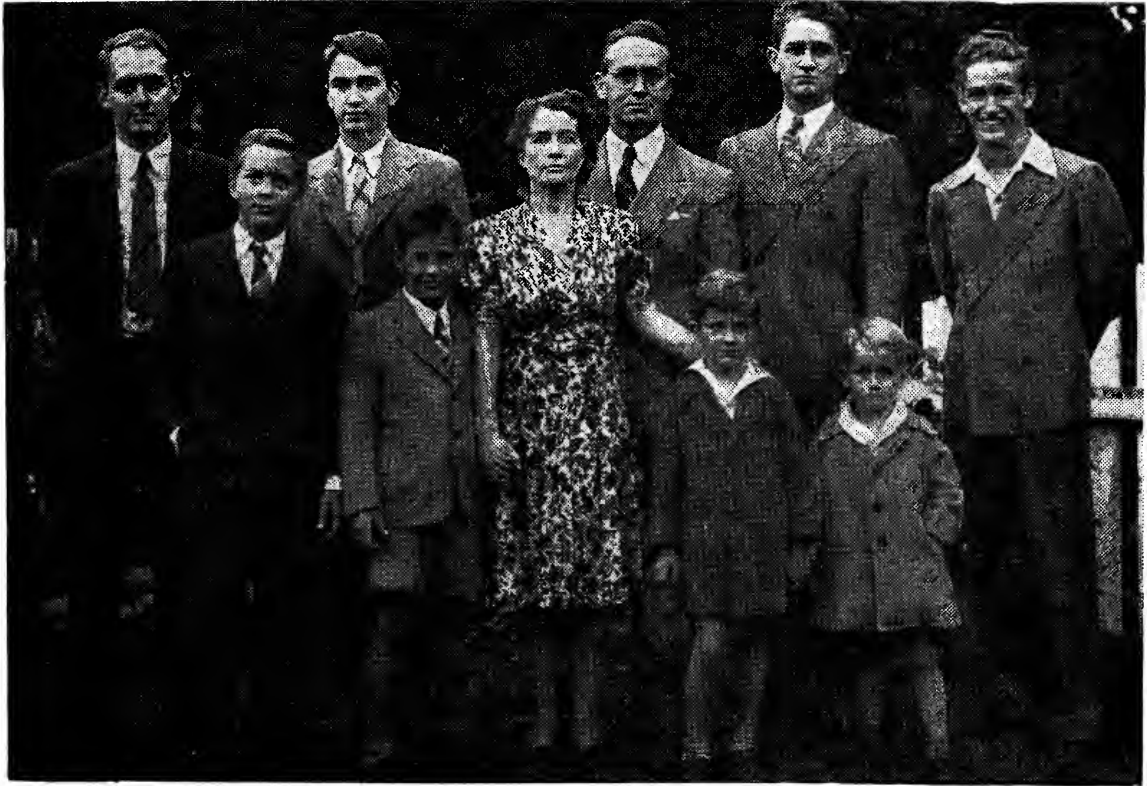
Many of the works of Doctor Fairbanks are familiar to Relief Society women, particularly "The Tragedy

of Winter Quarters" created to mark the Mormon Pioneer cemetery in Florence, Nebraska, and referred to by the *Omaha Bee-News* as "probably Omaha's finest bit of statuary," and "New Frontiers," now in the Church Museum, Temple Square, Salt Lake City, which was reproduced on the cover of the July 1941 *Magazine*. His works include a number of large studies in the Hawaiian Islands, among them the "Hawaiian Motherhood" fountain, the "Blessing of Joseph" and decorative friezes on the Hawaiian Temple at Laie, Oahu. One of his latest creations and perhaps one of his finest works is the statue "Lincoln the Frontiersman" completed last year to be erected at the Ewa Plantation School near Honolulu. At Fort Lewis, Washington, is his famous "Ninety-First Division Memorial," and at Vancouver, Washington is his "Pioneer Mother Memorial." "Rain" was selected among the works of America's greatest sculptors for the Brookgreen Gardens in South Carolina.

*The Ann Arbor News*, July 1941, gives the following interesting facts about Doctor Fairbanks:

"His career as a teacher of sculpture began in 1920, when he was appointed assistant professor of art at the University of Oregon. He remained there until 1927, when he received a Guggenheim fellowship which enabled him to do creative sculpture at Florence, Italy.

"He came to the University of



Back row, left to right: Avard F., Jr., Eugene F., Avard Fairbanks, Elliott Aldron, Justin F.

Front row, left to right: Virgil F., Jonathan Leo, Beatrice Maude Fox Fairbanks, David Nathaniel, and Grant Ruthven.

Michigan in 1929 as associate professor of sculpture in the Institute of Fine Arts, which was established at that time. . . .

“Dr. Fairbanks holds several degrees: bachelor of fine arts, Yale University, 1925; master of fine arts, University of Washington, 1929; master of arts in anatomy, University of Michigan, 1933; and doctor of philosophy in anatomy, University of Michigan, 1936.

“Of his four degrees, the last two are the most unusual, for in earning them he attended the University medical school, taking courses in anatomy right along with medical students. His medical studies were not designed to prepare him for a medical career—but only, he explains, to better fit him as a sculptor.

“‘The artist,’ says Doctor Fairbanks, ‘must study the creation of life and apply that understanding to his interpretation of life. There is a basic correlation between the underlying structural elements of life to a work of art. Art, as in a portrait or a statue of an individual, must reflect more than that which is superficial.’

“Doctor Fairbanks explains that an artist must capture the rhythm of life, the flow of muscles, the character of an individual, and make his work dynamic rather than static. He must, he says, have an understanding of life itself, of the development of and rhythm of the body, and of the basic underlying patterns.

“But the correlation of anatomy to design is broader than the mechanistic to Doctor Fairbanks, for ideal-



ism too is important. It is through the physical that the latter finds its means of expression. . . .

"As for masterpieces, whether in paint or clay, Dr. Fairbanks sees them as 'portraits of ideals, the spirit of a cause or of a people, not just of persons.'

"Art, to Doctor Fairbanks, is a truly democratic method of interpretation, whereby ideals may be presented and preserved for the understanding of all races, all generations. It is, accordingly, to Doctor Fairbanks, a means of attaining better international understanding and good will. . . .

"Probably best known in Ann Arbor as the creator of animals out of snow and ice which appear so life-like that they seem ready to walk away from the Fairbanks' residence at 1051 Lincoln Avenue, Doctor Fairbanks is unlike the popular conception of an artist. He wears an ordinary hair cut, the usual business man's clothes and can talk of many things besides art. . . ."

**I**N Honolulu in 1918, Doctor Fairbanks was married to Beatrice Maude Fox. Dr. and Mrs. Fairbanks are the parents of eight sons: Avard, Jr., 23; Eugene F., 21; Elliott Aldron, 19; Justin F., 16; Virgil F., 12; Jonathan Leo, 9; David Nathaniel, 6; Grant Ruthven, 4.

Avard Jr., the oldest boy, holds the degrees of B.S. and M.S. and at present is doing research in defense for the Government in the University of Michigan Physics Laboratory. The second son, Eugene, is in

the Medical School of the University of Michigan and is a second lieutenant in the Medical Administration Corps. The third boy, Elliott, is in the R.O.T.C. of the University of Michigan, and is studying in the Engineering school. Justin is a Star Scout and has been connected with the Emergency Relief Corps of the Boy Scouts of America. Virgil, the fifth boy, has this summer become a Scout, passing his Tenderfoot tests, and is now ready for his second class awards. Jonathan is a Cub Scout. His name being Jonathan Leo, he seems to take after his uncle, J. Leo Fairbanks, head of the Department of Art at the Oregon State College in Corvallis, Oregon, for he is apt in drawing and painting. He is also greatly interested in the Natural Sciences. David, six years old, begins school this fall, but can already read and do arithmetic. Grant Ruthven, the eighth son, was named after President Heber J. Grant.

Doctor Fairbanks in referring to the accompanying picture of his family said: "The fine appearance of all the little boys and the larger ones, too, is due to Mrs. Fairbanks, who is in the center of the picture. She is rightly placed for she holds that position in the Fairbanks family in Ann Arbor. Superlative words cannot speak the work she does as the mother of a grand family. She is the life, the inspiration, the guiding star of men of tomorrow. She is an ideal for American motherhood."

The Avard Fairbanks family is a gifted and highly respected Latter-day Saint family.

Vera White Pohlman, General Secretary-Treasurer

Regulations governing the submittal of material for "Notes from the Field" appear in the Magazine for June 1942, page 420.

### SPECIAL ACTIVITIES

Nebo Stake (Payson, Utah)

**V**ERA W. CLOWARD, president of Nebo Stake Relief Society, submitted the accompanying photograph and newspaper clipping from the *Payson Chronicle* containing the following write-up relating to the Relief Society flower show held September 21, 1941:

"Culminating a beautification program conducted by the Nebo Stake Relief Society during the past summer, a flower show was held Sunday afternoon in the stake tabernacle in connection with their monthly union meeting. Also displayed were

160 articles of wearing apparel which represented three special sewing days by the six wards of the stake. Articles will go to the Church welfare storehouse.

"The flower display was magnificent and the group of judges from Provo highly commended the wards for the splendid effort and results. Centering the display from each ward was the flower specially assigned to that particular ward by the stake board committee.

"As a result of the judging, the first award went to Payson Second Ward for variety and artistic arrange-

NEBO STAKE FLOWER SHOW AND SEWING EXHIBIT, SEPTEMBER 21, 1941





GUNNISON STAKE FLOWER SHOW, AUGUST 29, 1941

ment. More than 50 varieties were shown in their display.

"Second award went to Payson Third Ward for participation of assigned flower. Third award was made for quality of assigned flower to Benjamin Ward."

#### *Gunnison Stake (Gunnison, Utah)*

**T**HE following report was submitted by Orlene L. Henrie, president of the Gunnison Stake Relief Society:

"On Friday evening, August 29, 1941, the Gunnison Stake Relief Society board entertained in honor of all Relief Society members in the stake. The visiting teachers were special guests, and each member was also asked to bring her husband as a special guest, which added a great deal of interest to the party.

"As a special feature of the occasion a flower show was held which spoke for itself in more eloquent language than our weak words. To attempt to describe the beautiful ar-

ray of flowers of every hue and kind would be useless. Practically every woman in the stake contributed her bouquet, and no estimate can be made of the good that will result from this project. Last February each ward selected a 'ward flower' which each member planted along with her row of Relief Society vegetables. The vegetables were to fill the Church welfare canning quota for the stake.

"This entertainment was held the evening before our quarterly stake conference, and the flower display was left to be enjoyed by all who attended conference, paying silent tribute in their beauty to what Relief Society women can accomplish when they work together."

#### *Deseret Stake (Delta, Utah)*

**B**EGINNING in September 1941, the Deseret Stake Relief Society began the issuance of its periodic bulletin entitled "The Beacon." This bulletin is mimeographed and is neatly and attractively arranged,

with the title, month, year, and page appearing at the top of each sheet, and with the contents presented in two columns on each page for ease in reading and for convenience of arrangement. The bulletin contains messages, announcements, and regulations issued by the stake to the wards, a section devoted to each of the regular lesson departments, and reports of activities of the various ward Relief Societies of the stake. Also included is a comparison, in simple chart form, showing the ratings of the various wards of the stake with respect to attendance at ward Relief Society meetings, average charity donations per member, and other items indicative of the status of Relief Society work.

The Deseret Stake Relief Society is commended for this venture which should prove helpful in maintaining the high standard of Relief Society work which has been established in Deseret Stake, particularly during the period while union meetings and visits to the wards are limited. Vera S. Hilton is president of Relief Society in this enterprising stake.

#### Rexburg Stake (Rexburg, Idaho)

**PRINTED** herewith is the outline for the 1941-42 work meetings submitted at the beginning of the season by Mrs. Elizabeth Stowell, stake Relief Society president. This outline may be very helpful to other stakes and wards planning to do remodeling and sewing in the monthly work meeting of Relief Society.

#### October—Preparing material for made-over coat

- Cleaning and renovating wool materials
- Ripping or taking apart
- Examination for worn or damaged parts

- If faded, can material be turned
- Demonstration—How to use patterns
- Kinds of standard patterns
- Knowledge of instructions of various kinds of commercial patterns

#### November—Points in construction of a coat or jacket

- Placement of pattern on old material
  - Avoid worn places
  - Place entire pattern before cutting
  - Inconspicuous piecings
- Trimming or combining with other materials
- Methods of cutting; seam allowance according to kind of material used; seam finishes
- Pinning or basting parts together; fitting
- Explanation of making collar, facing, sleeve finishes, buttonholes, or other fastenings
- Tailor stitching; pressing
- Suggestions—smaller coats from larger ones; remodeled coats for adults; ladies' suits from men's suits

#### December—The made-over dress

- Discussion of materials and how to handle each kind
  - Cotton, wool, silk, rayon, etc.
- Methods of cleaning, dyeing, pressing
- Combination with other materials
- Construction—placement of pattern, cutting, seam finishes
- Pinning or basting parts together; fitting
- Method of stitching—for durability, for trimming
- Hang of skirt and finish of bottom of garment
- Collar, cuffs, facing, or other finishes or trimmings

#### January—Making boys' and men's shirts

#### February—Little boys' suits; play suits for boys and girls; pictures and demonstrations

#### March—Washing, dyeing, cleaning, and remodeling household articles

- Curtains, drapes, bedspreads, carpets, and rugs



### VISITING TEACHERS, DANIEL WARD, WASATCH STAKE

Who achieved the record of 100 percent visiting teaching in the homes during the period from October 1939 to April 1942 when this picture and report were submitted by Nellie C. DeGraff, stake president of Relief Society. Daniel Ward is one of the smallest and most scattered wards in the stake. Mrs. Mary E. N. Orgill is president of the Daniel Ward and Almira T. Bethers is class leader for the visiting teachers.

#### April—Made-over clothing for children

Suggestions: underwear, pajamas, aprons, dresses, bonnets; pictures and demonstrations

#### May—Removal of spots and stains

Give formulas and instructions for treatment of various kinds of materials

#### South Los Angeles Stake (Huntington Park, California)

**H**AZEL NEVILLE, president of the South Los Angeles Stake Relief Society, included the following report in a letter dated June 12, 1942:

"We have finished an emergency project in our stake. Each ward has on hand twelve or more quilts, two dozen sheets and pillowcases, together with hospital bed jackets made from old sheeting, towels, and wash cloths, and nurses' aprons made from old white shirts. Each ward also has a large first-aid kit, and is helping each family to arrange for one. In addition to the 120 quilts on hand in the wards, the stake board

also has 10 quilts. Four of our wards have furnished lovely Relief Society rooms.

"Under the supervision of Sister Hannah Ursenbach, 2200 bottles of orange 'Mormonade' were put up in less than 10 days, for the welfare project. Our new welfare project is 40 quilts to be finished and turned over by September to the welfare center in Los Angeles.

"Many of our women are making soap and in every way trying to live up to President Amy Brown Lyman's statement, that 'waste is an expression of ingratitude.'

"Our visiting teachers in the wards are making an earnest effort to reach all the families. We leave 1500 leaflets each month in the homes.

"The stake board class leaders mail their lesson outlines each month with an enclosed self-addressed postcard for a return report of ward class work; these cards are discussed in our monthly board meetings."

# Attention—Class Leaders

## ANNOUNCING:

*LEADS FOR CLASS LEADERS*, a book which is now in preparation will be issued by the General Board of Relief Society for stake and ward Relief Society class leaders, to assist them in studying and teaching more effectively. The book will be ready for use sometime during this fall, 1942.

As soon as the book, *LEADS FOR CLASS LEADERS*, comes from the press a limited supply will be sent to Relief Society stake presidents to be distributed by them. A nominal charge will be made to cover the cost of printing and mailing. Stake and ward class leaders should inquire about the book and place orders with their respective Relief Society stake presidents.

## For Social Science Class Leaders

Enrichment Material for 1942-43 Lessons on "What 'America' Means"

Two excellent pamphlets which may be obtained free of charge:

1. "Americans All"
2. "Walk Proudly Here, Americans"  
Obtainable by writing Raymond Pitcairn, 1616 Walnut St., Philadelphia, Pennsylvania.

Two enlightening articles:

1. "How to Learn the Words of the Star Spangled Banner," by Everett Cummings  
Published in *Good Housekeeping Magazine*, April 1942, p. 17.
2. "Meet a Great American—the Bell," by Donald C. Peattie  
Published in *Reader's Digest*, August 1942, p. 29.

Two interesting stories:

1. "The Moment of Mary McCoy," by Stuart Kinzie  
Published in *Good Housekeeping Magazine*, August 1942, p. 15.
2. "Sleep Not, My Country," by Martha Cheavens  
Published in *Good Housekeeping Magazine*, June 1942, p. 39.

Firm handling out-of-date publications:

Franklin Square Agency, 49 East 33rd St., New York City, New York.

Class leaders can obtain back numbers of national magazines from this firm.



## *Theology and Testimony*

Articles of Faith, By James E. Talmage

Lesson 11

### The Church and Its Plan of Organization

(Tuesday, December 1, 1942)

Condensation of Chapter XI of *Articles of Faith*, by Talmage

(This condensation is placed in the *Magazine* in the hope that it will result in more class members familiarizing themselves with the lesson.)

#### *The Primitive Church*

When Christ established His church upon the earth, he appointed all the officers necessary for the carrying out of his Father's purposes. Each appointee was divinely commissioned with authority to officiate in the ordinances of his calling. Thus were given unto the Church, apostles, prophets, evangelists, pastors (Eph. 4:11), high priests (Heb. 5:1-5), seventies (Luke 10:1-11), elders (Acts 14:23; 15:6; I Peter 5:1), bishops (I Tim. 3:1; Titus 1:7), priests (Rev. 1:6), teachers (Acts 13:1), and deacons (I Tim. 3:8-12).

#### *Apostasy from the Primitive Church*

Scarcely had Christ organized His church before the powers of dark-

ness descended upon it. This tide of opposition soon enveloped every known follower of the Savior. Christians were tortured and killed by the unbelievers until the time of Constantine in the fourth century. Under his patronage, Christianity became the religion of State, but the finer attributes of the original Church were missing. Pagan forms and beliefs had crept in, and offices were sought by those who wished to benefit themselves financially and politically. Ordinances were changed and perverted. In very deed, darkness covered the earth.

#### *This Great Apostasy Foretold*

The prophets of old uttered solemn warnings of approaching

dangers. In Isaiah 24:5 we read: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

### *Restoration of the Church*

The Lord in His mercy provided for the reestablishment of His Church in the last days, and for the last time. This restoration was effected by the Lord through the Prophet Joseph Smith. Thus, the Church has been again organized with all its former completeness.

### PLAN OF GOVERNMENT IN THE RESTORED CHURCH

#### *Orders and Officers in the Priesthood*

The Church of Jesus Christ of Latter-day Saints recognizes two separate orders of the Priesthood. The lesser is called the "Aaronic" and the greater is the "Melchizedek" order.

Deacons, teachers, and priests are the offices in the Aaronic Priesthood. In the Melchizedek order are elders, seventies and high priests. Apostles, patriarchs, and bishops also come under this heading. Each of the above offices have definite functions and requirements, all of which are explained in the *Doctrine and Covenants*.

## LESSON PLAN

Article 6—"We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc."

Lesson Aim: To show that the restored Church is an organization composed of offices and officers comparable to the Primitive Church, and that such an organization provides its members with opportunities for mental and spiritual growth.

### Suggested Material Outline

- I. The Church
  - A. Definition and characteristics of the true Church.
  - B. The Primitive Church.
  - C. Apostasy from Primitive Church.
  - D. Restoration of the Church to earth in latter days.
- II. Plan of Government in the Church.
  - A. Aaronic Priesthood.
  - B. Melchizedek Priesthood.
  - C. Authority of presiding quorums in Priesthood.
- III. How the Church Develops its Members
  - A. The Priesthood.
  - B. Sacrament and Testimony Meetings.
  - C. Church Auxiliaries.



(In the foregoing section, the various activities which are provided for Church members should be enumerated and commented upon: speaking, teaching, singing, planning, organizing, financing, equipping, writing, record keeping, counseling, missionary service, proselyting, traveling.)

### Suggested Method Outline Round-Table Discussion

The class leader may select a number of women to take part in this discussion group. It is preferable to have women who have had a wide diversity of background, whose ages vary, and who possess fluency of expression. Also, it might be well to choose, as some of the group, women who have worked in the various Church auxiliaries.

Both the leader and the group should maintain the inquirer's attitude throughout. The leader or chairman should not be seated on a platform or in any position that indicates a teacher-pupil relationship. The best arrangement is for the group to sit around a table where each may see the other.

To start the discussion the leader might try the experiment of suggesting that each person introduce herself and give something of her background. The leader then assumes the responsibility of starting the discussion and keeping it going. The leader should have thought through the subject and should have at least a tentative plan for proceeding. The above Suggested Material Outline could well be followed, and the leader would formulate her own salient questions based on the outline. The group should be at least acquainted with Chapter 2 of the *Articles of Faith*, by Talmage. The

leader should not superimpose her ideas upon the group, but she should give them a sense of direction with her comments and questions. If the leader is questioned and the discussion is on the verge of assuming the teacher-pupil relationship, it is excellent technique to turn a question back to the questioner or to another person in the group. It is well to remember that a discussion is never a complete success unless most of the people in the group eventually inject their thoughts.

The leader has a significant task in reviewing once or twice during the discussion "the points made, the questions overlooked, the information needed, and the existing differences of opinion." She should also stop the discussion while the group is still interested and should summarize just what has been accomplished and what still remains unanswered.

Class leaders are urged to try this method even though it is new to them. It will lend variety and interest to the educational work of this department, and it is one of the newer techniques in teaching adults. Class leaders may feel incapable of assuming the leadership of the round-table discussion group, but after a few attempts they will be quick to see the advantages of such a method.



# Visiting Teachers'

## Messages To The Home

### Lesson 3

## Cultivating the Mind as an Expression of Faith

(Tuesday, December 1, 1942)

**N**O people have a greater incentive for cultivating the mind than have the Latter-day Saints.

This is clearly shown in the revelations received by the Prophet Joseph Smith:

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.—(*Doctrine and Covenants* 130:18, 19)

“It is impossible for a man to be saved in ignorance,” the Prophet has told us (*Doctrine and Covenants*, 131:6). The reverse of this is equally true. And then, too, our ideal is God. Jesus said, “Be ye therefore perfect, even as your Father which is in heaven is perfect.” “Intelligence is the glory of God,” Joseph Smith said. If we would be like God, we must cultivate our minds.

To improve in our knowledge and intelligence is an essential part of the Gospel as we understand it. Concerning the attainment of knowledge, particularly spiritual knowledge, this statement is made in a revelation:

As all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study,

and also by faith.—(*Doctrine and Covenants*, 88:118)

In another place in the same revelation (verses 77, 79) we are told this about what to study:

And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and kingdoms—

It is clear from this that we are expected to study religion, ancient and current history, prophecy, geography, and political government.

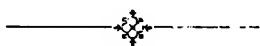
In Nauvoo, Illinois, the Prophet Joseph Smith said to the Relief Society: “I now turn the key in your behalf . . . knowledge and intelligence shall flow down from this time henceforth.” For many years, courses of study have been offered by this organization for the stimulation of mental and spiritual growth in the members of the Society, and the Church very early established schools

and colleges for the same purpose, the cultivation of the mind and heart among members of the Church. The courses of study for Priesthood quorums have the same end in view.

When, therefore, we undertake to study what has been outlined for us in the revelations and elsewhere, we are showing our faith in God and in what He has revealed.

### Discussion

1. How can we as individuals keep our minds active?
2. How can the statement that activity is the law of growth be applied to cultivating the mind?
3. Suggest ways of introducing this topic for discussion in the homes visited by Relief Society visiting teachers.



## *Work-and-Business*

### New-fashioned Thrift

#### Lesson 2

### Thrift in Food Buying

(For optional use on Tuesday, November 10, 1942)

**T**HE woman who wants the greatest returns for her food dollar must know food values, and be alert to the economical ways of feeding the family. More money is spent proportionately for food than any other division of family expenditures. Low income groups often need to spend 35 to 50 percent of their entire income. It is estimated that in 1940 American consumers spent \$14,800,000,000 for food grown in this country. The question naturally arises, "Why, then, are so many people illnourished?" The answer is: "Adequate nutrition cannot follow without wise spending." One of the best thrift measures is to know comparative food values and to choose the least expensive in each group that will best fit the needs of the family.

One food may be a cheap source of energy or protein while others

might be expensive from this point of view but absolutely essential as a source of vitamins and minerals. Grain products and dried beans, peas, etc., or legumes are a cheap source of fuel and protein, but they are not the best source of minerals and vitamins. Sugar and fats are moderate-priced sources of energy, but they, too, are deficient in minerals and vitamins, except butter. Meats are a good but relatively expensive source of protein and fuel, but they are deficient in some vitamins and minerals. Eggs, averaged throughout the year, are rather expensive, but they are rich in protein, fats, minerals, and vitamins. Milk and cheese are moderate priced sources of protein, rich in minerals and vitamins. Fruits and vegetables are expensive sources of protein and fuel, but they furnish our best minerals, vitamins, and

roughage at moderate prices. To insure adequate food value at lower cost one would buy cheaper cuts of meat, more eggs when low-priced, cereals, cheese, and milk to furnish protein; cereals, honey and molasses, and cheaper fats to furnish energy; fruits and vegetables to insure a good supply of minerals and vitamins.

Some of the most nutritious meats are found at the bottom of the price list. Because we have not learned to cook them well, such glandular meats as heart, liver, and kidney are not used as much as they should be. With the exception of calf's liver, they are low in price and all are high in iron and some vitamins. Grade A eggs are best for flavor, but other grades have just as much nutritive value as grade A. Color of shell has no effect on nutritive value, flavor, or keeping qualities. Unless sold by weight, the larger eggs are usually the best buy, although they cost a few cents more per dozen. Cheaper grades do as well for cooking when flavor is not so important. Milk, at any cost, is a good buy, especially for children. The purchase of dried eggs, canned or dried milk helps to lower food costs under normal conditions, but due to the present needs of the army and for shipments to our allies, the price is higher than during normal times, if the products are procurable at all. Highly-refined and ready-to-serve cereals are many times more expensive than the natural whole wheat ones. Enriched cereals, breads, flour and other reinforced foods do not cost any more than those highly refined, but are more nutritious.

A division of the food dollar will help the housewife to provide a

healthful balance of foodstuffs.

One-fifth or more should be spent for milk and milk products.

One-fifth or more should be spent for meat, eggs, poultry, and fish.

One-fifth or less should be spent for bread and cereals.

One-fifth or less should be spent for fats, sugars, and other groceries.

One-fifth or more should be spent for fruits and vegetables.

**B**ECAUSE of the fluctuation in prices, it is impossible to give costs of commodities, but some suggestive points may serve as a guide to better buying. Begin planning for the foods needed at least a week ahead of the shopping trip. The plan should be flexible enough, however, to permit the purchase of special bargains or "best buys" at week-end sales. Study bargains offered; a bargain is not determined by price alone. Compare prices and buy in as large quantities as is practicable; only those foods should be bought in large quantities which will keep well and for which there is storage space. A larger single purchase of food will usually save a few cents over several smaller ones. Look for net weight and compare prices of packaged or bottled goods; see if they are slackly filled and if they have a false bottom which will reduce contents. Ask for definite weights and measures. Know how to read labels, and ask the price of goods before buying. Know the seasons when different foods are most plentiful. By using fresh fruits and vegetables you save canned, dried, and preserved ones for use when fresh ones are most expensive. Select a variety of fresh, crisp well-flavored fruits and vegetables, then retain these qualities by carefully and quickly washing (do not soak in

water), removing tops from root vegetables and by storing in a refrigerator or other cool place. Careless handling, bruising, and leaving at ordinary temperatures cause a great loss of vitamins.

Look for high values rather than merely low prices. Shop around, compare prices, compare quality. As a general rule, it is not a luxury to buy high quality rather than low quality products because marketing costs, including packing, transportation, handling, and refrigeration, are as great for poor as for good quality goods. It is more economical to buy high grade food at higher costs and utilize every bit of it than to buy poor grade for less money and waste half of it.

Buy canned foods when they are cheaper than the fresh and when quantity and storing are big items to consider in the purchasing. Many times the higher percentage of food costs is due to poor selection, wasteful preparation, buying out of season, waste of leftovers, and improper care and handling. Honest dependable merchandise, good informative

service, and fair prices constitute the best help to consumers. Careful and intelligent buying not only saves money needed for so many other things, but also saves time, energy, and food values, all of which means keeping the family physically fit for the strain of everyday living.

### Questions for Discussion

1. What are noticeable changes in food prices since the beginning of the war?
2. What adjustments are you making in your home to rising food prices?
3. Give plans for daily or weekly marketing trips.
4. Give examples of how you are trying to develop more thrifty food-buying habits.

### References

1. Recipes to Match Your Sugar Ration
2. Wise Buying in Wartime—Tomatoes and Tomato Products
3. Wise Buying in Wartime—Eggs
4. Wise Buying in Wartime—Beef

The above pamphlets are obtainable by writing: Consumer Division, Office of Price Administration, Washington, D. C.

See "Salvage for Victory Program," *Relief Society Magazine*, August 1942, p. 553.

Note: Watch daily papers and periodicals for daily wartime planning and wise buying of food.



## Literature

### The Bible As Literature

#### Lesson 3

### What the Bible Is

(Tuesday, December 15, 1942)

(Class leaders should constantly keep in mind that this course considers the Bible only as literature, and makes no attempt at theological problems.)

Objective: To show the interesting steps in the gradual development of the Bible as a unified piece of literature.

### Lesson Topics

1. Older books from which the *Bible* evolved.
2. Important *Bible* manuscripts.
3. Outstanding versions of the *Bible*.

### Older Books From Which The *Bible* Evolved

The origin and gradual growth of the *Bible* into its present form is an interesting story. This book was not produced as most books are, by a single author writing for a few months or years; but it is a library of books, the work of many authors working through hundreds of years. It is the record of the religion of the Hebrew race, written at different times by men of lofty vision and inspiration; yet it was not alone for the Hebrews, but for the people of all times. It thus becomes a much more significant piece of literature than any national epic, being so much broader in its scope and influence.

The *Bible* as a unit is unusual. It is not history in the ordinary sense. It is a spiritual autobiography of a chosen people. Its form is unique in that it has an historic framework serving as a sort of connective tissue through which are woven the higher literary forms, poetry, drama, essays, prophecy, etc., depicting the spiritual life of the people.

The first six books of the *Old Testament* are different from the rest in that they are more composite. They are made up of a skillful interweaving of several older histories. Scholars are able to detect the parts of these books which come from the

different sources. The history of the other books of the *Old Testament* is much simpler. Many of these books were single books much as they are today, though they date as far back as 700 B. C. "Ruth," it is believed, was written about 450 B. C. and "Esther" about 250 B. C.

The "Book of Proverbs" represents collections of wise and truthful observations on life gathered, scholars tell us, through the years from 900 to 250 B. C. "Job" is thought to have been written about 250 B. C. The books of the Prophets were composed through a period of approximately 600 years.

Surprising to the modern reader is the realization that some of the greatest literary books on the world existed long before printing was known. That is true of the *Bible*. The oldest copies are in manuscript form, some of them beautifully illuminated, as are other masterpieces, such as "Beowulf," now in Oxford University. Printing was not invented until the fifteenth century; so we see that the *Bible* had existed hundreds of years before it appeared in a form similar in any way to the *Bible* we read.

### Important Biblical Manuscripts

There are more than three thousand manuscripts of the *Bible* in existence, dated at various times from 325 A. D. to the thirteenth century. These are now treasured among the valuable relics in the great libraries of the world. Although not one of these is absolutely complete, there are about thirty which contain all the books of the *Old* and *New Testaments*, lacking only a few leaves of

being complete. The greater number of these old manuscripts, however, contain but small portions of the scriptures.

Of all these old writings, three are of special importance because they are so very ancient. Originally they all contained the entire Greek Bible, the *Old and New Testaments*, in what is called the Septuagint Version, so called because it was translated into the Greek by seventy—actually seventy-two—translators. These prized manuscripts are: first, the Vatican manuscript, the oldest of them all, which once belonged to a Greek priest, Bessarion, assigned by many scholars to 325 A. D. This has been kept with jealous care in the Vatican for five hundred years. A complete copy of it was not given to the world until 1866, when Doctor Tischendorf, a German scholar who had made many futile attempts to study the manuscript, was allowed to publish a copy in the common Greek type, thus giving this buried treasure to the world.

The second of these treasured manuscripts is called the Alexandrine. It was found in Egypt and may now be seen in the British Museum. It was brought from Alexandria in 1628 by the Patriarch of Constantinople and presented to Charles I. It is supposed to have been copied by Thecla, a Christian lady of noble birth, in the fourth century A. D. Unlike the Vatican manuscript, which is in one huge volume, the Alexandrine is in four volumes, three of the *Old Testament* and one of the *New Testament*.

The third and the most interesting of these three important manu-

scripts is known as the Sinaitic. The story of its recovery is a veritable romance. The hero of the story is the German scholar who published the Vatican manuscript. In 1844, Doctor Tischendorf was traveling in the Orient in search of ancient documents. He visited the Convent of Saint Catherine at the foot of Mount Sinai, and while he was in the convent library, he noticed a basket filled with old parchments, apparently left there to be used as fire kindling. He began looking them over, and found, to his great delight, that they were sheets of a very ancient copy of the Septuagint. He gained permission to take forty sheets, but when he expressed his joy over the privilege, he was denied any more. He became persistent in his request, but the monks grew stubborn in their refusal.

As soon as it was learned in England that the German scholar had made an important discovery, the English government sent out expert searchers for the lost documents. They were unsuccessful in their quest. The German doctor was persistent in his efforts, and in 1853 returned again to the East. He could find, however, no trace of the desired manuscript. Nevertheless, he did not give up, but went again in 1859 to the convent in the desert.

Still his efforts seemed unavailing, and he was about to go home once more disappointed. Then, the evening before his departure, the steward of the monastery invited him into his cell. When they were alone the monk said: "I, too, sometimes read a copy of the book you seek." To the scholar's amazement and delight the monk placed in his hands the

precious parchment. He found not only the fragments he had seen in the wastebasket fifteen years before, but other parts of the *Old Testament* and the whole of the *New Testament* as well.

He restrained his eagerness and joy this time and was allowed to take the treasure to his own room. Once there, he literally danced for joy. He set to work copying, working on and on through the night.

Later, after much negotiation, the manuscript was deposited in the library of St. Petersburg, and Doctor Tischendorf with his assistants, was allowed to make an edition of it in facsimile. The Emperor of Russia in 1863 sent copies of it to the great libraries throughout the Christian world.

### *Some of the Outstanding Versions of the Bible*

The *Bible* has been translated into 450 languages and dialects, the two principal ancient versions being the Greek Septuagint, already mentioned, and the Latin Vulgate. The first is important as the oldest existing in any language. It had marked influence on the language and style of the *New Testament*, being largely used in the time of Christ in Egypt where it originated as well as in the Roman provinces and Palestine. Quotations from the *Old Testament* found in the *New Testament* are more frequently taken from this version than from the Hebrew version. This indicates that Jesus and His disciples must have been familiar with it.

According to Jewish records, the Septuagint came into being in this

manner: Ptolemy Philadelphus, ruler in Egypt 285-247 B. C., requested the high priest of Jerusalem to send him seventy-two chosen men with a copy of the Jewish law, that it might be translated into Greek and deposited in the royal library at Alexandria. The copy of the law which they took with them was on parchment in letters of gold. These scholars were highly honored by the king, and were lodged in a magnificent palace on an island in the harbor of Alexandria during the seventy-two days required for their task. According to the legend, they were shut up in separate cells and had no communication with each other; yet their work was identical. For this reason it was accepted as inspired. This seems, however, to be disproved by the notable inequality of parts of the version which would indicate that the document was produced at different times by different scholars.

The Latin version, known as the Vulgate, is of special importance to us since it has greatly influenced the English *Bibles*. As the early English *Bibles* were translated from the Vulgate, much of the strength and beauty of the Latin style was retained by the translators. *Vulgate* means *common* or *current*. The Vulgate was produced by Pope Damasus who required the great scholar St. Jerome to prepare it in the fourth century A. D. because the various versions of the Latin *Bible* had become corrupted. It was completed in 405 A. D. and gradually made its way into favor. Finally, about two hundred years after the death of the translator, it became the universally recognized version of



the church, and was accepted in 1546 as the authorized version of the Roman Catholic Church, remaining so to the present day.

The *Bible* was not translated into English all at once. Caedmon, in 670, sang songs of the creation, the exodus, and the story of the Gospel. Bede was the next translator, and he was followed by King Alfred the Great. The story of the work of each is very interesting.

Wycliffe's *Bible*, published in 1383, is recognized as the first great monument of English literature. It has influenced all succeeding translations. Wycliffe was followed by Tyndale, who, because of his efforts to put the *Bible* into the hands of the common people, was persecuted, forced to flee from his country, and, finally, in 1536 put to death.

From 1525 to the present there have been many English versions, the Authorized Version, or King James' translation, being the most important since no other English version can compare with it in the soundness of its scholarship, its breadth of spirit, and beauty of diction.

The Revised Version was published in 1885. It is superior to the King James' Version in correctness of text and exactness and clearness

of translation, but cannot rival the older book in beauty of style. Since ours is a study of the *Bible* as literature, the King James' Version is significant.

### Study Helps

1. Tell the story of Caedmon's inspired singing of Biblical material. (Found in most histories of English Literature—Long, Miller, etc.)

2. Give a brief sketch of the life and work of Bede, explaining why he is called the father of English learning. (See histories of English literature.)

3. Enumerate the contributions of King Alfred to the English people.

4. Give a sketch of the life and work of Tyndale, emphasizing his work on the *Bible* which led to his martyrdom.

5. Describe the *Modern Readers' Bible* edited by Moulton or *The Bible Designed to Be Read as Living Literature* by Bates, and point out why these will be significant in this course.

### References

Moulton, Dr. R. G., *Modern Readers' Bible*. (Notes)

Armstrong, R. A., *How To Know the Bible*.

McClure, James, G. K., *The Supreme Book of Mankind*.

Lewis, F. Grant, *How the Bible Grew*.

Hunting, H. B., *The Story of Our Bible*.

Smyth, Peterson, *How We Got Our Bible*.

McComb, Samuel, *The Making of the English Bible*.

## Social Science

NO social science lesson is printed in this issue of the Magazine, as no lesson for this department is planned for the month of December, due to the holiday season.

## General Presidents of Relief Society

NO lesson for this department is printed in this issue of the Magazine, as the General Board does not require that a meeting be held on Tuesday, December 22, due to the holiday season.

# MORMON HANDICRAFT

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"Be of good courage, and He shall  
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hope in the Lord."

Psalms 31:24.



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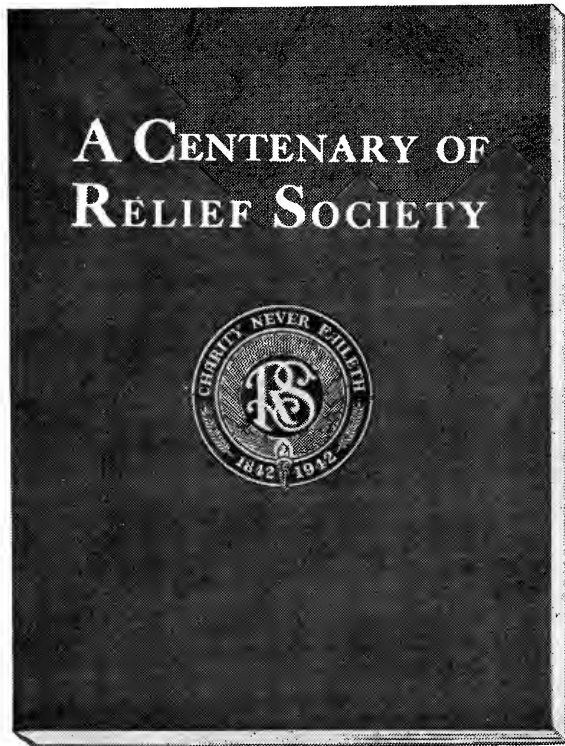
EDUCATION

OCTOBER, 1942  
VOL. 29 NO. 10  
LESSONS FOR JANUARY

THE GLORY OF GOD IS INTELLIGENCE

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# *The Cover*

## "Education"

ON the cover of this issue of the Magazine is reproduced one of four plaques designed by Avard Fairbanks, Utah-born sculptor, for the base of the proposed Relief Society centennial memorial campanile to be erected on Temple Square, Salt Lake City.

"Education," the title of this plaque, suggests the instruction and training which further the development of the individual and which advance him along the path of eternal progress. The sub-title, "The Glory of God is Intelligence" (or, in other words, light and truth) is from the Doctrine and Covenants 93:36 and is filled with deep meaning for Latter-day Saints.

The dove, the symbol of the Holy Ghost, is directly below the word "education," giving great significance to the word.

The three standing figures, symbolic of science, art, and religion, represent the three great fields through which truth is conveyed to mankind.

In the hand of religion are two sticks. Records compiled by the ancient scribes were referred to as "sticks." The sticks in the hand of religion represent the Bible and Book of Mormon.

The globe in the central portion of the panel represents the world. The figures are intent upon the affairs of the world, and, more too, they are seeking to learn the eternal and universal truths as well. The lines from the world signify the orbit connecting the whole panel with the realm of the universe.

The seated figure at the observer's right is the teacher, and is symbolic of the great educational program of Relief Society. The four books represent the standard works of the Church—Bible, Book of Mormon, Doctrine and Covenants, Pearl of Great Price.

Cover arrangements are by Evan Jensen.

### **The Frontispiece:**

The harvest scene used as a frontispiece picture for this issue of the Magazine is from a photograph by T. J. Howells, M.D.

# The Relief Society Magazine

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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OCTOBER, 1942

No. 10

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# *Reaping of a Century*

Vesta P. Crawford

Here are the sheaves so bravely won  
For all the waiting world to see,  
We hold the harvest in our hands—  
The reaping of a century.

And yet, because the yield is great,  
The gleaning rich with golden grain,  
We can never cease our planting  
And let an idle field remain.

We still must pray for April rain  
And for the glad returning sun,  
We still must labor in the field—  
We cannot say our work is done;

As long as ordered earth shall turn  
Around its long established track,  
The seed time shall return again  
And God will bring the autumn back;

Forever in the field of life  
There will be hunger and a need  
For all the gleaning we can give—  
A waiting multitude to feed.

Ever the field in wider span  
Shall be a place for us to grow,  
And we shall find our destiny  
In service where the valiant go;

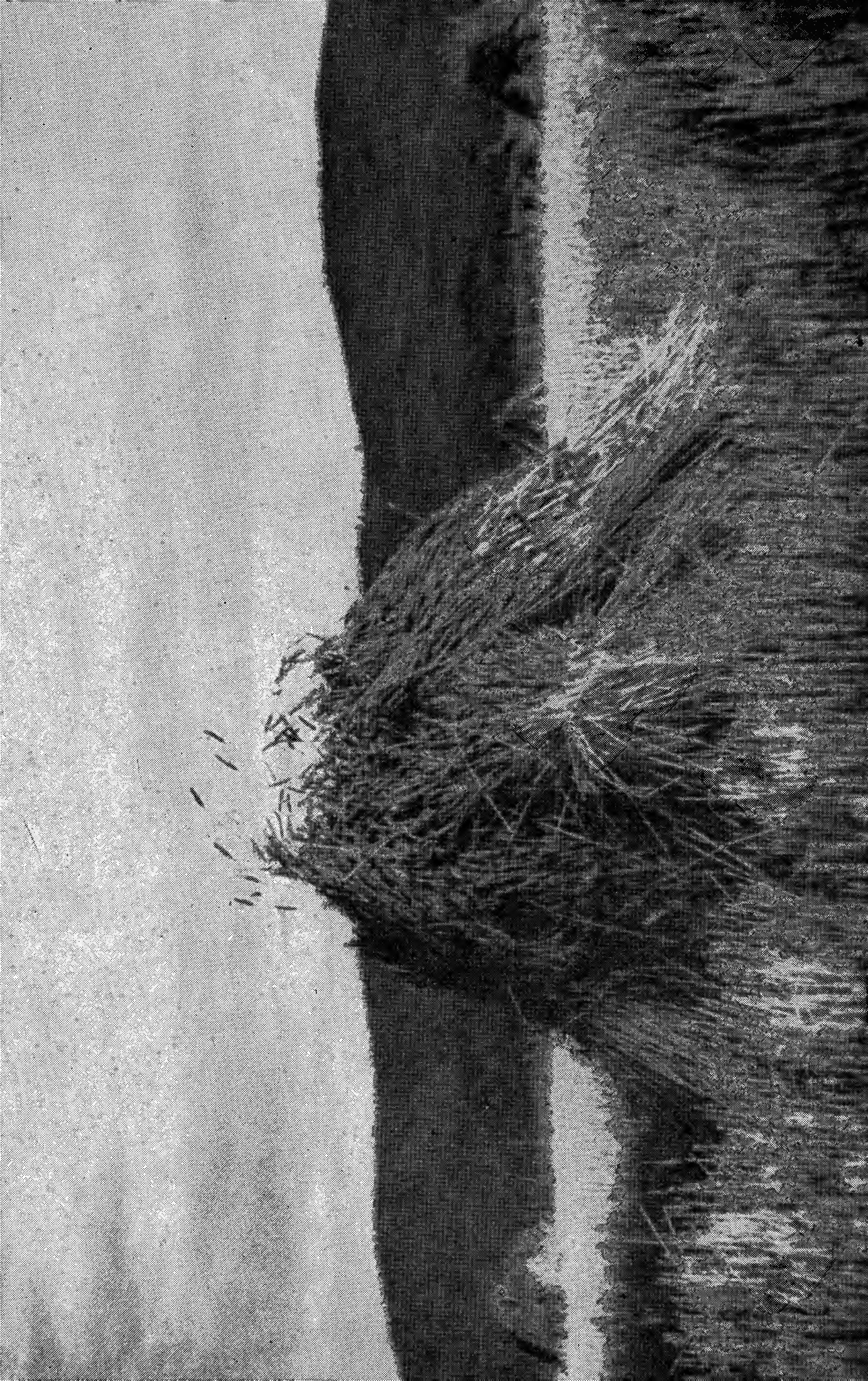
The bearded grain we reap today  
Shall be tomorrow's vital seed,  
The amber harvest rich and ripe  
Shall serve another urgent need;

This golden reaping cannot be  
A latent span to lean upon,  
The challenge of our heritage  
Still beckons to a further dawn;

We shall see again the bladed wheat  
In measured beauty on the field,  
We shall gain another harvest  
And we shall glean tomorrow's yield!

Note: This poem was written for a particular episode in the pageant "Woman's Century of Revealed Light" which was to have been presented as a part of the Church-wide Relief Society centennial observance, to be held in Salt Lake City, and which was postponed due to the war. As this poem was being read, fifty golden-haired women were to have advanced down the aisles of the Tabernacle symbolic of the harvest of a century being carried into the new century.







RELIEF

SOCIETY

Vol. 29, No. 10

MAGAZINE

OCTOBER 1942



## Relief Society

*Rufus K. Hardy*

Of the First Council of the Seventy

**I**N October of 1894, Robert Louis Stevenson influenced and inspired the chiefs of Samoa to open a thoroughfare across their island, which by them was called the "Road of Gratitude." It was cut through the rank tropical forests, and since its opening it has been kept in repair by the pure-blood tribal chiefs of Samoa.

Addressing a letter to these chiefs on the above date he said: "Chiefs! Our road is not built to last a thousand years, yet in a sense it is. When a road is once built, it is a strange thing how it collects traffic, how every year as it goes on, more and more people are found to walk thereon, and others are raised up to repair and perpetuate it and keep it alive."

Later, because of this and his other great achievements, and because of the love of thousands for Stevenson, there was inscribed on a bronze memorial in St. Giles Cathedral, Edinburgh, Scotland, to his memory, this prayer:

Give us grace and strength to forbear and to persevere, give us gaiety and a quiet mind, spare to us our friends, soften to us our enemies.

From tropical isle to the teeming centers of Europe went the beloved name of Robert Louis Stevenson. This could not be retarded, for the life of Robert Louis Stevenson was motivated by love, compassion, human interest, and a brotherhood that embraced all races and all creeds.

**M**ARCH 17, 1842 a society was organized within the Church of Jesus Christ of Latter-day Saints by the Prophet Joseph Smith in which the tender, loving consideration of the women of the Church might find expression and function in the service of helping others.

This organization has reclaimed many souls, supplied food for the hungry, stopped the crying mouths of babes, clothed those destitute, and acted as a veritable angel in keeping families together who had concluded divorce was the only

remedy. In pioneer days when no doctors were available, Relief Society women, as midwives, brought children into the world; they dressed and prepared hundreds for burial, kept vigil at sick beds, permitting worn-out mothers to have a little much-needed rest. The Society has conducted regular meetings for its members in almost every part of the earth, teaching the membership, now over 115,000, to appreciate and love the gentle teachings of Christ; to understand the Gospel revealed through Joseph Smith the Prophet; to read and study the religious history of the Americas and God's dealings with them as contained in the Book of Mormon; to study the classics, music, and science. To have its members gain a knowledge of world events and trends is also a part of the great program of Relief Society.

The Society has thousands of splendid visiting teachers whose responsibility is to visit the homes and to receive contributions made to the Society. The great work of disbursing many charities is done smoothly and without one cent of cost to the Society. All this is under the management of the women of the Church who receive no financial compensation, so that a dollar given to Relief Society for charity means one dollar distributed to those in need. Wonder of wonders—especially in our day! Thrift, industry, and prudence characterize the actions of this beneficent organization.

In New Zealand, the Relief Society has been so busy helping to prepare the soldiers to leave for the front, making socks, mufflers, sweaters, gloves, etc., and also assisting their government in many other

ways—as they did so nobly during the last great catastrophe which came to that land in the form of an earthquake—that they have become veritably indispensable.

**I**T is necessary that every good influence be put to work at this crucial time, that personal grief and remorse and sorrow be trampled under the busy feet of this army of willing workers. You wives, sisters, and sweethearts of the men who have gone to war, or shall go, keep for them your best thoughts. Store these good thoughts up from week to week and send them in your letters to our beloved soldiers.

What a wonderful thing a letter from the local Relief Society would be to a soldier boy; yes, it would be a breath of courage from his own ward and locality. It would cast a ray of sunshine that he would not forget. Your blessed organization has always been filled with angels of mercy; yes, and with stoics as well. Now is the time for personal urge and fixed response to your great privileges, with your trust always in Him who never fails.

A short time ago, Elder George Albert Smith, of the Council of the Twelve, and I were met and greeted by thousands of men and women at Apia, Upolo, Samoa. Among this great throng stood four hundred women clothed in beautiful white dresses made from tappā cloth which was beaten from the bark of trees by their own hands. They were members of your renowned organization, the Relief Society.

A little later, we sat at dinner with Governor Turnbull of Samoa, and  
(Continued on page 689)

# The Hand

Nephi L. Morris

Venerable to me is the hard hand—crooked, coarse; wherein notwithstanding lies a cunning virtue, indefeasibly royal, as of the sceptre of this planet.

—Carlyle, "Two Men."

**I**N a determined effort to formulate a definition of man, Plato proposed the following: "Man is a two-legged animal, without feathers." Cynical Diogenes promptly plucked a rooster bare and stood it before his class with the introduction: "Behold Plato's man!" Close examination disclosed that there was a differentiation which Plato had not seen; and that was in relation to the nails of the two animals. So they added "with broad flat nails." The amended definition stood as satisfactory down through many centuries until about a hundred years ago, when another definition was adopted. It described man as an animal of tools; and that still stands as it points out in substance a distinguishing difference between man and all the other animals which God placed on the earth back on the "border of time."

When the erosive forces had produced fertility of soil, and the clouds were made to hang in the sky ready to moisten the earth by atmospheric change, and the life-giving sun had made the air vibrant with life and light, God came down and planted a garden in a favored spot wherein he placed man. His first great command to man was to multiply and replenish the earth and have dominion. Then, because of man's

disobedience, he was expelled from his lovely garden called Paradise, and as a seeming penalty for his wrongdoing God said, "In the sweat of thy face shalt thou eat thy bread." In other words, man was told to get to work. We are not told how much God did for man in the way of furnishing him with tools. Gardeners must have tools, however. One thing is certain, and that is that God gave man the hand.

**N**O other animal on the earth has such a facile and altogether useful organ as the hand. Did you ever stop to consider the endless variety of functions which it performs so naturally? First of all, consider its mobility and flexibility. It is the one organ of the body that can minister to the local needs of the entire body—practically to every spot of it. First of all, in the matter of eating and drinking, then the important matter of cleanliness, then in dressing a wound, or in the care of the hair, the nails, etc., the hand is indispensable. This flexibility is affected by the diversified variety of joints in the arm at the shoulder, where a ball-and-socket joint is the basis of its mobility. Then consider the elbow joint with flexing muscles and marvelous wrist and numerous finger joints, and, last of all, the "broad flat nails" back of the sensi-

tive nerve centers at the finger tips, which make it possible for man to use such thing as a fine Cambric needle or, as in surgery, to treat with instruments the delicate structure of the human eye and ear. The hand, with four fingers and a thumb moving in opposition to each other, becomes the incomparable medium of expression which has done more for man's development and progress than any other bodily function. What the mind conceives, the hand expresses or executes. With the hand, man can fashion tools and wield them. Well might it be styled the "royal sceptre of this planet." Without the hand the human mother could not care for her newly born as well as does the eagle or the lioness. No soft fabrics could be woven to bind its little body. No nourishing food, suited to its needs, could be supplied when the first generous fountain became quenched in the mother's breast. Without the hand there could not have been constructed walls and a roof to shelter the mother and babe from the scorching sun of the tropics or the winter's chilling blast in more rigorous climates.

### *We Learn to Do by Doing.*

**H**OW very little did God do for man in the beginning beside giving him the raw material and the hand with which to work. He evidently intended that man should be a working animal. God made no domicile for man except it were the cleft in the mountainside or the shades of the fading foliage of the forest. He provided no clothing for him beyond the pelts of wild animals or the fragile fig leaf. He made no

couch for him to recline upon, except it were the cold earth in which he was destined to find his final rest. But what a wonderful journey has man traveled from these primitive conditions to the modern sanitary home, wholesome and artistic in all its appointments; from sheltering forests or mountain caves to solemn temples and gorgeous palaces; and from the skins of animals (save it were the fine-dressed furs) to the white and purple of the loom, or the broadcloth and woolen fabrics that come from the man-made devices developed into the mills of industry.

Devices of man's invention are made possible only by the use of the handmade tools. And machines, after all, are but complicated tools that have made industry so productive as to make ample provision for the many and to produce wealth to the comfort of all. All such had their origin in this marvelous organ which is peculiar to man. There are tools as ponderous as locomotives, steam shovels, derricks, and cranes that lift thousands of tons, or instruments so delicate that man may weigh the dot of an "I" on a lead-penciled note, or measure the amount of heat thrown off by a small candle five miles away. This indicates the range of man's genius in supplying his increasing wants. God gave him a hand with which to fashion and use tools and thereby supply human needs and gratify man's desires. Sometimes the hand instinctively does that which the mind doesn't perceive. By work and specialized skills, man has conquered and subdued the earth until it yields in abundance to supply his needs. He has subdued the beasts

of the field until they are willing servants in bearing his burdens. Finally, he invents the wheel, the combustion chamber, and the automobile, and, thereby, with tools almost displaces the horse and the ox, his age-long servants. But the cow he has cultivated and improved to the highest degree of excellence until she has become the foster-mother of more than half the infants that are born in civilization. The fowls of the poultry industry are made more productive than ever as a superior source of food.

With the submarine and the airplane, man has all but conquered the sea and the air. With the radio, time and space are reduced to mere modicums of inconvenience. The voice of man can be carried around the earth in so small a measure of time that it seems instantaneous. What is equally miraculous is that sounds of sublime beauty, or the reverse, may be graven by a needle-point upon prepared substance and be made to repeat those recordings thousands of times at man's will and pleasure.

**CIVILIZATION** is said to consist of the changing of matter. The great science of architecture would have been no more than poetic fancy of grace and utility in the human mind, but for the hand which gives tangible expression to these concepts. It is the hand that brings forth in tangible form the sublimity of architecture. It is also expression which develops and unfolds the mind. A child, or an adult, may have its brain crammed full of impressions, tangled and chaotic, but is of little use until through the hand or

the tongue, those mental impressions can be comprehensively expressed.

Without the hand and tools there would have been no characters defined to represent thought, no writing on tablets of clay or stone, nor any alphabet out of which to form words. There would have been no written language; no type; no paper; no books; no press. There would have been no fine arts, painting, sculpture, pottery, tapestry. Without the hand, there would have been no weapons of defense, for physically man is no match for the ferocious beasts and brutes that roam the earth. But with the hand and its cunning skills, man is master of all.

How pitifully helpless would the human infant be without the hand. It could not even crawl on all fours; it could not walk, but for the aid of the hand; the infant's many falls in learning to stand erect are softened by the protective mobility and the strength of the hand. When it takes its first steps, it is done with the aid of the hand. And when grown to physical efficiency, it uses the hands as an aid in walking. When old and bent with the burden of many years man still walks with increased reliance on the hand, only then he holds a supporting staff in his grasp to make his enfeebled step more sure. And when he finally reaches the end of the long journey, it is by the kind and loving hands of others that he is gently borne to his final rest where he may rest from all his labors.

"My right hand is to me as a god," said Virgil. No one can fully consider the marvels of the hand without acknowledging the divine intelligence which made it.

# Annie Wells Cannon

*President Amy Brown Lyman*

I DEEM it a privilege and a great honor to pay tribute to Annie Wells Cannon, for I regard her as one of the most outstanding women of our Church and our state. She was also my life-long friend.

With such parents as Daniel H. Wells, one of the founders of this state and a counselor to Brigham Young, and Emmeline B. Wells, fifth general president of Relief Society, pioneer leader, humanitarian, and author, Sister Cannon had a rich background and a noble heritage; but she herself was specially endowed. Hers were rare gifts of the spirit, rare gifts of the mind, and rare gifts of the heart.

Sister Cannon was essentially a Church woman, genuinely religious, profoundly devout. Always she was true to her faith and true to her convictions. The guiding light of her life was her testimony of the Restored Gospel of the Master and of the mission of Joseph Smith. This, her abiding testimony, was the foundation and basis of her religious philosophy. It was largely this unflinching faith and this knowledge which helped her to meet, and to meet calmly, the various vicissitudes of life.

She was a student of the scriptures and she was well versed in both Church history and Church procedure.

This unusual woman had a brilliant and active mind and great mental capacity. All her life she was a student and a learner. She was quick to learn, and she seemed to be able

to retain most of what she read and heard. Her memory was remarkable. She was a veritable bureau of information, and she will be greatly missed by the many who went constantly to her for information.

Sister Cannon was tender of heart and sympathetic. To those who were discouraged and low in spirit, she was a real comforter. As the Relief Society president of her stake, she took a personal interest in the welfare work, and she personally spent much time doing active service among the sick and needy. In connection with this work, she established a large maternity cabinet thoroughly fitted out with medical supplies and other useful articles. This was the first cabinet of the kind used in the Relief Society, and furnished a pattern which was adopted in other stakes. This is still housed in the Pioneer Stake hall. She also established in this building the first Relief Society stake library in the Church. How appropriate that her funeral services should be held in this stakehouse, the headquarters of her official work—here where she was such a familiar figure in the pulpit.

Sister Cannon was a strong and dependable character and had the courage of her convictions. She was never afraid to speak her mind, and we used to feel that she was usually right.

Annie Wells Cannon was a dutiful daughter, a faithful wife, and a devoted mother of twelve children, eleven of whom survive her. The love and admiration of Sister Cannon

for her mother was remarkable. It amounted almost to worship. Often in discussing her mother's work, I have remarked to her that she herself was as able in many respects as was her mother, and that in some respects she excelled her mother, that the chief difference was a difference in opportunity. She was always disturbed by such comments, and would almost resent them.

Sister Cannon was a gifted writer of both prose and poetry. For fifteen years she was assistant editor of the *Woman's Exponent*, which was edited for forty years by her mother, Emmeline B. Wells. Sister Cannon contributed articles often to our local magazines and newspapers, and her page, "Happenings," as it appeared in the *Relief Society Magazine* has been one of the most popular departments in the periodical. Her last installment appears in the September issue of the *Magazine*. When the last copy came into the office, we knew that she was tired since only part of it was in her own handwriting. The rest she had dictated to a daughter.

To her husband in his literary work as editor of the *Deseret News* and other Church publications, she was a real asset.

**A**NNIE CANNON began her public service sixty-eight years ago when she was but fourteen years of age, by acting as a visiting teacher in the Relief Society. We can see her in our minds' eye as she went about with a senior worker from house to house carrying a basket which held the contributions that in those days were made mostly "in kind."



ANNIE WELLS CANNON  
Former Member of Relief Society General Board

She later held various positions in both ward and stake. For sixteen years she was president of the Relief Society of Pioneer Stake, and for twenty-eight years she served on the General Board, where she was an invaluable member. Here she worked on important committees, attended stake and national conventions, and traveled extensively in the stakes and wards of the Church. In our Board, she was not excelled as a committee chairman or a committee member.

Sister Cannon was especially interested in the Prize Poem Contest which was established by the General Board in 1923. It was at her suggestion that the Board, in this its centennial year (1942), published a volume containing these prize poems and other selected poems written by Mormon women. This volume contains 328 poems and is titled *Our*



*Legacy—Relief Society Centennial Anthology of Verse.* To Sister Cannon was given the responsibility of choosing, compiling, and helping to arrange these poems, in which task she was assisted by a committee of the Board. This work was necessarily trying and taxing, but it gave her supreme joy and satisfaction because of her intense interest in the project. And all this she accomplished in her eighty-second year.

This excellent volume contains a number of her own poems and also a lovely portrait of her own dear self. It will ever be a monument to her industry, her talent, and her outstanding ability.

Next to her family, Sister Cannon loved Relief Society, and Relief Society loved her and was greatly enriched by her service.

In addition to her Church work, Mrs. Cannon was active in many phases of civic and community welfare. She was a member of the House of Representatives in the 1913 session of the Utah State Legislature, when she gave hearty support to the Dependent Mothers' Pension Bill, and the bill providing for equal guardianship of children, both of which were passed at this session.

She was a devotee of women, and a consistent champion of their rights—among them the right to vote, and the right to hold office. She took an active part in the national woman suffrage movement.

She was a patriot of the highest order, a student of political science,

and took an active part in politics. She was a strong believer in party politics. She greatly valued her citizenship and never failed to vote.

She was a charter member of the Daughters of Utah Pioneers and a past president; a charter member of the Utah Woman's Press Club; a member of the Utah Order of Women Legislators; the first president of the Utah War Mothers, and the president of the Service Star Legion for a period of two years. Many years ago she helped to organize, under the direction of Clara Barton, the first Red Cross Chapter in Utah, and during World War I, she was chairman of the canteen service for Utah.

Mrs. Cannon was appointed by President Hoover (then Secretary of Commerce) chairman for Utah of the European Relief Council, and under her able direction a substantial sum of money was raised for relief work in the Balkan States. She was for many years a director of the Salt Lake City Library Board, and chairman of the Children's Department.

She was chosen as one of the seven outstanding women of the state by the Utah Federation of Women's Clubs in 1934, the first year the organization made such a selection.

In all her public work Mrs. Cannon has given volunteer service. The public is certainly indebted to her, as it is to any individual who contributes so much time and talent to the public welfare without financial remuneration.

*Editor's note:* Annie Wells Cannon died at her home in Salt Lake City, Wednesday, September 2, 1942. The above address was given by President Amy Brown Lyman at the funeral services of Sister Cannon held in the Pioneer Stake hall, Salt Lake City, Saturday, September 5, 1942.

# The First Line of Defense— The Home

*Helen Spencer Williams*

*First Counselor, General Presidency of Y. W. M. I. A.*

ON that quiet Sunday morning of December 7, as beds were being made and dinners prepared, as Sunday "bests" were being donned for church, over the radio came the never-to-be-forgotten news of war. The first impact of that terrifying message produced hysterical concern for the present, yet dulled for the moment the realization of what families would be facing in the months and years to come. Little did mothers and fathers sense how changed their households would become, what new personalities their children would assume, or what they or their carefree sons and daughters would be called upon to meet. The news was announced, and in those first hours of shock only the fact that our country had been attacked seemed important. Those first horrible hours and days have passed, and as the weeks have gone into months, we have learned what war means—good-byes have been said and are being said to our sons, to our husbands, and to our sweethearts. Civilians have been transplanted into a military way of life. Anxious hours have been spent watching for the mailman. Hearts have stood still as wires have been received containing sad or perhaps hopeful news. The war is in every home, town, and state.

During these last ten months we have learned somehow to live in a war-torn era. Parents know now that expressed bitterness and resentment

against what is, cannot and will not keep families together, and that families must somehow, in spite of present conditions, live in a state of normalcy. With the changes which have been brought about in family life, mothers have been called upon to assume a more important role than ever before. With serenity of spirit, control of emotions, stoical bearing, and a spiritual outlook, a new appreciation of family and home life will grow. Girls, boys, young women, and young men, and even mature married sons and daughters are needing guidance and understanding as they have never needed it before in the history of this generation, and parents must be constantly present and ready to provide these.

The war of a quarter of a century ago brought its problems and its heartbreaks, its aftermath of reconstruction that cannot be forgotten. From it we have learned one blessed lesson—that life does go on, that war does end and peace come. Those who met that other conflict with firmness of spirit, with faith in God, with firm adherence to ideals, were able to take up the threads of life and to weave again a pattern of life and happiness.

WE are now in the very midst of the turmoil of this present conflict. Only if mothers can and will wisely meet these new situations, and if they will help their sons and daughters to meet the new situa-

tions in which they find themselves, can there ever be any hope of solution to our present vital problems.

Is it not imperative that mothers make homemaking their paramount business? In so many ways mother is needed in the home, especially now, to guard against too many war radio programs being turned on; to see that little ones play with toys other than guns, airplanes, tanks and bayonets; to safeguard children against phone calls from strangers; to give words of comfort and advice at just the right moment; in short, to keep home life in normal balance. No greater accomplishment could be credited to a mother and father than to keep a family reacting normally under the stress of these difficult times. To do this takes intelligence, time, patience, and unbounded faith. It means sticking to and on the job constantly. It is doing one's duty to church and community, for no country, church, or community is any better or more sound than are its homes and families.

The girl of thirteen, fourteen, and up through those early adolescent years, finds that present-day situations involve her in a complexity of emotions quite unheard of before. She feels grownup and important. A well-traveled man visiting in a mid-western city made the statement that he was aghast at the number of very young girls he saw on the streets all hours of the day and night unaccompanied by an adult. "Why do their mothers permit it?" he asked. It was in this same city that thousands of Uncle Sam's boys were stationed for training and recruiting, making it particularly important that the girls not roam the streets, for their own

sake, and also for the sake of the boys. Surely a situation of this kind can be remedied if mothers will be companions to their daughters, if they will know where their girls are and what they are doing every moment of the twenty-four hours.

In towns and cities, in view of the war situation, civic-minded persons should take it upon themselves to see that the curfew law is rigidly enforced for the protection of both boys and girls. Newspapers might well print editorials to influence parents to keep their children home, urging them to make home the kind of place where children want to be. Influential speakers might profitably talk on the subject in churches, cantonments, and schools. It is very important for mothers to be at home when their adolescent girls arrive from school, to make home life so inviting, and themselves so companionable and pleasant that girls will not want to roam the streets. True there is an excitement in the air which stimulates these children who are just budding into womanhood. It makes them want to dress up and feel they are a part of this great world drama that is being played. But girls should not be allowed to roam the streets alone no matter how large or small the community in which they live. If only time could swing backward and retrieve some of the old customs prevalent in grandmother's day—that children should not be seen without their elders nor be allowed to go to social functions without chaperons—a bit old-fashioned perhaps, but certainly a safeguard.

There is the unpopular girl of late

adolescent period who looks upon this present situation as her chance for attention from the opposite sex. She may have always been a square peg in a round hole, but now boys by the hundreds are thronging the community in which she lives—lonely boys away from home and their loved ones, boys who welcome the companionship and company of a girl, and yet who are not always too particular as to how they meet her. This is perhaps the reason why we see so many older girls going about unattended, with the light of invitation in their eyes and a welcoming smile for companionship on their lips. Do these girls need counsel and mothering more than they have ever needed it before? Someone must take the time and be sufficiently interested in them to inform them that these soldier boys away from home, family, and friends do not as a rule look upon a "pick-up" date with any degree of seriousness. Many have left sweethearts back in their own home towns of whom they are truly fond. But in the loneliness of hours with nothing to do and no place to go they seek these girls who have let the influence of seeing so many boys around intoxicate them to the point of lack of judgment. Could these girls be made to understand that it is far better for them to be in their own homes, to occupy themselves with wholesome activities, even though less exciting, they would be more secure and would be able to look toward years to come without any feeling of regret. Mothers, now more than ever, need to give companionship to this type of girl and with the real genius of mothering wrap a cloak of protection about her.

There are the girls left in small towns, particularly in rural districts, where every fellow of companionable age has been called away, where truly there is a dearth of young manhood. These girls too often feel the call of the city, of work away from home. Unless parents know where a young girl is going and the situation she will meet there, they should keep her home at all costs. A young woman from a small city told of her second year in nurses' training at a hospital where for the past six months there had not been one available male escort for any one of the nurses. "It is all right," she said, "to talk about our having recreation, swimming parties, sewing bees, reading groups, but at our age we want and long for the companionship of young men who like to do the same things we like to do." It is very easy for parents who have lived their lives, who have had their fun to say with very superior intelligence, "Well, they can just get along all right until this is all over." But this is a serious situation which requires consideration and good judgment if one would meet it well. This particular nurse planned to go to a larger city for her vacation. In her own words, she said, "I'm going to dances, and I'm going to have dates. I'm old enough to watch my step, but also I'm old enough for the companionship of someone besides my nurse associates."

It is unfair to place all the blame on the strange young men who have been placed in stranger towns if girls make themselves available to them without introductions. Stand on the corner some Saturday night in any busy city where soldiers throng the

streets. There is often more invitation on the part of the girls than there is on the part of the boys. Something fine should be instilled into every girl's heart and mind that will prevent her from speaking to or taking up with a boy of whom she knows nothing.

**I**N more than one home during this wartime, mothers are being confronted with the question from college-age girls, "Why should I go back to school? Why should I complete my education? I have a chance to take a job and earn more money than father is earning. Why shouldn't I do it? What good does education do any way? There is no chance for a future, for marriage, or a home. Why shouldn't I take life as I find it?" What reasoning and what good judgment parents must extend to their girls who make these queries! An education is something that can never be taken from a person, let war and depressions happen, or come what may, it is priceless. Several months of big salary may mean new clothes and an addition of material things which overnight may be lost, but education and the influence of school environment will endure forever. Parents should urge their daughters to go on with their schooling if possible, and to continue a normal pattern of life insofar as they are able in spite of the lack of normalcy which is everywhere surrounding them. In the very study of and concentration upon subjects, which will always be vital, will come a sense of security and an anchoring to fundamental truths.

Also into this present-day picture comes the character of the hurried-

up wedding, the bride who in all the ecstasy of a few rushed days of furlough, marries and says good-by to her sweetheart husband. Perhaps they had been planning for a long time to be married at some future date, but when the time for parting came, they decided it was foolish not to take their marriage vows. Good-byes were said, and the girl who has not had time enough to become oriented to married life, finds herself at the home of her parents feeling much as she did before the marriage ceremony. Still loving gaiety, excitement, fun, she now realizes that all of the restrictions of marriage are placed upon her—she must not be seen escorted by any other young man, she must turn her thoughts away from dates and parties which require male partners, and she must adjust herself to a different type of entertainment. Again the mother of the family must give her a sense of security, must awaken in her the sense of the responsibility of married life, must encourage her to write the kind of letters which will help her husband to withstand temptation, and which will encourage him to keep trust in his Heavenly Father. The hours must be filled with necessary things. So many of these little war brides find that they are to become mothers. None of the joy or anticipation of that event to come should be minimized. A new baby in a home always brings a sweet spirit of unity and love if it is welcomed.

One of the most serious problems which confronts this modern generation comes to the young married couple who have two or three children. The sudden allure of remunerative jobs presents itself, and

together the couple begin to talk of the possibilities of bringing someone into the home to tend the children so that both young father and mother may go to work. They plan to save to buy the home they have wanted ever since they were married. They reason that with the golden wages being paid in defense plants, in munition factories, they will have more money than they could possibly use, more than they ever dreamed of having. They could easily save a large percentage of it for the rosy future that will some day come. These young married folk are perhaps in their middle thirties. They do not need anyone to balk their plans, or to sternly tell them they are wrong, for perhaps they are not, there being some situations in which it would be wise for both mother and father to avail themselves of what they call the golden opportunity. But they do need to have pointed out to them that the most important job they have to do is to see their little ones properly cared for, to keep home and family together. Much of this money which they are intending to earn will be taken up in taxes. Proper help is expensive and difficult to secure, and seldom is hired help as frugal as the mother of the family. When all the answers are given, will there be so very much saved for that future, dreamed-of home? Even if a nest egg is laid aside, is it worth the price paid? The cost might be the possible neglect of babies and their training in their preschool and early-school years when they so sorely need their own parents to direct them. Every young wife should ask herself: "By working, will I be un-

dermining my husband's faith in himself and in his ability to take care of his family?"

We may even go into the older age bracket and look at the daughter who has been married twenty or twenty-five years, whose husband on that December 7, as he listened to the news, felt a sudden and urgent patriotic wave come over him. How many hundreds of families have seen father, husband, enlist. The wife who for a quarter of a century has leaned on and counted on her husband to help her rear her family, finds she is suddenly left to meet the problem of rearing adolescent boys and girls alone, of perhaps supplementing the financial income. She becomes bewildered, depressed and oftentimes even neurotic with her new responsibilities. Family life suffers because mother is not equal to the new order of things.

These are times when every ounce of spirituality and intelligence must be brought into the picture. These are times when a mother's role becomes more important than it has ever been before, whether mother be young, middle-aged, or in the grandmother class. A new spirit of understanding, of recognition of problems as they are, and of working out a solution to every one of them, is needed. If the need of the hour could be summed up in one sentence, it would be this: "As never before, stay close to your children; do not neglect them; give them understanding and love. If a mother is capable of doing only one job and doing it well, then it should be the job of mothering."

# Give Thanks For What?

*Martha Robeson Wright*

FROM the deep-rutted road, one would not know that a house lay beneath the willows and branches that formed a roof for the cave-like place known as a dugout. It was cut deep into the side of the hill, with its door facing east, and any traveler on the country road would pass it without a glance. It was safer that way, of course, though the occupants of the dugout would have enjoyed seeing other white faces often. But it was their hope that the Indians' keen eyes would not detect their hide-out and drop in on them for food; there was no food to spare. Many of the Indians lived more comfortably than most of the settlers in this year of 1860, but the white man's food seemed to please the red man's palate.

The November cold had frozen the winter rains into the ground. The roughhewn walls inside the hovel shone, glistening with frost. No firearms hung above the fireplace as in most pioneer huts. There was no fireplace; just rocks piled in a rectangle high enough to support the thick, green bough from which hung one black iron pot. The smoke found its way through a small hole in the interlaced branches and out through the doorway that was hung with an old buffalo hide.

David Johnstone, Mary, his wife, and their twelve-year-old daughter, Clarissa, sat huddled around the fire. The man was gaunt and hollow-eyed, his body taut against the cold as if defying it to conquer him. His grey eyes expressed a combination of be-

wilderment and determination. His mouse-colored hair was lifeless and dull. The woman was still pretty, and her eyes, blue as the wild asters, fringed with thick, dark lashes, watched her husband with compassion and pride. She might have been buxom and graceful, but now her figure was emaciated and slightly stooped, wrapped in its thick, woolen shawl.

Mary dished out the steaming mush into thick bowls. The girl, Rissy, reached from the piece of up-ended short log where she sat and took a bowl in her cupped hands.

"Hum . . . ! It makes a good hand-warmer, Mamma."

Her mother smiled. "Get some of it inside of you." She handed a bowl to her husband. "It makes a good stomach-warmer, too."

Rissy held her face over the steam that arose from the mush, and it lost a little of its pinched look. Her brown hair, braided in two pigtails, hung out on each side of the bowl as she leaned over it. Her undernourished body could not be seen for the long, full woolen skirt that enveloped her. Her slender feet and ankles were wrapped in strips of sacking. Her worn, unlaced shoes lay near the fire. She had been holding her feet as close to the flames as she could get them.

"This morning I wanted to starve before I'd eat another bite of this corn-meal mush," Rissy said solemnly.

Her father turned his hollow eyes on her face and looked at it intent-

ly. Then he searched the face of his wife. He found no reproach. "We must have a change of diet," he said slowly. "Tomorrow is Thanksgiving."

Mary opened her mouth, but could not say a word. She had forgotten. Rissy jerked her face quickly from above the steaming bowl. "Thanksgiving, Papa? Why, last year in Boston we . . ."

Her father nodded. "Yes, Rissy. This," his hands motioned toward the little room, "is like something in a dream, isn't it? There are times when I wish I had never heard of Utah."

"David." Mrs. Johnstone stood close and placed her gnarled and cracked hands on his shoulder. "David, do you think we did wrong to come here? To give up everything? To live like this?"

They seemed to have forgotten Rissy, who watched them as she ate her porridge without waiting for the molasses to sweeten it. Her parents looked deep into each other's eyes. Her father slowly shook his head.

"No. It wasn't wrong. But to watch you suffer, to see Rissy cold and puny, to work so hard, our hands bleeding, our feet full of sores, our backs breaking—I . . . I can't understand!"

"It may be to test us," Mary said.

"Does it seem right that God should demand so much?"

Gently Mary took his thin face in her rough hands. "Don't lose faith. We're not complaining. You are so dear to me. It is hard for us to do unaccustomed labor and live under such hard circumstances, but

we'll manage."

"If we can just last through the winter."

He turned his head first to the right and then to the left to print a kiss on each of her calloused palms, his sensitive, scholar's face lighted by an inner glow. "You are my heart," he said softly.

Mary's eyes filled with tears. Then she shook her head with a quick gesture as if to fling them away, and looked at her daughter. "Here, Rissy, I'll put some molasses on your mush. Do you want some, too, David?"

"Mine's all gone." Rissy scraped the spoon noisily around the sides of the bowl. "I'm warmer already. I wish we'd worked a few days for Brother Randsome. We could've had some potatoes, too, for a change."

Her father sighed. "We had strength for just so much, Rissy. I hope what we have lasts until spring. It will if we are careful. I shall attempt to find something to do in exchange for food that will relieve the monotony for Thanksgiving Day."

"Please do not try to walk too far. You aren't strong enough," Mary Johnstone said, and added brightly, "Rissy and I shall go to bed and knit. We must finish those stockings before her feet freeze."

David wrapped himself in a long, heavy coat with a cape around the shoulders. He waited until his wife and child had climbed into the bed that was made of four young tree trunks, bark still on them, set into the ground, with balsam boughs for springs and mattress above the split-log sides. He tucked them in



with the worn and patched quilts and blankets.

"It won't be too long. Should Indians come, don't let fear show in your faces."

"I hope they won't come." Rissy lifted her face for a kiss. "They can't be as hungry as I am all the time."

Mary and Clarissa waited until the buffalo-hide door dropped back into place before they began their knitting. Busy people do not have much time to talk at their work, and Rissy and her mother made their needles fly as fast as their cold fingers could manage. It seemed a short time, though most of the afternoon had gone, when Mr. Johnstone came through the door with a dark-green, rough and warty object in his arms.

"Papa!"

"Squash!" he announced, holding it out in both hands.

"What did you do for it?" asked his wife.

"I walked over to Mrs. Berner's. She's been querulous of late, her niece complains. Wants the Bible read to her in German; her niece cannot read German. Mrs. Berner is half blind. So I read for three hours and got this lovely squash."

"Isn't it beautiful? Could we have it tonight, Mamma?"

Mrs. Johnstone looked at the vegetable, mentally calculating how much it would cook down. "If we have some tonight, there will not be much for a feast tomorrow. If we wait, it'll seem more like Thanksgiving."

Rissy tried not to show her disappointment. "How do you cook it, Mamma?"

"Cut it open, scrape out the seeds, cut it into pieces, peel it! It won't take long to cook. Molasses will sweeten it."

"Ugh! Molasses makes it too much like corn meal."

THE next morning, after she had dressed, Rissy watched her mother prepare the squash. She had been so restless during the night that her mother had to scold her for turning and tossing. With the three of them in the crude bed, it might tumble down if one turned too much. They had to sleep together to keep warm.

"Here's some hot water to drink." Mary Johnstone said. "We can eat this cold corn meal sliced. Then there'll be room for this lovely squash in the kettle. If we don't move around too much, perhaps we won't get very hungry before the squash is done."

"Tell about the first Thanksgiving, Papa," Rissy demanded as she took her slice of cold mush and shuddered a little at its slick coldness.

As they chewed down the hardened, cold mush and sipped the hot water, David Johnstone told about the Pilgrims. "A great many of them died the first winter before the friendly Indians showed them how to use corn. English people had never heard of human beings eating corn."

"Good thing we know." Rissy gave a sigh as she swallowed. "We'd all be dead."

"Something to be thankful for," Mary Johnstone began, and stopped as she saw her husband's eyes on the buffalo-hide door. It was sway-

ing a little. Someone was outside listening to them. Or was it an animal? Rissy put her hand to her mouth to scream, but her father shook his head sternly. She stuffed her fist against her lips. David Johnstone placed his cup of water and the small remaining piece of mush on a box that stood by the fire.

"Hello!" he called, and wet his nervous lips. "Come in."

There was absolute silence for a second. Then the hide moved and a tall Indian stepped into the room. His face was begrimed from the smoke of many fires inside of tepees. He solemnly raised his hand, then walked over to sit on the bed. He looked about him, then with a grunt beckoned toward a second Indian who now stood in the doorway. The second arrival moved with great dignity and sat down beside his companion. David Johnstone arose and cut more mush and handed it to the Indians, passing Rissy as he did so to whisper from the corner of his mouth, "Don't look so frightened."

The two dirty brown men gravely accepted the offering of food and bit into it eagerly. A look of surprise that was comical spread over their faces. They spat out the mush, making faces of disgust. It was without salt and clammy. They motioned to David Johnstone, and held out the mush.

David Johnstone nodded. "Yes. It is all we have. We are very poor."

The second Indian motioned toward the kettle where the squash was bubbling and the steam was rising. "Him food?"

"Squash! Today is Thanksgiving."

"They can't understand you, dear," Mary said, "I hope they hurry and go."

"No go." The first Indian grinned as he watched the embarrassed face of the white woman. "Hungry."

"It will soon be cooked." Mary Johnstone assured him hurriedly, "and we will gladly share it."

The two savages nodded, then began to bounce on the bed. Rissy forgot her terror of the Indians in terror that the bed would break. Neither her father nor her mother were strong enough to chop more trees now for a new bed, and the ax was not sharp. She stared in horror at the four posts that were beginning to sway with the movement of the Indians. The Indians stopped bouncing when they saw Rissy's face. The first Indian pointed a dirty finger at Rissy and demanded: "Papoose sick?"

Rissy sat up in indignation. "I'm not either sick. I'm not sick. I'm hungry. I'm always hungry. None of us get enough to eat. Then you come in and take what we have. You don't even like it, but we have to eat it. I'm not sick."

"Clarissa!" Mary Johnstone spoke severely. She never called Rissy by her full name unless she were angry. Rissy's face colored, and her eyes dropped in shame. "I . . . I'm sorry."

The Indians looked at each other, shrugged their shoulders and grinned. "Wynno papoose. Heap wynno papoose," they said together and then pointed to the pot. "You no eat?" asked the first Indian.

"When it is done."

The second Indian arose and

prowled around the small room. Even in the coldness of the place the white people could smell the strong odor of the Indians' bodies. He stood in front of David Johnstone. "You no gun? No shoot?"

David Johnstone shook his head. "I have no gun. I traded it for food. I do not like to kill."

The first red man joined the second, and they stood close beside the white man. Mary, feeling something was amiss, went to stand beside her husband.

"Merricats?"

"Merricats?" David repeated, "Is that an Indian word?"

They shook their heads. "Merricats? Mormons?" the first one said.

"Do you mean are we Americans or Mormons?"

Both Indians nodded vigorously.

"We are Americans and Mormons," said David Johnstone.

Before he could say more, the Indians began to grunt and talk in their own language.

Mary stepped toward them to explain further, but they pushed her away. Rissy was too terrified to move.

"You no lie? You Mormon?" the first Indian said, addressing Mr. Johnstone. Mr. Johnstone fearlessly assured him that they were Mormons. Then to his surprise, the second Indian grinned. "We friend," he said.

Badly shaken, David managed a smile and a handshake of friendship.

"We eat now." The Indians settled themselves again on the bed and waited for the white woman to serve them. Mrs. Johnstone, somewhat recovered from her fear

and surprise, when she saw the visitors meant no harm, ladled out the contents of the kettle with a large wooden spoon and poured molasses on top of each serving. Her bowl contained less than the others. She offered spoons to the Indians, but they preferred picking up the hot squash with their fingers. They ate like gluttons, and when they had finished, they held out their bowls for more. Rissy swallowed her food in gulps and wished someone would strike the Indians dead—or something. David and Mary kept their eyes on their food as they ate. The noisy eating of their visitors almost made them ill.

"More!"

Mary showed them the empty kettle. Without further word, they stood and handed their empty bowls to Mary. Then they turned and went out the door. The buffalo robe flapped behind them.

David sat on his stool. His knees were shaking. Mary's face registered disgust. Rissy began to cry. "To . . . to spoil our nice Thanksgiving. The mean things! We even forgot to give thanks."

"And we had thanks to give. They might have harmed us," said her mother. "Why did you admit you had no gun, David? They could have killed us."

David smiled wanly. "They knew. They did not see any firearms. They could have overpowered us, had I had a gun."

"They got their old stomachs full." Rissy felt of her own stomach.

Mary Johnstone put the bowls into a pan, rinsed out the black pot, and after filling it with clean water, put it over the fire to heat. "They

did look quite healthy, didn't they?" she said.

"We don't even have enough to eat on Thanksgiving Day. I wish we were back in Boston."

"Rissy." Her father and mother both spoke together. She threw herself in her mother's arms.

To save fuel, they went to bed. Rissy and her mother knit on the socks while David told stories of the settlers who went to new lands for religious freedom. Rissy almost forgot her desire for more food.

Then, without warning, the two Indians came again into the dug-out. They stalked into the room, carrying the stiff carcass of a young deer. Hurriedly, the white people crawled out of bed and put on their shoes. The small animal filled one side of the room. Without a word the Indians tied its hind legs with a rawhide thong; then stood on the up-ended log stump that had been Rissy's seat at dinner and passed the thong over the rafters. The deer swayed gently and starkly. David Johnstone's face seemed to grow less colorless, his eyes began to shine. Mary clasped her hands in front of

her and her lips trembled. Rissy's mouth was wide open in amazement, and her thin hands were shaking.

The first Indian held out his hand. "You friend. You no kill Indians. White man need meat. Makum strong."

The second Indian gesticulated, pointing first at the deer and then at the girl. "No gun. No kill venison like Indian can. Venison good for sick papoose. Wynno papoose—no let sick. White man no fat. Squaw no fat. Give all food to Indian. Now Indian give food." They grinned and nodded their heads vigorously. Then they were gone.

"Wait." David ran through the door to thank them, but they had disappeared into the forest. He joined his family who stood watching the dangling deer.

"Heavenly Father," he said softly, "we thank Thee for this day."

"Amen," said Mary, and Rissy said it, too, but her mind was on the deer.

"Mamma. How long will it take to cook it?" she asked.

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## RELIEF SOCIETY

*(Concluded from page 672)*

his gracious wife, in the very home built by Stevenson, but now used as the Governor's mansion. Stevenson's grave was a little way up on the top of a hill, looking down on the home he loved. We talked of Stevenson, and among the many

beautiful things which I remembered he had said was this: "To travel hopefully is better than to arrive." So, to you members of this great organization I say: hopefully and cheerfully go on in your self-sacrificing duties. It is far better than to arrive.

# In Retrospect

President Amy Brown Lyman

## CHAPTER X

### INTERESTING PEOPLE

**I**N connection with my work and travels as an officer in the Relief Society, I have met many interesting and important people, non-members of our Church, some of whom I shall introduce to my readers. I have also visited a number of very interesting homes. I would like to say at the outset that I have often observed that no matter how important and famous people are, they are only men and women after all; that human nature is much the same wherever found; and that people who are really great are often more humble, charitable, understanding, and more free from prejudice than many others.

#### *Madame Mountford*

Madame Mountford (Lydia von Finkelstein Mountford), famous world traveler and lecturer on the Holy Land—the customs, religions, and historical relations of the people, and on Oriental life in general—was one of the greatest living exponents of the Bible. She made several visits to Utah and gave a series of lectures in Oriental costume in the Salt Lake Tabernacle. Through Professor Alice L. Reynolds, a mutual friend, I had the opportunity of meeting Madame Mountford personally on a number of occasions and of learning quite intimately of her interesting life and great work. She was a large, powerful, handsome woman, and as she appeared before her audiences in Ori-

ental costume, she was very effective. She was an eloquent and dramatic speaker, with a voice that was easily heard throughout the Tabernacle. She had lectured in most of the Christian countries of the world, and in thought she took us to these countries.

She attended the Relief Society April Conference in 1899 and gave an interesting and eloquent address. She promised to represent the Mormons truthfully wherever she went, and this she did ever after.

#### *Charlotte Perkins Gillman*

Charlotte Perkins Gillman, niece of Henry Ward Beecher, famous sociologist, brilliant lecturer and author, appeared on the public platform in Utah a number of times, and never failed to visit her Relief Society friends in Salt Lake City. On her visit in 1912, the Relief Society and Young Ladies' Mutual Improvement Association gave a large reception for her in the Relief Society board room. In 1919, she spent one whole day with us in the office discussing social and economic problems as well as Mormon beliefs and practices, and as she chatted she sat knitting on a lovely blue shawl. It seemed remarkable to me that such a busy woman, such an intellectual expert, could be so domestic as to knit. In 1917, at the National Conference of Social Work in Pittsburgh, Mrs. Gillman, who was one of



#### FOUR PRESIDENTS OF NATIONAL COUNCIL OF WOMEN

Left to right: Dr. Kate Waller Barrett, 1911-1916; Mrs. Philip N. Moore, 1916-1925; Dr. Valeria H. Parker, 1925-1929; Miss Lena Madessin Phillips, 1931-1935

the principal speakers, took me as her special guest to a dinner given in her honor by the officials of the Conference.

#### *May Wright Sewall*

May Wright Sewall of Indiana, one of the most brilliant and scholarly women of her day, great friend and champion of Mormon women, first visited Utah in July 1901. At that time, as the president of the International Council of women, she was for four days the guest of the General Boards of Relief Society and Y.W.M.I.A. She not only made interesting addresses before the women's groups of our city, but she spoke at the Sunday services in the Salt Lake Tabernacle on the subject of "Internationalism." I was greatly thrilled to meet Mrs. Sewall at a large reception given in her honor by Emily S. Richards, our own suffrage leader and Relief Society General Board member, at her beautiful home.

In 1913, Mrs. Sewall again visited Utah as guest of the Mormon women. During the several days she was here, she made the Relief Society

office her headquarters. Here she received mail, wrote letters, received callers, and planned the remainder of her lecture tour. As general secretary, I was delegated to be at her service, to keep track of her appointments, go on errands, and help her in any way that she desired. Her abounding energy, her ability to make short-cuts in her work, to arrive at quick decisions, and her gifts as a conversationalist, a public speaker and writer were remarkable. She had several conferences with President Joseph F. Smith and thanked him for his support of the Church women in connection with their membership in the Council and appealed to him for a continuation of this support and encouragement. She told President Smith that the work of the Mormon women had done much to create the good will now existing toward the Mormon people as a whole.

#### *Lady Aberdeen*

I first met Lady Aberdeen of Great Britain, president of the International Council of Women for a period of thirty-six years, at the Congress of



Jane  
Addams

Mary E.  
Richmond

Grace  
Abbott

Dr. Anna G.  
Spencer

Women held at the San Francisco Fair in 1915. Accompanied by Lord Aberdeen, she was touring the country giving lectures to raise funds for her philanthropic work in Ireland.

I was authorized by the General Boards of Relief Society and Y.W. M.I.A. to extend an invitation to the Aberdeens to include Salt Lake City in their tour and to give a series of lectures in Utah. I felt rather shy and uncomfortable about performing this task since I had never before had any contact with English nobility or titled foreigners from any country. Lady Aberdeen, always democratic and approachable, soon put me at ease, however, and she very readily accepted the invitation.

Lord and Lady Aberdeen were royally entertained in Salt Lake City with luncheons and banquets; and her lecture at the Salt Lake Theatre was well attended and successful. Susa Young Gates was general chairman of arrangements for this visit. Sister Jeannette A. Hyde and I were asked by the general committee to serve as escorts to these distinguished visitors on their trips to Ogden, Logan, and Provo. The Logan trip was assigned to me. I found these

titled people not only appreciative but very interesting traveling companions.

I was surprised to see among their luggage a rather large, black, rectangular wooden box, and wondered why it had been brought along. The mystery was solved when at about 4:00 p.m. Lord Aberdeen put it on the seat opposite them, opened it up and set about to prepare "tea." The box contained an alcohol stove, a thermos bottle with hot water, a tea pot, cups and saucers, trays, a small bed-table, bread and butter, and a variety of small cakes. Without any help whatever from Lady Aberdeen, he prepared and served "tea," which they greatly relished, as ably as any woman. This was a strange procedure to me then, going to all this trouble and eating so near to the dinner hour, but while living in Europe later I found that afternoon "tea" is a real institution observed even at theatre matinees and in all places of business.

I met Lady Aberdeen later at meetings of the International Council in Washington, D. C. in 1925, Yugoslavia in 1936, and in Scotland in 1938, and on all of these occasions

she spoke of her pleasant visit to Utah, of her good friends here, and of those interesting side trips to Logan, Ogden, and Provo.

Lady Aberdeen, a countess in her own right, was a great humanitarian and philanthropist, an outstanding organizer, an eloquent speaker, and an able writer. She was, I think, better known to the women of the world than any other woman in public life. She always maintained that it is one of the duties of women to help to maintain the peace of the world.

### *Baroness Boel*

It was a real pleasure to me to meet and become acquainted with Baroness Boel of Belgium who succeeded Lady Aberdeen in 1936 as president of the International Council. After her election at the Yugo-Slavia meeting, she received the delegates from each country separately. There were three of us from the United States. She talked to us at length in good English and pleaded for the continuation of the interest and support of the women of the United States. Her knowledge of the work of the women throughout the world was amazing. She is an humanitarian and an experienced public worker. She is large in stature and large of heart. Her knowledge of the three official languages of the Council—French, English, and German—is a great asset.

### *Dr. Anna Garlin Spencer*

When I met Dr. Anna Garlin Spencer of New York in 1921, she told me of her first acquaintance with Mormon women thirty-three years before at the organization meeting of the Council in Washington, D. C.



May Wright  
Sewall

Madame Lydia  
von F. Mountford

in 1888, and how all down through the years she had met with pleasure each new delegate from Utah. She never failed to show me courtesies which I greatly appreciated. For a number of years before her passing in 1931 at age eighty, she was the only one left who had attended that early meeting when, as a promising young woman of thirty-seven years, she had appeared on the program. Mrs. Spencer was the last link in the organization which connected the early women leaders with those of today. She was one of the rarest spirits and one of the most gifted women of her time. She was slight in figure, but straight as an arrow; delicate physically, but possessed of a powerful intellect and remarkable mental clarity. At the close of a discussion she was able quickly to eliminate all irrelevant matter and to bring together in logical arrangement that which was of value. As a public worker she was original, resourceful, constructive, and wise. She was greatly beloved personally for these qualities and also for her gentleness, modesty, frankness, honesty, and the sweetness of her nature.

Mrs. Spencer was known as a suf-



fragist, a philanthropist, preacher (ordained), teacher, and writer. She had been a special lecturer in several great universities and on the day before her last illness, she gave a lecture in her course on "The Family" before 178 students at Columbia University—and this in her eightieth year. As an author, her best known books are *The Care of Dependent, Neglected and Wayward Children*, and *The Family and Its Members*.

#### *Four Presidents of National Council*

The four presidents of the National Council of Women, whom I as a delegate and officer came to know well, were *Dr. Kate Waller Barrett*, of Alexandria, Virginia (1911-1916), *Mrs. Philip N. Moore* (Eva Perry), of St. Louis, Missouri (1916-1925), *Dr. Valeria H. Parker*, of New York City (1925-1929), and *Miss Lena Madelin Phillips*, of New York City (1931-1935), all remarkable women—women large of soul, free from prejudices, ardent crusaders for right, with a keen sense of justice. They were outstanding as executives and presiding officers. All four have visited Utah on a number of occasions when the Relief Society and Y.W. M.I.A. have had the honor of entertaining them. All of them have been friends to Mormon women and, whenever occasion called for it, have warmly defended them.

#### *Dr. Kate Waller Barrett*

*Dr. Kate Waller Barrett* was a philanthropist, sociologist, physician, and a fluent and attractive public speaker. She was a highly intellectual woman of rare culture, beauty, and grace, with a magnetic personality

and bottomless sympathy. Until the time of her death, she was president and general superintendent of the national Florence Crittenton Mission which provides home care for unfortunate unmarried mothers. *Mrs. Barrett* was a typical Southern lady, a kinswoman of General Robert E. Lee, and presided over a typically hospitable Southern home, in which I had the opportunity of being her guest.

#### *Mrs. Philip N. Moore*

*Mrs. Philip N. Moore* was one of my closest and choicest friends in the National Council. She served very efficiently as president for nine years. Her husband, a noted civil engineer, was an acquaintance and friend of my husband, and when I first met *Mrs. Moore* at a board meeting held in her own home in St. Louis in 1918, she immediately took me under her wing and was ever after a kind, devoted and motherly friend. She made me feel that I was helpful to her in the business affairs of the Council, and always welcomed me heartily as a delegate to the meetings. Some of the choicest letters I have ever received were from *Eva Perry Moore*.

When the nominating committee asked me to run for recording secretary in 1925, I rather hesitated, feeling that there might be enough prejudice against a Mormon woman holding such an important office as to precipitate unpleasantness and possible unfavorable publicity. *Mrs. Moore* called me to her hotel room the evening before the election to discuss the matter, and when I told her why I hesitated, she said: "Just leave that to me," which I did. I

was unanimously elected to the office next day.

Mrs. Moore came to the Council as a representative of the General Federation of Women's Clubs, the largest member organization. When the women of that organization were given the privilege of nominating the new president for the Council in 1916 they chose Mrs. Moore, for a number of years president of their own organization, whom they considered their most outstanding member. She was a fine public speaker and one of the ablest executives and presiding officers in the country. She conducted the regular business affairs of an organization with efficiency and dispatch, and never appeared to better advantage publicly than when conducting great national meetings where good judgment, parliamentary skill, and poise are essential.

She was a woman of whom all Americans could be proud. A prominent officer of the International Council said of her: "Mrs. Moore is one of the most intelligent and attractive American women I have ever met. She has all of the qualities which make American women so much admired, and none of the purported failings which are sometimes credited to them."

#### *Dr. Valeria H. Parker*

Dr. Valeria H. Parker, physician, educator, lecturer, and writer, is well known throughout the United States for the outstanding work she has done in the interest of social hygiene. She is a member of the staff, a consultant, and the director of field extension for the American Social Hygiene Association. Large of stature, powerful of intellect, and with a rare

gift of eloquence, she is a forceful and convincing public speaker and is an ardent crusader for health and morals. She stands squarely for equal moral standards. She organized and presided with poise and dignity over the fourteenth biennial meeting of the Council held in New York in 1927. This outstanding event stamped her as a real executive. I considered it a great privilege to work with her at that time as recording secretary of the Council.

Doctor Parker has been a real friend and admirer of the Mormon people. Because of her great interest in young people, she has especially appreciated the work of the M.I.A. I have heard her say repeatedly that she regarded the recreation program of our Mutual Improvement Association the best in the whole United States.

#### *Miss Lena Madesin Phillips*

Miss Lena Madesin Phillips, a lawyer by profession, was president of the National Council of Women when it sponsored the International Congress of Women held at the "Century of Progress" Fair in Chicago in the summer of 1933, and which was attended by delegates from thirty-one nations. This Congress was conceded to be the greatest and most brilliant gathering of women ever held in this country. To finance it required the large fund of \$100,000 which was raised under the leadership of Miss Phillips; and when the convention was over, there was a balance in black. As a vice-president, I was familiar with all the plans and arrangements for the Congress and my admiration for Miss Phillips and her ability is unbounded. She is a

student of current problems, both national and international, and is known for her vision, brilliance, courage, and, above all else, for her common sense. To see her in action as a presiding officer in either a small executive meeting or at a great congress of women is an inspiration. To witness the operation of her keen legal mind, and the dispatch and fairness with which she deals with all questions, and her wise decisions is an education in leadership.

Miss Phillips is known both nationally and internationally as a great organizer and leader of woman. She was the founder and organizer of both the National and International Federations of Business and Professional Women. She has served as president of the National Federation for twelve years, and since 1930 has held the position of president of the International Federation. In this latter capacity she has presided over large conventions in America and in several European countries. She is loved and admired today by the business and professional women the world over as their loyal friend, leader, and champion of their rights.

### *Carrie Chapman Catt*

Carrie Chapman Catt, orator, noted suffrage leader, and peace advocate, on her visit to Salt Lake City in the summer of 1919 paid a visit to Relief Society headquarters. She made a number of addresses during her stay in Salt Lake City, one of which was given in the Salt Lake Assembly Hall. I heard President Charles W. Penrose say that hers was one of the best addresses he had ever heard given by either a man or a woman.

We were all greatly impressed by Mrs. Catt's marvelous ability as a speaker and by the magnetism of her charming personality. She has a vibrant voice, great learning, culture, and charm, and a subtle sense of humor. She was royally entertained by the suffrage leaders in Utah, headed by Emily S. Richards, and she was cordially received by President Heber J. Grant. I have met and heard her speak a number of times since, and my admiration for her has increased with the years. Mrs. Catt, the most interesting figure in the Woman's Centennial Congress held in New York City in December 1940, was one of its chief promoters.

She has been one of the foremost leaders in the interest of world peace and in the fight for the rights of women. Today, at age 82, she heads the Committee on the Cause and Cure of War. She calls upon the women of the country to "war on war."

Mrs. Catt has been designated by Ida M. Tarbell as the country's leading stateswoman, and in 1933 she was chosen by the women of America in a nation-wide poll as one of the twelve great women who have made the most valuable contribution to American progress during the past one hundred years.

### *Jane Addams*

Jane Addams, the great social pioneer, writer, lecturer, peace advocate, founder of the famous social settlement, Hull House, was in her lifetime known the world over as America's most revered woman. One lovely summer morning I went down to the office early to complete an im-

portant piece of work, and as I sat at my desk alone I heard someone walk gently down the hall into the outer office. I looked up and there in the doorway, bare-headed, stood the famous and lovely Jane Addams. Not feeling well, she had stopped in Salt Lake City for a day or so on a return trip from California. While her traveling companion made a side trip to Yellowstone Park she was resting in the Hotel Utah. She said that upon learning that she was so near the Relief Society office she had decided to walk over since she had always admired the work of this organization and the splendid service it has given, and she added, "I value highly my acquaintance with my Mormon friends." She remained for over an hour, manifesting keen interest in our work and our plans.

I had met Miss Addams on a number of occasions before and had heard her speak at a number of important meetings. My closest contact with her was in the summer of 1902. While studying at the University of Chicago I attended a number of her lectures at Hull House, and upon assignment from my professor, I spent several days at this famous settlement to obtain material for a term paper. She gave me the privilege of several personal interviews. I visited Hull House again in 1911 with Sister Emmeline B. Wells and other delegates to the National Council meeting in Chicago, and we were luncheon guests of Miss Addams in the famous Hull House dining room. But, of course, this visit to our office was the highlight of my acquaintance with Jane Addams, and it was a great honor for the Relief Society to have as a visitor this distinguished woman

who had been called the "best beloved woman in America" and the greatest woman of her time.

The name of Jane Addams is always included in any list of great American women, and usually stands first. Dr. Emil Ludwig, the historian and biographic appraiser of reputations, stated in 1928 that the four greatest living Americans in their order were: Thomas A. Edison, Jane Addams, John D. Rockefeller, and Orville Wright. Ida M. Tarbell in 1930 listed Jane Addams among the fifty living women who have done most to advance the welfare of the United States; and in 1933 she was one of the twelve American women chosen by the women of America in a nationwide poll as the great women leaders of the past century. Miss Addams' dying words were: "Don't think of me in veneration, but carry on my humanitarian work."

#### Karl De Schweinitz

Karl De Schweinitz, author of *Growing Up*, an excellent book for adolescents, and *The Art of Helping People Out of Trouble*, which is well known to Relief Society women all over the Church, is one of the most dynamic and stimulating personalities I have ever met. An outstanding welfare worker and executive, he was for many years general secretary of the Family Society of Philadelphia, and is now professor in charge of the school of social work of the University of Pennsylvania. Following is an excerpt from a letter he wrote me in 1927 regarding the use of his book by Relief Society:

I am delighted to have your letter of June 27 with your interesting report. It is a great satisfaction and pleasure to know

that you have found *The Art of Helping People Out of Trouble* of service. This is precisely the use for it that I had in mind when I wrote it.

### Mary Richmond

I first met Mary Richmond, director of the charity organization department of Russell Sage Foundation, and one of America's greatest welfare workers, in Kansas City in June 1918, at a meeting of the National Conference of Social Work. During the previous winter in a course of study in home service given by the University of Colorado and the Red Cross in Denver, we used as a text her book *Social Diagnosis*, considered the best available text on social case work, and we also read and discussed *The Good Neighbor*, another of her publications. This work is based on the parable of the Good Samaritan, and it portrays what genuine neighborliness consists of. Because I had become so much interested in her books, I was naturally interested in the author herself and was eager to see her and to hear her speak. I had often wondered what type of woman it would be who could write such a book as *Social Diagnosis*.

Great was my delight when in Kansas City I had the opportunity of meeting Miss Richmond personally at a small luncheon given in her honor by a few welfare workers. I was especially pleased when I was placed almost directly opposite her at the table where I could view her interesting countenance and hear every word she spoke. While I realized from her writings that Mary Richmond respected, honored, and valued highly the sacredness of human personality, that she was always sympathetic with human beings and

their frailties, and that she was an outstanding scientist in the field of human nature, still I had no idea that one so famous could be so gentle, democratic, and unspoiled.

Miss Richmond was plain and simple in her dress, and had a beautiful, motherly face. She was so gentle and friendly and there was so much warmth and charm in her manner that all reserve was broken down at once. If I should compare her with a flower, it would be one of the old-fashioned garden variety, beautiful and modest, yet sturdy and dependable.

### Dr. Edward T. Devine

Dr. Edward T. Devine of New York City, eminent author, educator, and social economist, is one of the most brilliant, interesting, and stimulating friends I have known. For over a half century he has held a high place among educators and welfare workers, and is greatly honored and respected by them for his many and great contributions in the fields of education and human welfare. He is known to many Relief Society women through his books *Normal Life*, *The Family and Social Work*, and *Principles of Relief*.

I first met Doctor Devine at the National Conference of Social Work in Atlantic City in 1919 when, in the Family division meeting, he became interested in some comments I had made about the Mormon Relief Society. At the close of the session he chatted with me on the great pier for an hour, and thus began a friendship which has lasted through the years. He became greatly interested in the social aspects of Mormonism and later visited Salt Lake City a

number of times. He has given lectures at both the B. Y. U. and the U. of U.

### *Miss Lillian Wald*

I had the privilege in the summer of 1919 of meeting Miss Lillian Wald of New York City, the founder of Henry Street Settlement, an institution similar in character to Jane Addams' Hull House in Chicago, and the originator of the system of district nursing established today in most of our larger cities, and of the first city school nursing in the world.

As a young nurse, Miss Wald was led by a little child into the squalor of an east-side tenement to the bedside of a woman who was giving birth to a baby. The poverty and dirt made such a deep impression upon her that then and there she decided to devote herself to improving the conditions of the poor.

Following a convention in Atlantic City, a small group of family welfare workers from the west, upon invitation, visited Henry Street Settlement and a number of social welfare agencies in New York City.

Miss Wald received us very kindly, invited us to eat luncheon with her, and spent the greater part of the day explaining the work and background of the institution. It was a thrilling experience. Miss Wald, famous for her work, is soft-spoken and sweet-voiced and is the essence of modesty, simplicity, and kindness. She much preferred to talk about her work rather than herself.

### *Grace Abbott*

Grace Abbott, Chief of the Children's Bureau of the Department of Labor from 1921 to 1934, was one of

America's great women. I have always felt greatly honored in my personal acquaintance and intimate friendship with her. A protege of Jane Addams, she spent much of her life in human welfare work, for which she was richly endowed by nature and well fitted by training. She was a direct and forceful speaker and writer, was president of the National Conference of Social Work in 1924, and American representative on a committee created by the League of Nations for the purpose of devising standards for the protection of women and children.

My acquaintance with Miss Abbott began in 1923 when I received a letter from her expressing appreciation for some legislation I had sponsored as a member of the Utah House of Representatives that year. This was followed by a long period of work with her in the interest of maternal and child welfare.

The Relief Society, which had already looked ahead and set aside the interest on its wheat fund for maternity and child-welfare work was not only willing but was in an excellent position to cooperate with other agencies in this important work.

Miss Abbott's first work in the Children's Bureau was the investigation of infant mortality. The latest census (1912) had shown that three hundred thousand babies under one year had died in the United States during that year. Also that there was an annual loss of 20,000 mothers, and there were indications that there had been very little improvement since that time.

During the summer of 1926, Miss Abbott telephoned me to see if I could arrange for an appointment for

her with Senator Reed Smoot who was at that time in Salt Lake City. She was worried about some problems connected with the Children's Bureau and was anxious to consult the Senator. She said she and her sister, Edith, and Miss Sophonisba Breckenridge were vacationing in Colorado, and that if I could arrange for a meeting with the Senator they would all three come to Salt Lake City and would be pleased to hold a meeting with the welfare workers here. The appointment was readily arranged for with the genial Senator, and the social workers of this city had a rare treat at a dinner meeting with these noted women as speakers. Grace Abbott has since passed on, but her sister, Edith Abbott, a great teacher and educator, was then and still is dean of the graduate School of Social Service Administration of the University of Chicago, and Miss Breckenridge, trained lawyer, brilliant and talented educator, is professor of public welfare administration in this same famous school. Following are a few brief excerpts from letters I have received from Grace Abbott which show her friendliness and appreciation:

September 4, 1926  
Washington, D. C.

My dear Mrs. Lyman:

This has been a very busy week or I should have written more promptly to thank you for all your courtesies to us while we were in Salt Lake City. I had a most interesting time seeing "America's most beautiful city" . . . I am especially grateful to you for your help and interest in the Maternity and Infancy work, and for that matter, the whole welfare program of the Bureau.

Sincerely yours,

(Signed) Grace Abbott

September 17, 1928  
Colorado Springs

Dear Mrs. Lyman:

Miss Lenroot forwarded your telegram. I wish I could go to Salt Lake City. I would love to see you, as there are many things I would like to talk with you about. But I am not doing any speaking this fall and winter. . . . I hope to get back to Washington early in October. . . . I hope your work goes well.

Sincerely,

(Signed) Grace Abbott

1931

Colorado Springs

Dear Mrs. Lyman:

I have been convalescing here after an illness and have thought of you and my visit to Salt Lake City as I listen to the beautiful organ at the Temple each week.

We are very grateful to you for sending Mrs. Cannon to us—she has been a great help and fitted into a difficult situation beautifully.

My best wishes for the New Year.

(Signed) Grace Abbott

The Mrs. Cannon referred to is the former Anna Laura Stohl, one of the welfare workers from the Relief Society office. Because of her outstanding ability I had no hesitancy in recommending her to Miss Abbott for a position in the Children's Bureau, and it was a great satisfaction to me that she made such an excellent record there.

In the death of Miss Abbott, the people of the United States, and particularly mothers and children, lost a great humanitarian friend. She worked intelligently and untiringly to the end that maternal and infant mortality might be reduced throughout the nation. Success crowned her efforts. Next to the giving of life is the saving of life.

*Miss Kersten Hesselgren and  
Dr. Lydia Walstrom*

While in Stockholm, Sweden, in 1938, visiting the Relief Society organizations of that mission, I had the opportunity of meeting two prominent Swedish women — national characters—Miss Kersten Hesselgren and Dr. Lydia Walstrom. This came about through the courtesy of President Gustive O. Larson of the Swedish Mission.

It was a renewal of acquaintance with Miss Hesselgren, whom I had met before in America. She at one time had served as president of the National Council of Sweden, and at this time she was a member of the Swedish Riksdag (parliament). She received us very cordially in the lobby of the parliament building, and escorted us to the gallery where we witnessed the Riksdag in session and heard her make an impassioned speech in the Swedish language, which I, of course, could not understand. The subject of the discussion was a bill providing for vacations with pay for all workers, which she later informed me passed and became a law.

After the session, Miss Hesselgren escorted us through the building, introduced us to some prominent members of the Riksdag and chatted freely with us in perfect English on a number of pertinent subjects. She is an interesting and widely-read woman, and she is acquainted with a number of American women who are also acquaintances of mine.

Doctor Walstrom, a friend of President Larson's, also a master of English, is a well-known Swedish writer. She said she was especially pleased to see me, as she had noted

by the paper that I was to be an American delegate to the jubilee meeting of the International Council to be held in a few weeks in Edinburgh, and she was anxious to discuss with me some features of the program. (President Larson was responsible for this newspaper publicity). She told me she attended the convention of the International Council when it met in Norway in 1920, and had objected vigorously to the Mormon women being permitted to take part in the proceedings. She said she had long since changed her mind. Her early attitude, she said, had been due to misinformation. We had a very interesting and profitable hour with her, discussing various Mormon beliefs and practices. She is a beautiful and charming woman, a lady in her own right, and she lives in a lovely old home.

*Mary McCleod Bethune*

For many years the National Association of Colored Women has belonged to the National Council of Women of the United States, and one of their greatest leaders, whom I have met many times, is Mary McCleod Bethune, who was born of Negro parents, both slaves. She is a gifted and eloquent public speaker and often moves an audience to tears when she discusses the background, handicaps and problems of her people and tells of the desires of their leaders to uplift the colored race and help them secure justice.

Mrs. Bethune is remarkable for her great accomplishments both for herself personally and for her people. She is the founder of the Bethune Cookman Institute for colored children, and she has established a home



for delinquent Negro girls. She is active in all phases of social, educational, and moral betterment among her people. Her name appears in Ida M. Tarbell's list of fifty living American women who in her opinion have done most to advance the welfare of the United States.

### Mrs. Mary Church Terrell

While living in London, I attended with Doctor Lyman the religious conference known as the World's Fellowship of Faith. He had been invited to appear on the program to discuss the subject "Mormon Beliefs." Listed among the speakers was Mrs. Mary Church Terrell, a tall, angular, dark-complexioned American woman with gray, slightly wavy hair. Her subject was racial problems and the church.

I was greatly surprised at first to learn that she is part Negro. She discussed the problems of the Negro race and made a passionate plea for justice for them.

At the reception which followed the meeting, she sought the Mormon missionaries to discuss with them some of the features of Mormonism. She told us she admired very much the Mormon people, their beliefs and standards, with

which she seemed to be familiar, but she criticized the Church severely because she said she understood that it does not permit Negroes to hold the Priesthood.

She asked us for suggestions regarding the Negro question in the United States, and when asked what she thought of segregation for the Negro she flared back at once: "In such a case, where would I go? I am half white."

I met Mrs. Terrell again in 1940 at the Women's Centennial Congress in New York, where she was listed and honored with other famous women as one of the American women leaders in theology and social science. This same list included, among others, the names of Edith Abbott, dean of the School of Social Service Administration of the University of Chicago, and Sophonisba Breckenridge of the faculty of the University.

Mrs. Terrell was graduated from Oberlin College in 1884. She studied at the Sorbonne in Paris, and she also studied in Germany. She is the author of *Colored Women in a White World*, which includes an introduction by H. G. Wells.

(To be continued)



**A** WALK on an October morning brings a renewal of faith and hope. It is uplifting to arise early enough to catch the glory of the dawn, when earth is moist and the challenge of a new day strengthens the soul. Quietude is here. All autumn's beauty touches the heart: limbs stripped of their summer plumage, crumbled leaves mingling with the soil—this is the end of pageantry, but the promise of the springs that always come.

From you, October, I take a drink of courage; it will sustain me through a long, long day.—Ruby Johnson.

# History Perpetuated by the Potter's Skill

*Nellie O. Parker*

Member of Relief Society General Board

**T**HERE is a feeling of delight in being reminded of events and pleasant associations of the past. Memory seems to bring them back mellowed and glorified, and the re-living enriches life, adding joy and understanding to the present.

A friend once said, "I am never lonely or bored, although I live alone. There are so many things in my home to remind me of friends, of interesting experiences, of places I have visited, that I always have something to think about. I remember that in Venice I found this picture in a quaint little shop after having ridden in a gondola. I can still feel the romance of it. This figurine came from Rome, and there is a story with it, too. The 'old blue' Staffordshire plate came across the plains in Grandmother's metal chest. 'Old blue' is greatly coveted now, but it is for its close association with Grandmother that I treasure the plate most. "This," she said, holding up a volume of poetry, "was a birthday present from Mother, the last she ever gave me. We were all home that night and had such a wonderful time—one of the happiest of my life. I love to recall it now."

Thus, she continued to point out her mementos.

Souvenirs and mementos are usually collected for the purpose of keeping alive in one's memory an event or an experience. In the words of Emily Dickinson, "They ring

memory's bell and let the thoughts run in." And as the years go by, they usually become more precious, in many cases becoming treasured heirlooms.

Commemorative plates are a favorite form of memento. They usually enshrine a great man or woman, a beloved scene, or a historic occasion. Portraying great events and epochal occasions, they make history live again.

Capitalizing upon the popular desire of people to collect and own commemorative plates, the Josiah Wedgwood and Sons, Inc., of England, well-known makers of Wedgwood pottery, recently originated and produced a set of plates of old London scenes, including Westminster Abbey, Trafalgar Square, Tower of London, etc. These plates are intended to be mementos to hand down to posterity, valued not only because they are historical symbols, but because of the hazardous conditions under which they were produced in war-torn England, and also because the proceeds from their sale was turned over to the British War Relief Society to aid the war effort. These plates will be a reminder of this tragic and significant time in world history.

The charm and atmosphere of Carvel Hall in Annapolis, Maryland, is greatly enhanced by the beautiful and historic plates in the famous old hostel's dining rooms. One can

feel that he is living again in the time of Washington, a time of powdered wigs, lace ruffles, and strong sentiments in favor of freedom.

Many alumni associations of large universities have established commemorative plates to help their members retain the fond memories of their school days.

ON March 17, 1942, Relief Society reached a very important milestone in its history—it's one-hundredth anniversary. Surely this great occasion should be perpetuated for those who come after. One hundred years of noble ideals which actuated a vast record of loving, humanitarian service and high achievement merits commemoration by enduring and impressive symbols.

A commemorative plate was chosen as a souvenir the women of the organization would greatly appreciate. There was much thought and careful consideration given to the selection of a suitable motive or subject for the plate. When *The Deseret News* discovered among its files an old zinc etching of the first meeting of Relief Society, which it reproduced in connection with one of President Amy Brown Lyman's talks, the quest ended. This was the very thing—that epochal occasion when the Prophet organized women and a great century of enlightenment and opportunity for them was ushered in!

The author of the drawing was unknown. Local artists designed a border of wheat to encircle the picture—wheat, that sustainer of life which has figured so prominently in Relief Society history and which typifies so well the nature of the So-

ciety as it works for human welfare. These artists assisted in perfecting the picture for the copper plate from which the design was transferred by the artisans to the earthenware.

Due to war conditions and restrictions, it was difficult to find a pottery company which could guarantee the making and delivery of the plates in time for the centennial anniversary. A famous overseas company saw great possibilities in the making of a Mormon historical plate and was eager to make the Relief Society commemorative plate, but the insecurity of ocean travel made the placing of a contract with them inadvisable. The Vernon Kilns of California were given the assignment and have produced a very attractive and meaningful plate.

By viewing this plate, one can imagine himself entering the room above the Prophet Joseph Smith's store with its three windows facing the street; he can feel the eager expectancy of those eighteen women who had just been organized into a society; he can follow them as they courageously launched forth into the untried fields of participation in public meetings and leadership among women. Their inexperience makes one marvel at their remarkable achievements. Their great desire to be helpful to those in need, their earnestness in working together to make better the conditions with which they were confronted, will ever be an inspiration to those who know how well they served.

This commemorative plate is a reminder of the guiding strength and God-given inspiration of the Prophet and his companions, Elders John Taylor and Willard Richards, as they

instructed the women and made their contributions to the charity fund of the Society. It prompts one to recall the womanly dignity and culture of Emma Smith as she presided, and the efficiency and fidelity of Eliza R. Snow as she made a record of the meeting.

That first meeting was a humble but important occasion. The seedling that was planted that day has grown into a great tree with far-reaching branches, whose roots are still nourished by inspiration and by the desire to help others in need and to raise human life to its highest level.

The Relief Society commemorative plate preserves for posterity the story of the organization meeting of Relief Society and creates new interest in the Society's great mission of human service. It inspires women of today to high endeavor, to be as capable, as versatile and as resourceful as those heroines of a century past.

Truly an epochal occasion is recorded and enshrined by the potter's skill; the Relief Society centennial plate is a memento which the daughters of Relief Society mothers will count among their prized possessions.



## DREAMS

*Mabel Jones Gabbott*

I polish my pottery, yellow and blue,  
 Bright pieces of clay in odd shades of each hue.  
 The years have been long since the ancient Malays  
 With herbs and with roots, in crude Indian ways,  
 Were molding and painting such jars all by hand  
 And letting them dry on the hot southern sand.

Today in the factories polished and fine,  
 Are thousand of plates and cups made just like mine,  
 But I love the beauty of each tinted piece.  
 The romance of pottery never will cease  
 For me, for I see in each bright colored hue  
 The dream, ages old, of some potter come true.

## *The Development of New Leaders*

**D**URING periods of economic depression, epidemic, war, or other abnormal conditions, the regular way of conducting one's affairs is usually interfered with. Patterns of living, methods of procedure, standards that have been laboriously established, feel the impact of these unwonted circumstances, and individuals are left confused, discouraged, and often at a loss to know how best to proceed. New ways of accomplishing one's purposes must be worked out, and this is usually fraught with fear and anxiety. We are all so constituted that we like the established way of doing. We prefer the familiar, the tried and tested road, to the new and untried, and so we cry against those things which make us find a new way, often looking with disfavor upon the new and condemning it without giving due consideration to its merit.

Among the many new situations brought about by the present war, and one which will be felt in our Relief Society organizations, is that of women going to work in defense industries.

A recent issue of a popular magazine states: "Today factories all over the United States are putting women on assembly lines . . . with more than 900,000 of them now working in war industries." Since little more than a year ago, "the number of men leaving for military service has trebled. That means 3 times as many jobs are being dished out to women. That means that for every 5 men who leave, only 1 new man is hired; the

other four replacements are women."

The flow of women into industry will rob Relief Society of many capable officers and class leaders. Societies in defense areas will be particularly affected. One ward Relief Society president reports that five class leaders have resigned because of accepting employment. A stake president reports that one of the most pronounced problems of the stake is the officering of the ward organizations due to the fact that so many women are now working. These are but representative of the situation in a number of wards and stakes.

This is a disheartening situation, but it is one which can be adequately met if those responsible for the well being of Relief Society will courageously strike out upon a new path and make use of new and heretofore untried material.

In practically every local organization are women with ability—developed and potential—who, if properly appealed to, may be drawn into service. Some of them may be backward women who prefer to let their more experienced or more confident sisters take the lead, but if they can be made to feel that they are genuinely needed, they will usually respond and render excellent service.

The new members who were enrolled during the recent membership-building program offer a fertile field for the selection of leaders. Many of these women are very capable and if given responsibility will fill positions of trust creditably. If no re-

sponsibility is given them, some may lose interest in the Society and even drop out. Activity is a law of life.

One of the functions of Church auxiliaries is to provide opportunity for leadership growth. Relief Society offers an ideal situation for this: Relief Society members are sympathetic and understanding. They are deeply appreciative of effort. They are willing to help one another succeed. They are disposed to be patient with those who are learning. They are inclined to be free from severity in judging the work of one who is striving to serve. They are genuinely anxious to see their sisters succeed.

The present disturbing situation in our Society brought about by so many women working presents an opportunity for us to center upon

one of our important responsibilities—the development of new leadership strength.

The challenge is for those responsible for the success of the work of the Society to be alert to the abilities of all the members; to learn of their interests and qualifications through observation, through intimate conversations with the women themselves, and through inquiring about them.

This is a time for intelligent careful planning, for consideration of foundations on which good building may be done later. We should not be defeated by the problems of the day, but should push through the annoying difficulties to the larger fields of opportunity and success. "Wind and storm but strengthen a growing tree."—B. S. S.

### *"Happenings" to be Discontinued*

IT is with sincere regret that the Magazine announces the discontinuance of "Happenings," due to the death of Annie Wells Cannon, author of the page. First appearing in the July 1931 issue of the Magazine, and continuing monthly since that date, "Happenings" has been one of the Magazine's most popular pages.

Introduced by a poetic verse appropriate for the month, composed by Mrs. Cannon, the page has contained items of current interest about noted women. Attention has been called to the latest books by women. Birthday fetes and other occasions honoring Latter-day Saint women, particularly those of advanced age, have been recognized, as have the deaths of outstanding Latter-day Saint women. Mrs. Cannon's occa-

sional comments on world conditions or events reported in the column have been particularly apropos.

In addition to "Happenings," Mrs. Cannon has contributed choice poetry and many excellent articles to the Magazine. Her knowledge of Relief Society work due to her many years of active service in the Society, her familiarity with Relief Society history, her acquaintance with Relief Society leaders, and her rare literary gift have made her articles interesting and of inestimable value.

From June 1905 until February 1914, Mrs. Cannon was associate editor of the *Woman's Exponent*, forerunner of *The Relief Society Magazine*. Her literary works, both prose and poetry will be sincerely missed by *The Relief Society Magazine* readers.

# Notes TO THE FIELD

## ORGANIZATIONS

Since the last report, presented at general conference of Relief Society, October 1941

Stake or Mission Stakes	Formerly Part of	Appointed President	Date
Farr West	North Weber	Nellie W. Neal	January 18, 1942
Humboldt	Reno, Nevada, and Mt. Ogden	Sarah C. Martin	July 26, 1942
Lake View	Weber	Fern B. Fowers	March 22, 1942
Mt. Jordan	East Jordan	Minnie Ballard	June 14, 1942
South Ogden	Mt. Ogden	Olive M. Christiansen	December 7, 1941
<i>Missions</i>			
Northern Calif.	California Mission	Mary S. Ellsworth	January 2, 1942

## REORGANIZATIONS

Since the last report, presented at general conference of Relief Society, October 1941

Stake or Mission Stakes	Released	Appointed President	Date
Bear Lake	Veda Shepherd	Amy M. Athay	May 17, 1942
Benson	Lulu E. Johnson	Leona McCarrey	July 12, 1942
Box Elder	Grace V. Price	Josie J. Jeppson	July 12, 1942
Cottonwood	Lyle M. Berry	Florence H. Bennion	July 13, 1942
Moroni	Elillian Ivory	Leona Irons	August 2, 1942
New York	Eva F. Driggs	Eva Haglund	May 17, 1942
North Weber	Nellie W. Neal	Melva O. Stratford	March 29, 1942
Oakland	Anna L. Ellsworth	Ruth Savage Hilton	May 31, 1942
Roosevelt	Elsie M. Taylor	Margaret Wiscombe	April 26, 1942
South Sanpete	Clarice B. Tuttle	Anna S. Rasmuson	August 16, 1942
St. Joseph	Ella T. Lee	Wilda Merrill	June 21, 1942
Summit	Katherine M. Judd	Mary E. Wright	November 16, 1941
Zion Park	Josephine Sandberg	Inez Burgener	June 6, 1942
<i>Missions</i>			
Argentine	Corrairie S. Williams	Kate Barker	August 1, 1942
Brazilian	Amelia W. Bowers	Ada P. Seegmiller	February 25, 1942
Hawaiian	Armada B. Cox	Eldred L. Waldron	July 1, 1942
Mexican	Vera P. Anderson	Mary B. Done Pierce	August 13, 1942
New England	Valeria D. Young	Bertha S. Reeder	December 12, 1941
Northwestern Sts.	Florence G. Smith	Edna H. Bennion	January 14, 1942

## NEW RADIO SERIES—"DRAMATIZATIONS FROM THE LIVING BIBLE"

**T**HE General Board highly recommends the new series of radio programs "Dramatizations from the Living Bible" scheduled to begin October 16, 1942. This program will be broadcast from station KSL at Salt Lake City each Friday evening from 7 to 7:30 p.m. Mountain Wartime, an hour when, it is hoped, most members of the family can listen together. This series will continue for fifty-two weeks—one full year.

Incorporated in these half-hour dramatizations is some of the world's finest music, majestic choral renditions of anthems centuries old when Christ was born. Recordings of these programs will be available for the use of stakes and wards, details of which will be published later.

# Rationing

Note: The following information with respect to rationing, obtained from Justin C. Stewart, State Consumer Relations Officer, Office of Price Administration, will be found of interest to Relief Society women:

**T**HE basic idea of rationing is not new to Mormons, and indeed in one form or another was carried on by American pioneers generally. Essentially, rationing means simply that where a limited supply of a given commodity exists, all shall share equally. Thus all people share on a democratic and equitable basis in the sacrifices imposed on the civilians of a country engaged in total war.

Most citizens deem it a privilege to make this small contribution, this small sacrifice, to help their country at war, especially when they remember that some of their countrymen are making the supreme sacrifice to protect the security of their homes and the freedom they hold so dear.

While the idea of sharing with our neighbors is not new to America, official rationing programs developed and conducted by the Government for the 132 million people in this country are new. Literally thousands of people must be recruited and trained to handle the job. Fortunately for all of us, this is done almost entirely by volunteers. For example, when the registration for the basic sugar ration was undertaken, some 9,000 school superintendents throughout the United States with their boards of education contributed their time and money. They recruited many thousands of teachers to assist in the job. The members of the thousands of local war price and rationing boards likewise are volunteers, except for paid secretaries to assist the larger boards.

The whole problem of rationing is complicated by the fact that several different methods must be used for the rationing of different commodities. This is illustrated by two commodities we are now rationing, sugar and automobiles. Sugar is used almost universally. The problem of determining how much should be allowed to any one person is merely a problem in arithmetic. The anticipated supply is simply divided by the number of individual and industrial consumers, and the quotient is the amount allowed. Automobiles, on the other hand, never were used by everyone. This, coupled with the fact that the shortage of cars is so severe, makes it a problem not of simple division, but rather of classifying all users of automobiles and allotting cars only to those most essential to public health, welfare, and the war effort.

The English system of rationing clothing illustrates still a third method. In this instance, a group of related items must be considered at once. For while it is true that all people use clothing, there is no single article that is used by everyone. For example, office workers would have little or no use for overalls. Accordingly, the English ration clothing by issuing a book of coupons. Then each item of clothing is given a ration point value. For example, a pair of man's socks might have a value of two ration points, while a man's suit might have a value of forty

*(Continued on page 741)*



# The Mormon Handicraft Gift Shop

*Lucile Wallace Wolf*

Who can find a virtuous woman? for her price is far above rubies.  
She seeketh wool, and flax, and worketh willingly with her hands.  
She is like the merchants' ships; she bringeth her food from afar.  
She layeth her hands to the spindle, and her hands hold the distaff.  
She stretcheth out her hand to the poor; yea, she reacheth forth her hand to the needy:  
She is not afraid of the snow for her household: for all her household are clothed with scarlet.

She maketh herself coverings of tapestry; her clothing is silk and purple.  
She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.  
Strength and honour are her clothing; and she shall rejoice in time to come.  
She openeth her mouth with wisdom; and in her tongue is the law of kindness.  
She looketh well to the ways of her household, and eateth not the bread of idleness.  
Her children arise up, and call her blessed; her husband also, and he praiseth her.

(Proverbs chapter 31:10-38)

**H**ANDICRAFT to the Pioneer woman meant not only the creating of things beautiful, but also the creating of needed materials and articles for daily living.

As she settled in the West and established a permanent home, she produced with her own hands unusual quilts, counterpanes, curtains, hand-hooked and braided rugs, carpets, even painted and embroidered pictures to adorn the plain walls, utilizing the means available to make for her family a home of beauty and culture.

These wonderful women wove the materials that clothed their families, often exchanging this for other needed goods made by fellow craftsmen.

Many of these women, converts to the Church, did beautiful weaving, which they had learned in the Old World. As the silk industry was developed in the Valley, lovely ribbons, and silk yardage were made. These Pioneer women, resting from the strain of a hard day's work, found comfort in creating a piece of beautiful lace for a baby's dress or for a dainty collar, for a frill to pin at the

neck, or for trimming for an otherwise plain sheet or pillowcase to be treasured and used in time of illness or for the special guest. Most of us remember our grandmother's or great-grandmother's lovely bits of lace, crocheted, knitted, netted, or hand loomed.

Many wonderful samples of Pioneer handwork are left for us today, and we marvel at the skill and artistry involved. One of the loveliest quilts the Mormon Handicraft Shop has had, was made by a woman eighty-four years old, who pieced the beautiful flower-basket design and then added to each basket appliqued garden flowers in original design.

Beautiful handwork was the delight of the Mormon Pioneer woman. Appreciation for beautiful handwork is the heritage that has made the Mormon Handicraft Shop possible.

**I**N the summer of 1937, at a time of stress when family incomes needed to be augmented, the Relief Society General Board opened this very unusual Shop. The purpose of the Shop was to encourage the making of fine handiwork, to preserve the

skills practiced by our Pioneer women, and to afford opportunity for supplementing family incomes through the sale of the beautiful articles made.

The Shop was first located on the second floor of the Bureau of Information on Temple Square, but was later moved to its present location at 21 West Temple Street—a splendid location for tourist trade.

Articles accepted for sale in the Mormon Handicraft Shop must meet the highest standards of workmanship. Material must be good and colors correct. Persons wishing to send their work to the Shop pay a small annual membership fee. Ward and stake Relief Society organizations are encouraged to hold membership in the Shop, which entitles members of the organization to enter work without taking out an individual membership, provided their work meets the requirements of the Shop.

Persons participating in the Shop range in age from twelve to eighty-six years of age. An eighty-six-year-old woman provides beautiful knitted lace which trims a pillowcase and sheet set.

Because the membership of the Church is made up of people from many lands, there is great variety and diversity of talent found in the articles in the Shop. The use of motifs that are characteristic of the State of Utah and of the Church is encouraged: the sego lily, the state flower; the beehive, the state symbol; the state protected seagull; the famous Mormon Tabernacle; the covered wagon, etc.

Among the many interesting articles to be found in the Shop are the

Mormon Pioneer dolls, which are sent to doll collectors all over the United States. Since September 1938 over 3000 dolls have been sent to doll collectors. These handmade dolls are eight inches tall and are dressed in characteristic pioneer costumes of 1847. They are named good old pioneer names: "Aunt Susan" in her little print dress and sunbonnet; "Aunt Sara" with her little shoulder shawl and knitting a stocking; "Aunt Mary" holding a baby with its long white dress and little white bonnet; "Uncle Silas" in characteristic costume; then, "Aunt Susan" and "Uncle Silas" dressed in "Sunday best."

For the Relief Society centennial a special group of dolls was created to represent the Prophet Joseph Smith, Elders Willard Richards and John Taylor, and the eighteen women present at the organization meeting of Relief Society.

Another item that is becoming quite famous is the attractive tea-towel set that comes from Nampa, Idaho; and the infants' dresses from Heber City are exquisite.

Back of the exquisite handwork of the Shop are many fascinating human-interest stories; for example, an invalid with a serious heart ailment makes the little felt articles that sell as fast as she can produce them. Another woman suffering so with arthritis that she must use a wheel chair makes the lovely crochet doilies with beads crocheted into the designs, and with the money received from her work she buys war bonds.

Ever so many women in their seventies receive a check each month for the articles they supply.

THROUGH the Mormon Handicraft Shop many family incomes have been increased, and real missionary work is taking place. The hundreds of visitors coming to the Shop take away with them or send to their friends the beautiful articles made by Mormon women. They are delighted with the fine workmanship and the reasonable prices—articles ranging from twenty-five cents up. Lovely quilts and other handmade articles are being sent all over the United States. A woman of prominence recently purchased three lovely quilts for her country home in Alabama where she has all early-American furnishings. A famous singer who recently visited Salt Lake

bought three beautiful quilts, and each time a certain famous concert pianist comes to Salt Lake City he visits the Shop and makes a number of purchases.

Men in the service of our country visit the Shop daily, finding there appropriate gifts for their loved ones at home.

At the present time the Shop is preparing for Christmas, and unusual and beautiful articles are being added to the stock daily.

Mormon Handicraft Shop is fulfilling the purposes for which it was established and merits the interest and support of Relief Society women.

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#### FROM THIS TO DUSK

Ruby Johnson

It is half-past sunset.  
 Swift from the cares of day  
 I come to drink of this—  
 The prelude to a summer night.  
 I lie in deep damp grass.  
 Along the sky line wispy pinks  
 Sift through gray cloud-fluff,  
 And soft dust flakes,  
 Borne by the first sweet breeze of evening,  
 Settle on my bed of grass.  
 Above me the gnarled old boxelders  
 Lean low and bend from path to road,  
 Their shadows tagging as they sway,  
 Their red bugs scuttling up-limb to seek a dark safety.

How magically you change to dusk,  
 You twilight with your lingerings of light  
 And clouds touched with mother-of-pearl!  
 Yes, I can trace your beginning,  
 But not your ending.  
 Just as Summer's warm breath  
 Cools gradually to Fall,  
 So you go quietly to meet the dawn.  
 I hope that I, now young,  
 May wear my aging years with grace  
 And sweet dignity.  
 May I walk nobly to meet death—  
 Just as you, before my rested eyes,  
 Meet, in beauty, the deep dusk—and night.

# Little Memories That Sweeten Life

*Lella Marler Hoggan*

I love old roads that lure my feet along the way of quiet streams  
With rustic spans where I may pause and weave a golden web of dreams.

—Grace Ingles Frost

**M**EMORY is one of the choice gifts of life. We may lift ourselves from the strenuous cares of everyday or even from the depths of sorrow and despair on the golden wings of memory.

Whatever strength of character we may manifest, whatever physical or intellectual powers we may possess, they are ours because of what has gone before. The past is rich in memories of wholesome experiences and delightful adventures. There is a wealth of truth and beauty, of love and laughter stowed away in our dreams of yesterday. And because no life is patterned all in golden gladness, we shall also find among the relics of the past, failures and losses, disappointments and broken dreams.

Day after day as the swift moments fall  
We are hanging pictures on Memory's wall.  
The painter is ready, and dark or fair,  
Our thoughts and acts are pictured there.

—Selected

It has been said that there are persons who lock the door to the Gallery of the Past and throw the key away. They tell us that it only makes them morbid and melancholy to remember what has gone before. Such persons do not realize what they are withholding from themselves. The past is one of our greatest teachers. We can make of it a friendly, genial

companion if we will but learn to manage our memories.

Let us be assured that it is possible, in a measure, to choose which pictures we shall hang on the walls of memory and which ones we shall view from day to day. What we put into the Gallery of the Past and what we later take out, is largely a matter of choice.

We are forever confronted with the necessity of determining what constitutes life's values. We must choose what we shall leave or take, what we shall cherish or discard. Why should we not also choose from the past that which shall yield us the most in true values. Why should we loiter in the shadows when it is just as easy to rise to the sunlit heights? There is no reason for recalling past failures and disappointments in preference to remembering glad surprises and generous blessings.

Let us learn to enjoy the past. Let us think of it as a great storehouse of treasure from which we may draw according to our needs. And let us use care and judgment in our selection of what shall be stored away for future use.

**L**ONG ago a rare motto was found upon a sundial in Italy—"I mark only the shining hours." How much more delightful the journey of life

could be made for each of us if we would learn to do that very thing, "mark only the shining hours."

Should sorrow or tragedy come into the home, if we will hedge it round about with comforting, sustaining words and actions, then, by the law of association, the memory of these kindly deeds will accompany the remembrance of the heartache whenever it comes to mind.

A young girl said she always remembered with pleasure a certain painful illness she once experienced, because each day during her illness a friend had played soft, sweet music in the room next to her own.

Instead of grieving hopelessly over the loss of a loved one, is it not possible to recall their noble characteristics, rejoice in them, and try to lift our own life to a higher plane of action? "The only way I can show my appreciation of my brave, sweet mother," said Helen, "is to try to be to my children what she has been to me."

"Harold would not want me to go about in sackcloth and ashes," asserted Mary. "Even though he is dead, he is still my husband, and he expects me to bravely carry on the beautiful work we have begun together." The memory of a happy life sustained her in her loss.

"I never think of the time when Benny was lost," said Elaine, "without feeling a little thrill of joy, because of the prayer we offered as we all knelt around Aunt Alice's chair, and because of the miraculous man-

ner in which Benny was later restored to us."

There is a fable that is good to remember of two buckets which were used for drawing water from a deep, cool well.

"Dear me!" complained the first bucket, "no matter how full I am when I come up, I always go back empty."

"Well, well," replied the second bucket, "I was just thinking that no matter how empty I am when I go down, I always come up full."

Sometimes we get a false view of life and emphasize thoughts that when later recalled will bring only bitterness and regret. If we make a definite effort to record things that are good to remember, things that will later bring joy and satisfaction to the soul, we shall be able to recall them at will through the years. And if we ignore the regrettable happenings, time will eventually wash them off the slate. There are many ways of securing the thoughts which we desire to make permanently ours: We can keep a little book of "Happy Memories." We can make a scroll of "Prayers." We can gather a collection of "Choice Poems" and "Favorite Hymns." And we can make a scrapbook of "Fun and Folly" for the gray hours when our enthusiasm runs low. These are a few of the many ways we can secure the glad memories that will sweeten life and hold us to the fulfillment of our dreams.



Vera White Pohlman, General Secretary-Treasurer

Regulations governing the submittal of material for "Notes From the Field" appear in the Magazine for June 1942, page 420.

## RELIEF SOCIETY CENTENNIAL OBSERVANCES

### Idaho Stake (Bancroft, Idaho)

**T**HE Kelly-Toponce Ward Relief Society, of which Elva A. Call is president, submitted the following well-written account of its centennial party successfully held on March 17 despite unfavorable conditions, including sickness, bad weather, bad roads, and the sudden death of one of the members on the morning of the anniversary:

"A beautiful and chaste woman is the workmanship of God, the true glory of angels, the rare miracle of earth, and the sole wonder of the world."—Hermes.

"Basing our centennial program upon this thought the Kelly-Toponce Relief Society depicted the lives of the eight general presidents of the Relief Society of the Church and the five presidents of the Kelly-Toponce Relief Society. Our president gave a short, inspirational talk on 'The Gains and Benefits of Relief Society.' Two readers, one dressed in old-fashioned costume, the other modern, read a very brief history of all the general presidents of the Church. Women carefully chosen to represent the physical make-up of each president and appropriately dressed for the character represented, came to the stand and

were seated in a semicircle. The ceremony was very impressive, and the history and progress of the Relief Society was brought out in this way. The poem 'Songs of the Pioneers' was read, and two verses of each song mentioned in the poem were sung by a Relief Society chorus.

"We then honored our own beloved presidents with brief talks on their lives, stressing some of the fine things they had contributed to the lives of the people and to the advancement of our own Relief Society. The bishop gave a tribute to the Society, and the centennial prize poem, 'Brave Privileged Feet,' was read, after which the Relief Society sang 'A Hundred Thousand Strong.' After the benediction the sisters served refreshments."

This Society gave a Relief Society pin to five retiring officers, the presentation being made by the bishop.

### Pasadena Stake

(Pasadena, California)

**T**HE Montebello Ward Relief Society, of which Agnes Heath is president, held its centennial tree-planting service on March 22, 1942 at noon. The program was as follows:

Singing by the congregation,  
"America The Beautiful"



PLANTING CENTENNIAL TREE,  
MONTEBELLO WARD,  
PASADENA STAKE

President Agnes Heath in print dress  
at right

A history of the ward Relief Society and a record of the tree-planting are preserved in a compartment in the cement in which the tree marker was set.

Welcome by the Relief Society  
president

Reading, "Prayer of the Forest"  
Vocal trio, "Trees"

Audition of the centennial pho-  
nograph record sent by the Gen-  
eral Board

Tree planting and dedication of  
the tree

Accompanying is a picture of the tree planting. The General Board commends this ward for the complete historical material prepared by it, copies of which were preserved in a unique manner. An excellent summarized history of this four-year-old ward Relief Society signed by all officers, special workers, and

class leaders, a list of all members of the Society as of March 17, 1942, a copy of the program, a shorthand transcription of the beautiful and fitting dedicatory prayer for the centennial tree by Bishop Herbert J. Bingham, and snapshots of the tree-planting service and of the congregation in attendance were sealed in a compartment attached and cemented in with the bronze marker for the centennial tree.

*San Fernando Stake*  
(Los Angeles, California)

**T**HE following report of the flourishing Elysian Park Ward Relief Society was submitted by Anne Aardema, ward reporter, and Bishop William E. Lund:

"The Relief Society of the Elysian Park Ward of San Fernando Stake in Los Angeles, California, is growing by leaps and bounds. In our quest for new members, we have had the thrill of doubling our membership. We have placed *The Relief Society Magazine* in three times as many homes as in the previous year.

"Our president, Jennie Harris, and her counselors Zelda Shipley and Olive St. John are the inspiration under which the drive for membership has flourished.

"Our classes have been very interesting and helpful. We found the class on family life helped us personally to iron out many problems. In this time of crises the lessons on home management are of vital importance to every woman in the Church. The literature and theology lessons have broadened our vision and given us a new desire to

better live our religion.

"To celebrate our birthday of one hundred years, we held a ward party. Several hundred people attended. The Relief Society planted and dedicated a beautiful fir tree in honor of the occasion. The service was held at twilight and was very impressive. We are inclosing a picture of the tree service.

"We love this work. We sincerely hope every woman in the Church will attend her Relief Society and enjoy the blessings obtained from it."

#### Los Angeles Stake (California)

**CLARA W. ARMSTRONG**, secretary-treasurer of Hollywood Ward Relief Society, sent the following comprehensive account of the observance of the centennial in

this ward:

"In commemoration of the centennial of the Relief Society, the Hollywood Ward held a celebration on Tuesday morning, March 17, 1942.

"President Geneva Cooper presided and announced the program. She welcomed all present, among whom were four stake officers and Bishop Raymond Kirkham. She gave a brief outline of the organization of the Hollywood Ward Relief Society in June 1922, and of its work and progress.

"After the invocation by Geneva Dunn, former secretary, we were happy to hear by transcription greetings from President Heber J. Grant and President Amy Brown Lyman.

"A play of pioneer days in three scenes under the direction of Reta



PLANTING CENTENNIAL TREE, ELYSIAN PARK WARD OF  
SAN FERNANDO STAKE

In the picture are former Bishop John J. Mollinet, present Bishop William E. Lund, and Relief Society president, Jennie Harris.



SINGING MOTHERS OF HOLLYWOOD WARD, LOS ANGELES STAKE  
In costumes in which they sang cantata, "Messengers of Mercy" on March 17, 1942.



RELIEF SOCIETY OF WILSHIRE WARD, LOS ANGELES STAKE  
In the patio of the Los Angeles Stake House near the spot where the centennial tree  
was planted, March 17, 1942.



Watkins, with narration by Mona Kirkham, was presented in connection with the cantata 'Messengers of Mercy' by the Singing Mothers under the direction of Chorister Dorothy Winters. The three sections of the cantata, 'The Call,' 'The Message,' and 'The Challenge' were given, respectively, at the close of each of the three scenes of the play. Soloists were Agnes Thorup and Karma Thompson, sopranos, and Arvonja Jones, contralto. All who took part wore old-fashioned costumes, as shown in the accompanying picture.

"After the benediction by Catherine Webb, all gathered outside the chapel for the tree-planting ceremony. This opened with the singing of 'The Spirit of God Like a

Fire is Burning' led by Mary Rex, stake chorister. Bishop Raymond Kirkham gave the dedicatory speech after which he planted the tree, an Italian Cyprus. A bronze marker with the inscription 'Relief Society Centennial Tree—1942' had been placed nearby. President Geneva Cooper read the names of past and present officers of the Hollywood Ward Relief Society. Those who were present, including the stake officers, responded to her request to place a shovelful of earth around the tree.

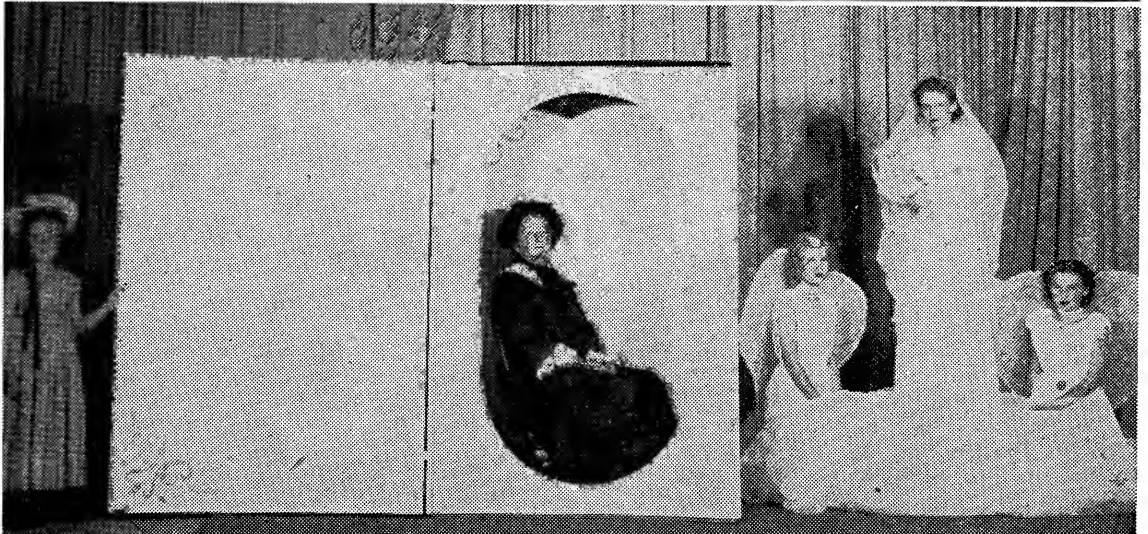
"The dedicatory prayer was given by Beulah McAllister, first counselor of Los Angeles Stake.

"A delicious buffet luncheon was served in the recreation room. A large cake decorated in blue and

#### RELIEF SOCIETY CENTENNIAL TREE PLANTING IN WASHINGTON STAKE, WASHINGTON, D. C.

The shovel is held by Elizabeth G. Hales, president, and her counselors, Marjorie B. Cottam and Pearl Hale Goodsell, and Secretary-Treasurer Mary C. Waldron await their turn at the shovel. The tree is supported by presidents of the six local Relief Societies in this stake—Fairview Ward, Mollie Moats Stoops; Baltimore Ward, Cleopha M. Perry; Capitol Ward, Ethel L. Neeley; Arlington Ward, Annie C. Burton; Chevy Chase Ward, Anna Laura S. Cannon; and Washington Ward, Eleanor M. Farr. The women in long dresses participated in the centennial pageant, March 17, 1942.





SCENES FROM MOUNT GRAHAM STAKE RELIEF SOCIETY PAGEANT  
Presented February 28, 1942.  
Top: Organization of Relief Society; center, The Choice Land; bottom, The Album.



SINGING MOTHERS OF MOUNT GRAHAM STAKE WHO SANG AT  
CENTENNIAL PAGEANT

At center front (wearing corsages) are stake Relief Society president Erma Stewart, chorister Leona Lines, and organist Levene Ferrin.

yellow with the inscription 'Relief Society Centennial 1942' made an attractive centerpiece. The Hollywood Ward choir sent an exquisite basket of flowers for the occasion.

"One hundred and twenty-five were present to enjoy the celebration which was an event long to be remembered."

*Mount Graham Stake*  
(Safford, Arizona)

**T**HE Relief Society centennial was observed in this stake by a stake celebration on February 28 held at the time of the stake quarterly conference. Erma M. Stewart, stake president of Relief Society, and Clare K. Claridge, stake secretary, sent the following report:

"On the afternoon of February 28 we held our tree-planting ceremonial. We planted a Himalayan Pine on the grounds of the Roosevelt Park. The reason that we planted this tree in this community park was that we have no definite stake house, but use the Safford and Layton Ward chapels

for stake purposes. As these ward Societies were planting their trees on these grounds, we thought it might be a nice public gesture to plant our tree in this community park.

"At our ceremonial two members of the stake presidency were present, President Spencer Kimball who gave a talk and First Counselor J. Harold Mitchell who offered the dedicatory prayer. A member of the American Legion, who has charge of the park, accepted the tree for the community following its presentation by the stake Relief Society president. All present helped to cover the roots with dirt.

"We are enclosing pictures taken of our pageant which was presented Saturday evening, February 28, and a copy of the song, 'Oh Blessed is the Land,' composed by our stake chorister, Leona Lines, which opened the second scene of the pageant."

The Mount Graham Stake Relief Society centennial pageant was in three parts: (1) Organization of Relief Society, (2) The Choice Land,



OFFICERS OF SEVENTH WARD RELIEF SOCIETY, LOGAN STAKE,  
AROUND SERVING TABLE AT CENTENNIAL CELEBRATION

Left to right, seated—Elizabeth Stewart, activity director; Jennie McBride, organist; Mary M. Larsen, first counselor; Laura A. Watkins, president; Alice W. Skanchy, second counselor; Luella R. Lear, secretary; Mary Bjorkman, home topic leader; Irene T. Fletcher, activity director; standing—Gladys McPhee, visiting teachers' message leader; Margaret LeRoy, librarian; Ragnhild Broberg, chorister; Aletta Sorenson, work director; Connie Raymond, theology leader; Ina Carlson, social science leader; Ella C. Richards, Magazine representative; Evelyn Hansen, organist. March 17, 1942.



RELIEF SOCIETY OF FAIRMOUNT WARD, SAN DIEGO STAKE, TAKEN AT  
CENTENNIAL CELEBRATION

This ward Relief Society was honored on this occasion by the presence of Stake President Wallace Johnson and Bishop John Morse. Alberta Morse is president of this ward Relief Society.



PAINTING OF FIRST MEETING OF RELIEF SOCIETY WHICH HANGS IN RELIEF SOCIETY ROOM OF LOGAN SEVENTH WARD, LOGAN STAKE

Photographed with the picture are the executive officers of the Seventh Ward Relief Society—left to right, Luella R. Lear, secretary; Alice W. Skanchy, second counselor; Laura A. Watkins, president; Mary M. Larsen, first counselor; and the artist, Irene T. Fletcher, who painted the mural.

(3) The Album. Accompanying are pictures representative of the three scenes and also the chorus of Singing Mothers which participated in the pageant under the direction of Chorister Leona Lines assisted by Organist Levene Ferrin.

#### *Logan Stake (Logan, Utah)*

**T**HE Logan Seventh Ward Relief Society celebrated the centennial on March 17 with a program consisting of several features. First, was the presentation of the cantata, "Resurrection Morning," by the Singing Mothers under the direction of Ragnhild Broberg. The general presidents of Relief Society and the past presidents of the Seventh Ward Relief Society were honored at a candle-lighting ceremony. A dance and floor show followed, and refreshments

were served to the 300 guests in attendance. All decorations were in Relief Society colors.

The Seventh Ward Relief Society is the proud possessor of a large mural, measuring three and one-half feet by seven feet, which hangs in the Relief Society room, and is believed to be the only one of its kind. This picture was painted by Irene T. Fletcher, a talented member of the Seventh Ward Relief Society who has a large family and is one of the activity directors for the monthly work meeting of Relief Society. This mural depicts the organization meeting of Relief Society in Nauvoo, March 17, 1842. A reproduction of the painting appears in the accompanying picture which also shows the executive officers of the Seventh Ward Relief Society and the artist.



## *Theology and Testimony*

Articles of Faith, by James E. Talmage

Chapter 12

### Spiritual Gifts

(Tuesday, January 5, 1943)

Condensation of Chapter 12 of *Articles of Faith*, by Talmage

(This condensation is placed in the *Magazine* in the hope that it will result in more class members familiarizing themselves with the lesson.)

#### *Spiritual Gifts Characteristic of the Church*

It is characteristic of the ways of God that he manifests His power by the bestowal of a variety of enabling graces, which are properly called gifts of the spirit. Whenever the power of Priesthood has operated through an organized Church on the earth, the members have been strengthened in their faith and otherwise blessed by the possession of spiritual gifts. The existence of these spiritual powers is one of the essential characteristics of the Church; where they are not, the Priesthood of God does not operate.

. . . And behold I (Mormon) say unto you he (God) changeth not; if so he would cease to be God; and he ceaseth not to be God, and is a God of miracles. And the reason why he ceaseth to do miracles among the children of men is because that they dwindle in unbelief, and depart from the right way, and know not the God in whom they should trust. (Mormon 9:19-20; see also Moroni 7:35-37)

#### *Nature of Spiritual Gifts*

The gifts here spoken of are essentially endowments of power and authority, through which the purposes of God are accomplished. These gifts have been promised of the Lord unto those who believe on His name, and are to follow obedience to the requirements of the Gospel “. . . and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given; For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; . . .” (Doctrine and Covenants 46:8-9)

Miracles are commonly regarded as occurrences in opposition to the laws of nature. Such a conception is erroneous, for the laws of nature are inviolable. All miracles are accomplished through the operation of the laws of nature, which are the laws of God. (See *Jesus The Christ*,

“Miracles,” pp. 147, 151)

Any enumeration of the Gifts of the Spirit cannot be made complete by man, yet the more common have been specified by inspired writers and by the word of revelation. (Doctrine and Covenants 46:13-33) Mentioned among these are: the gift of tongues and interpretation, the gift of healing, visions, dreams, the gift of prophecy, and revelation.

For all have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God. To some is given one, and to some is given another, that all may be profited thereby. . . . And all these gifts come from God, for the benefit of the children of God. (Doctrine and Covenants 46:11-12, 26)

### *The Testimony of Miracles*

Since scriptures aver that spiritual powers of the baser sort have wrought miracles, to be valid as a testimony

of truth, miracles must be wrought in the name of Jesus Christ, and to His honor in furtherance of the plan of salvation.

### *Imitations of Spiritual Gifts*

Satan has shown himself to be a skilful imitator (see Exodus 7, 8 for the miracles of the magicians of Egypt). The development of the healing gift in the Church today is imitated by the varied faith cures and their numerous modifications.

### *Spiritual Gifts in the Church Today*

The Latter-day Saints claim to possess within the Church all the sign-gifts promised as the heritage of the believer.

And ye must give thanks unto God in the Spirit for whatsoever blessing ye are blessed with.

And ye must practice virtue and holiness before me continually. Even so. Amen. (Doctrine and Covenants 46:32, 33)

## LESSON PLAN

Article 7—“We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.”

### *Lesson Aims:*

1. To heighten one's appreciation of the spiritual gifts bestowed by the Father upon His children.
2. To acquire an intense desire to live in such a way that some of these spiritual gifts will be granted to each.

(The above aims should be thoroughly understood by each member of the class as well as by the class leader. The lesson should be studied and taught with a view toward having each member try to aid in their accomplishment, so far as his own appreciation and his own desires are concerned. The teaching aids for this lesson, from the presentation of the aims to the final question, are intended to assist in an accomplishment of these objectives for each individual in the class. The class leader might have the aims written on a blackboard before the class, and either read them herself to the class or have a member read them. Comments from the class may be asked for, in order that the leaders may see if they are thoroughly understood by all.)

### *Introduction*

(The following introduction should be “lectured”—not read—to the class in an interesting but informal manner by the class leader. She may supplement it with similar material, or her own comments, if she so desires.)

Such things as visions, miracles, and prophecy are and always have been characteristics of the true church, and they are given to those



who are faithful and who seek diligently after spiritual guidance and knowledge. Seldom are they given indiscriminately to those who cannot honestly and effectively abide such a gift. Even though it is promised that in the latter days God's Spirit shall be poured out upon all flesh, yet the direct recipients of His Spirit will be those who are faithful and persistent in the proper use of their intelligence, because it is the laws of faith and industry upon which such blessings are predicated. The admonition that "Faith without works is dead" also is pertinent to this situation.

"Today many persons think of the flying of the airplane, the transmission of speech by radio, and especially the seeing of persons by television as being truly miraculous. Sometimes the word is applied to that which is thought to be natural in every way but yet is understood by the person speaking." However, Dr. James E. Talmage in *Jesus the Christ* says: "We arbitrarily classify as miracles only such phenomena as are

unusual, special, transitory, or wrought by an agency beyond man's control."

As members of a church which has adopted as one of its Articles of Faith, a belief in the gifts of vision, prophecy, healing, et cetera, it is especially fitting that each member appreciate such gifts, and so desire to be the possessor of some of them that he will be both faithful enough and diligent enough to warrant their being bestowed upon him. "... the soul who regards the miracle in its true nature as but one element of the system of Christ, possessing value as a positive criterion only as it is associated with the numerous other characteristics of the Church, will not be deceived." "God will perform miracles for His children and under the hands of His priesthood if the requests are abounding in faith and genuine in purpose. This may be a source of great help," for "Among believers they are to serve for encouragement and as incentives to higher communion with the Spirit."

## Questions and Exercises

### A. Questions

The following questions are designed to aid the class leader in accomplishing the aims of the lesson by the discussion method of teaching:

1. Of what significance to our belief in the unchangeability of God's behavior, is Mormon's declaration that miracles will not cease so long as there is left one man upon the earth to be saved?
2. In what way is it wise for believers in God to accept as the chief purpose of miracles, their power of continued enlightenment and comfort, an evidence of Divine favor?

3. Let several class members name a modern invention or discovery that they consider in the nature of a miracle, and give reasons why it is so regarded by them.

4. How might the following quotation from Talmage help one to understand how faith and diligence contribute to performance of miracles?

"May we not believe that when Israel encompassed Jericho, the captain of the Lord's host and his heavenly train were there, and that before their supermortal agency, sustained by the faith and obedience of the human army, the walls were leveled." (Read from the Bible, in the Book of Joshua 5:13-14.)

5. Of the following gifts treated in the textbook, which would you prefer to re-

ceive? Give reasons for your choice.

- (1) Ability to speak in tongues and to interpret such languages
- (2) Power of healing
- (3) Faith to be healed
- (4) Receiving of visions and dreams
- (5) Spirit of prophecy and revelation
- (6) Power to perform miracles
- (7) Opportunity to see miracles performed

6. What may one do, so far as faith and diligence are concerned, in order to merit this gift?

7. Let each relate (in as interesting a manner as possible) an occurrence in which a spiritual gift was exercised.

8. Discuss: "For if there be no faith among the children of men God can do no miracles among them; wherefore, he showed not himself until after their faith." (Ether 12:12)

9. How might one distinguish between miracles performed through faith and diligence, and those performed otherwise?

### B. Exercises

The exercises may be carried out by the teachers and class members during the month between the theology lessons. This will help them to translate into active practice the appreciations for and the desires to

receive spiritual gifts, which have been acquired from this lesson. The exercises need not be discussed in class unless the class especially wants to discuss them. In assigning them, the class leader may dictate them to the class toward the end of the period, or she may have them on a blackboard for the class to copy. Perhaps it is possible in some instances to have typed or mimeographed copies ready to give to the class.

1. Read one of the Gospels (Matthew, Mark, Luke, or John) and make a list of all the miracles which were performed by Jesus or His disciples. Tell how faith and industry were concerned in each.

2. Visit with one or several members of the class, and keep the conversations directed toward incidents concerned with the beliefs as expressed in the seventh Article of Faith. Try to decide in each case discussed how faith and diligence contributed to the bestowal upon the person of the particular gift in question.

### References

- Talmage, James E., *Jesus the Christ*, pp. 147-151.  
Talmage, James E., *Sunday Night Talks*, pp. 247-258.

## Visiting Teachers'

### Messages to the Home

#### Lesson 4

## Interest in Missionary Work as an Expression of Faith

(Tuesday, January 5, 1943)

**T**HE responsibility of spreading a knowledge of the Restored Gospel throughout the world was placed very early upon the members of the Church.

"Lift up your voices and spare not," the Lord said in a revelation to the Prophet Joseph Smith given in February 1831, when the Church was not yet one year old. "Call up-

on the nations to repent, both old and young, both bond and free, saying: Prepare yourselves for the great day of the Lord;" (Doctrine and Covenants 43:20)

Thus we are told not only to preach the Gospel, but we are informed why we should do so, that everyone may have the opportunities of revealed truth. Anciently the disciples of Christ were required to "preach the Gospel to every creature."

Early in this dispensation, the machinery was set up by means of which the Restored Gospel might be made known to mankind. It is the missionary system of the Church. When missionaries are called, they have the privilege of refusing if they choose. Rarely, though, does one refuse to heed a call to preach the Gospel.

The missionary system has grown very gradually as the Church has increased in membership. During recent years more than two thousand men and women have been kept in the field at one time.

Then there is the home mission. Within the stakes and wards of the Church, men and women are called to visit nonmembers of the Church with a view to interesting them in the message of the Gospel. This system is growing yearly, and brings thousands every year into the Church.

There is also a vast auxiliary missionary work going on in our Church. It is the missionary work done on

Temple Square, in Salt Lake City, Utah, which includes the Tabernacle Choir, the Tabernacle Organ, and the group of guides who show tourists around the grounds and who explain the Gospel to them.

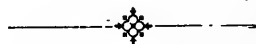
The various phases of missionary work carried on at Hill Cumorah are also interesting people in our religion and are opening the way for the regular missionaries.

We can express our faith in the Gospel by aiding this missionary work whenever and wherever there is opportunity to do so. We can respond to any call that may be made of us to spread the Gospel at home or abroad. We can individually help to support those who may be called, by gifts of money or by encouraging them in some other manner.

But the most effective way of expressing our faith in the Gospel is to live it, so that, as Jesus put it, "others, seeing our good works, may glorify our Father which is in heaven." If the Gospel makes us better and happier, others who observe this will be led to investigate it, with a view to making their lives better and happier.

### Discussion

1. In what very effective way are we all missionaries in our daily lives?
2. Give some instances of the results of missionary work, either from your own experience or from the experience of others.
3. How did our missionary system affect the development of Western America?



# *Work-and-Business*

## New-fashioned Thrift

### Lesson 3

## Eliminate Household Wastes

(Tuesday, December 8, 1942)

“WASTE not, want not.” This axiom taught and, of necessity, practiced by our grandmothers, can well be revived and used to advantage today. There is no place for waste in wartime America. It is not only patriotic to save, but smart and thrifty as well. One need only to look around and see bulging garbage cans and boxes to realize the vast amount of waste there is. Other visible evidence may be found in closets, attics, basements, garages, farmyards, barns, sheds, etc. Hidden waste lurks in the refrigerator, in the kitchen sink, on the rack behind the door, under the rug, or in the grain bin. Spoilage of food, due to bacteria, yeasts, and molds, and destruction of clothing and fabrics, due to moths and embedded dirt, alone cost the nation's families many hundreds of dollars each year. Added to these are the work of ants, termites, mice, rats, rust, acids, water, fire, etc.

To clear the deck and discard all the unused things does not mean to waste them. What is outmoded in one household may be used advantageously in another. There are agencies in every community that can utilize almost every commodity. However, to save to the point of wasting is not good economy. Unusable articles should be destroyed, otherwise they waste space as well as time and effort in handling. Old

papers and rags, especially those used with oils or cleaning materials, may cause spontaneous combustion which in turn may cause great waste by fire. They are best cared for in covered tin containers. Speaking of tin, the small-sized, rustproof cans from which soup, vegetables, etc., have been used, can be reused for jelly, marmalade, or molds for various kinds of food. Care should be taken when the can is opened the first time that no rough edges remain to injure the hands. In some places the Government has asked that all tin cans be saved for reconditioning.

Out of control, water, so vitally needed in many places, may go to waste or may be the means of causing extensive waste. The dripping of the water in leaky plumbing tends to wear away the seat and other parts of faucets and pipes to the extent that replacement becomes necessary. Overflowing toilets and clogging of wash bowls cause damage and waste to floors, linoleum, wallpaper, etc., all of which could be avoided by minor precaution. Since at the present time labor is at a premium, the housewife, once shown, can easily learn to replace old washers on faucets and mend leaks in hose or pipes. A piece of adhesive tape and a ten cent clamp can be used satisfactorily in an emergency. Drain pipes and

traps can be kept clean if at regular intervals they are flushed out with a hose attached to the hot water tap turned on full force. Care should be taken in the use of acids, chemicals, or commercial preparations in cleaning plumbing fixtures; some of them mix readily with the grease and form soap which hardens and causes more trouble. The enamel finish on sinks, wash bowls, stoves, and refrigerators will be much marred if such things as lemon or grapefruit juice, Sani-Flush, fingernail polish, or paint remover are spilled on them. Kerosene may remove dirt and waste without harm to plumbing fixtures, clothing, and other household articles. Oil stoves or kerosene lamps should never be refilled while lighted as serious waste of life and property have resulted from such careless action.

**A** GOVERNMENT report shows that as high as 28 percent of the food bought by American families is wasted. This large amount, lost through ignorance or carelessness, could well feed many families. In order to prevent food spoilage, it is important to have the proper kind of storage or protection. Most foods can be protected by these three general kinds of storage—dry, moist-cool, and refrigerated. To economically and skillfully handle, prepare, and use foods is a challenge to any housewife. Too large, unpalatable, unattractive servings contribute to a high percent of waste. Two smaller servings are more appetizing as well as more economical. It is best not to plan to have too many leftovers, especially vegetables. But there are many ways of utilizing leftovers where necessary. Small

portions of vegetables or meats may be made into good salad or creamed dishes. Molded, cooked cereals, fried and served with syrup or fruit sauce make a nourishing and tasty breakfast or luncheon dish. Sour milk or cream makes delicious waffles, gingerbread, salad dressing, or spice cake. Dried crusts and slices of bread or stale rolls can be steamed or sprinkled with water and heated in the oven, or they may be ground and used in various kinds of puddings, escaloped or casserole dishes. Stale cake may be crumbed or steamed and served with fruit or vanilla sauce. Grated or chopped bits of hard cheese can be used in sandwich fillings, cream sauce, salads, or escaloped dishes.

According to some experts, American housewives have offended greatly in the waste of cooking fat. The Government has now asked them to save it for use in making glycerine from which explosives and other war materials are made. Glycerine is used in making many other household things, such as lotions, soap, cosmetics, antiseptics, and food flavoring. Fats and oils can be clarified, so they may be used for cooking, in various ways. Water or raw potatoes added to the cold fat and heated slowly to a moderate temperature for fifteen to twenty minutes, then strained through fine cloth will remove objectionable odors, flavors, or color. Too high temperature (the smoking point) decomposes some fats, especially butter and margarine, and causes them to become rancid more quickly. If all kinds of fats are used for cooking, each kind should be kept in individual containers and used according to the

flavor desired. If fat is salvaged for Government use, all kinds may be put together. The ones of higher melting point mixed with those of lower melting point make the whole more compact and easier to handle. Soap, another vital article, should be conserved. Small bits can be made into a jelly by dissolving in boiling water, or they may be put into a soap shaker and used for dish washing or hand laundering. "I will waste nothing." This part of the Consumer's Pledge, if seriously followed by every household, would save many hundreds of dollars, much

time and energy, and make happier people.

### Questions for Discussion

1. Have class members come prepared to discuss methods they have used to save and conserve in the home.
2. Name all the ways you can in which food may be wasted.
3. What agencies in your community assist in the salvage of commodities no longer of use in the home?
4. How could members of the Relief Society work together to salvage materials for which they have no further personal use?

See "Salvage For Victory Program," *Relief Society Magazine*, August 1942, p. 553.

## Literature

### The Bible As Literature

#### Lesson 4

### Types of Literature in the Bible—Prose

(Tuesday, January 19, 1943)

Objective: To recognize some of the difficulties accompanying the literary study of the Bible and to consider literary types in the Bible.

#### Lesson Topics

1. Difficulties
2. Types
3. Bible prose

#### Difficulties to be Met

It is very important for class leaders and members to keep constantly in mind that this course considers the Bible *only* as literature. This can obviate one natural difficulty—that of recurring questions regarding theological matters which would be considered in a religious study.

Studying the Bible as literature will naturally make its spiritual values more easily understood and appreciated, but that is not the chief concern in these lessons. As literature alone, the Bible has no peer. Doctor Moulton says, "The intrinsic worth of the Old Testament is second to none of the world's great literatures. Moreover it has, in common with the literature of Greece and Rome, been the main factor in the development of our modern prose and poetry. For the English speaking people no liberal education will be complete

in which classical and Biblical literatures do not stand side by side."

Lyman Abbott discusses two chief difficulties confronting the student accustomed to considering the Bible from the theological point of view. The first is that it seems to the student irreverent and inconsistent with any theory of inspiration to think of the Bible as mere literature. He, of necessity, must change his attitude of mind. His next difficulty is the problem of knowing "what is wholly true, what only partially true, what is the Word of God, and what the human husk which contains it."

Mr. Abbott explains that the first difficulty is a product of intellectual habits which have come down to us from the Puritans who were very prosaic and looked with suspicion upon poetry and fiction, for they confounded *fact* with *truth* and thought nothing could be true which was not fact. The Puritans condemned all novels, tales, and dramas as dangerous, if not vicious, and could not imagine that the Bible contained any such elements of peril.

The Bible, if we regard what it says about itself, abolishes the other difficulty. The Great Book tells us that it is a hidden treasure and that the reader must search for the treasure and separate the gold from the alloy. Mr. Abbott says, "A revelation of truth which exempted us from toil and research and released us from intellectual and moral responsibility would be no revelation at all."

Doctor Moulton explains difficulties of another kind which have beset the literary student. He says literature implies something more than correct form and charm of diction.

It is made up of a great variety of forms, such as lyrics, dramas, essays, and stories. The discrimination of such forms is essential, not only for the full force, but even for the interpretation of a literary work. If a person should read a drama under the impression that he was reading an essay, he would fail to get the significance of what he was reading. This is exactly the kind of thing that happened in connection with the Bible.

We are aware that the scriptures date back to a time in which the art of manuscript writing was not highly developed. At that time "manuscripts scarcely divided words and sentences, much less indicated distinctions between prose and verse, between one meter and another, between speeches in dialogue or even the simplest divisions in straightforward prose." The Biblical materials were, in short, preserved in manuscripts in which all literary forms looked alike.

"It appears," Doctor Moulton continues, "that the form of our modern Bibles has been given to them, not by the sacred writers themselves, but by those who had charge of the scriptures at the time when manuscripts began to indicate differences of form. These writers happened to be men who cared nothing about literary form, but who regarded the Bible as material for commentary. The form such commentaries would give to the Scriptures would naturally be that of texts for comment. So it was in the form of numbered texts or verses that the Bible came down to our translators. Even the most elementary distinction of form, that between prose and verse, was

not discovered in relation to the Hebrew Scriptures until more than a century after the King James' Version had been completed."

It is a fact that most of the Bibles used today are still in this medieval form. Even though they may be translated correctly, they still "remain a double misrepresentation of the sacred original, since they ignore, on the one hand, the literary varieties in form and, on the other hand, they preserve in their chapters and verses a structure which is alien to the Bible itself and is the creation of medieval commentators."

To note the difference between these early formless manuscripts and the rearrangement of the material by the commentators, then between these and Doctor Moulton's *Modern Readers' Bible* or Mr. Bates' later literary version is impressive. (Doctor Moulton illustrates some of these differences in the preface to his Bible and in chapter I of his *World Literature*.) It was this "accident of tradition" which has made the Bible unnecessarily obscure and robbed it of the power to give the pleasure it should give as great literature. In the form found in the ordinary Bible the unit is the sentence, whereas in literature the unit is a drama, a short story, an essay, or a lyric.

Doctor Moulton points out two things that are necessary to the realization of the Bible as literature in the truest sense. First, it must be printed in its complete literary structure. Dialogue must appear as dialogue, with distinctions of speeches and names of speakers; that is, the different types must be distinguished. The student must analyze the work

as he would any other work of literary art, regarding it as a whole while examining the mutual relations of its parts. Second, there must be a feeling always "after that unity which is the soul of a work of art."

Only when all this is done can the Bible take its proper place among the literatures of the world.

### *Types of Literature in the Bible*

The Bible contains, as mentioned before, practically all the types of literature. For instance, the prose of the Bible includes history, short stories, idyls, prophetic discourse, philosophy, essays, orations, letters, etc. The poetry includes lyrics, dramas, and narrative poems, some of which approach the epic. The Bible, as described in an earlier lesson, is an historic framework—a connective tissue holding together the higher literary forms just mentioned. It is in these higher forms that we get the life and spirit of the whole. History tells us what men have done. Literature goes a step farther and tells us how they have felt about it. Literature gives an autobiography of the inner life of men—of his ambitions, ideals, struggles, frustrations, and attainments. The Bible has been called the autobiography of a chosen people. An autobiography reveals both objective and subjective phases of the writer's life. The Old Testament is the history of the people of Israel presented by itself. The New Testament is the history of the Primitive Church presented by itself. It is as though the children of Israel rather late in their history finally fully realized their sacred mission and



set themselves to think out the successive stages in their development, inserting in the account of each of these epochs, the stories, songs, dramas, and so on, which had originated in each stage. The New Testament developed in much the same way. Probably when the followers of Christ found oral narrations of the great events in the Master's life beginning to weaken, they undertook to construct a narrative from testimonies of eyewitnesses and others to give a permanent and unified record of the whole ministry. This would include successive sayings, letters, sermons, and so on. (The literary work of the daughters of Mormon pioneers employs a very similar method.)

### *The Prose of the Bible*

Saintsbury, the critic, speaking of a group of literary masters says: "Great as they are, they cannot approach, as writers of prose, the company of scholarly divines who produced what is probably the greatest prose work in any language—the Authorized Version of the Bible in English." Much of the best prose in the English language has been written by authors saturated not only with the spirit but with the language of the Bible. John Ruskin, perhaps the greatest master in the Victorian period of pure, idiomatic, vigorous and eloquent English prose, ascribes his excellence to the fact that his mother required him in childhood to commit to memory and to repeat to her over and over again many passages of the Bible.

Later lessons will consider some of the prose masterpieces of the

Bible. At this point but a few excerpts can be given to illustrate its excellence.

The well-known reply of Ruth to Naomi comes to mind at once as an illustration of tenderness and devotion expressed in faultless prose closely bordering poetry:

And Ruth said, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my god: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me."

The Book of Ruth is excellent prose not solely because of its diction and phrasing, but also because of its plot, character delineation, and other characteristics which it shares with good stories.

The sayings of Jesus are excellent examples of choice prose. They are made vivid and impressive by means of exact diction and figurative speech, as in the following:

The foxes have holes and the birds of the heaven have nests, but the son of man hath not where to lay his head.

The Bible is a priceless storehouse of such excellent writing.

### *Lesson Helps*

1. Bring to class *The Modern Readers' Bible* or *World Literature* by Richard Green Moulton and allow the members to see the illustrations of the early Bible texts and to compare them with the form in the *Modern Readers' Bible* or *The Bible Designed to be Read as Living Literature*, by Bates.

2. Find illustrations in the Bible to show that the literary form makes the meaning and spiritual significance more clear than the regular form does. (Compare, for instance, "Song of Songs" in the Moulton or Bates book with the King

James Version.)

3. Illustrate some of the prose types in the Bible by reading a short narrative, a brief essay, a letter, etc., first defining each type and pointing out its characteristics.

4. Memorize favorite passages.

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## Social Science

### What "America" Means

#### Lesson 3

### The Declaration of Independence

(Tuesday, January 26, 1943)

The foundation of our empire was one not laid in the gloomy age of ignorance and superstition; but at an epoch when the rights of mankind were better understood and more clearly defined than at any former period.—George Washington.

The Americans are the first people whom Heaven has favored with an opportunity of deliberating upon, and choosing the forms of government under which they should live.—John Jay, first Chief Justice of the United States Supreme Court.

LIKE all great documents of religious and political history, the Declaration of Independence was an expression of the ideals of liberty which the American people had come to believe as a result of their lives in this new land. It embodied in sentence and phrase principles of government which were a contribution to the world's political and civic life, for it was a select people who came from England to America in the seventeenth century. The Puritans and Quakers and Church of England members were among the best class of the English people.

Coming from a district known as East Anglia, which was one of the

intellectual centers of England, they were a strong-minded, thoughtful, self-controlled, and self-sacrificing people, and these deep religious and moral qualities gave a wholesome sanction to all kinds of honest labor and institutions.

Women came to be freer; they had a higher degree of education than the women of the Old World. Class distinctions were abolished. Birth and money meant little in going into the wilderness to redeem the soil. It was the character of the people that counted. The forefathers of Thomas Jefferson, George Washington, John and Samuel Adams, James Madison, Benjamin Franklin, and the many other great

characters at that time developed unusual courage and determination, strong convictions, and strong initiative. When the day of the struggle for existence was over, they began to assert themselves in new ways of life and to mold a new system of education and civic endeavor that would eventually become the warp and woof of a new government.

The Declaration of Independence was passed by the second Continental Congress on July 4, 1776. The Revolutionary War had already begun, and General George Washington had the year before taken command of the newly organized American Army. A statement in the immortal document is one of the most significant thoughts of our political history. It reads: "We hold these truths to be self-evident, that all men are created equal and are endowed by the Creator with certain inalienable rights among which are Life, Liberty, and the pursuit of Happiness; that to secure these rights, Governments are instituted among Men deriving their just powers from the consent of the governed." We have in this sentence the fundamental idea of government which has come to be one of America's distinct contributions to the world. Out of it grew the very spirit and meaning of the Constitution of the United States, for it embodies the right of the people to govern themselves, both collectively and individually.

When Thomas Jefferson wrote the Declaration of Independence he realized that true democracy was conducive to individual opportunity, which gave every person freedom to

develop the full measure of his being. Our government was instituted to preserve and protect that equality. It did not mean that it would give privileges to some and deny them to others, but all—both men and women—were to be free to work out their destinies as God would have them do. George Eliot once said: "Not God himself can make man's best without best men to help Him." So with government. Men must be trained to live their best, and this is another phase of the functions of democracy. Such thoughts were in the minds of those men who gave their lives and honor for the immortal Declaration. They believed then as men believe today, the significant words of Chief Justice Russell of England:

Civilization is not dominion, wealth, material luxury; nay not even a great literature and wide-spread education, good though these things be. Its true signs are thought for the poor and suffering, chivalrous regard and respect for women, the frank recognition for human brotherhood, irrespective of color or nation or religion, the love of ordered freedom, abhorrence of what is mean and cruel, and ceaseless devotion to the claims of justice.

The Declaration of Independence should be read, for it gives better than anything else the ideals of the fathers of our Government. The truths written into the document are the thoughts that had been developed during our colonial history, and were fundamental to the political opinions of the colonies.

It declared that the Thirteen States were free and independent states, and for this principle of freedom, the colonists fought. One hundred and fifty years ago, The Abbe Genty, a distinguished French schol-

ar, published an essay on the "Results of the Discovery of America by Europe." At the end of his paper, he says: "The Independence of the Anglo-Americans, as expressed in their immortal Declaration of 1776, is the event most likely to accelerate the revolution which is to renew the happiness of the world. In the bosom of this new Nation are the treasures which are to renew the world." He named the relief to crowded Europe as one of the blessings which are to come to mankind. The emancipation of slaves, the end of conquest, universal peace, the conversion of the world to Christianity are others, for America acclaims all the inhabitants of the world as children of God.

The closing paragraph again shows the faith of the delegates in the high civic rights common to the people.

We, therefore, the Representatives of the United States of America, in General Congress Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.

The Declaration of Independence was not a form of government, but a statement of grievances against the mother country, because of unjust

laws passed by Parliament regulating trade, commerce, and taxes in colonial America.

After the signing of the Declaration by the members of the Continental Congress, a constitution was proposed for a central government, but it was not until 1781 that Congress adopted what was known as the Articles of Confederation, which failed to bring about a unity of the colonies. "The founders of the Republic," says Beck, "could only learn from their errors, but it is their great merit that they had the ability to profit in the stern school of experience, of which Benjamin Franklin said, 'is a dear school, but fools will learn in no other.'"

Historians hold that two great circumstances saved the infant nation. One was the invaluable aid of France through such men as Lafayette, and the money that was furnished by France, and the other was the personality of George Washington. In the French Alliance, Washington saw the power of Providence. In his order at Valley Forge, celebrating the Alliance, he said: "It having pleased the Almighty Ruler of the Universe to defend the Cause of the United States, and finally to raise us up a powerful friend among the princes of the earth, to establish our liberty and independence upon a lasting foundation, it becomes us to set apart a day for gratefully acknowledging the divine goodness, and celebrating the important event, which we owe to His divine interposition."

The Declaration of Independence embodies the political philosophy of America and is fundamentally the belief in the brotherhood of man. It behooves us, therefore, to heed the

advice of Abraham Lincoln, when he said: "I charge you to drop every paltry and insignificant thought for any man's success. It is nothing. . . . But do not destroy that immortal emblem of humanity—The Declaration of American Independence." In a letter written by Thomas Jefferson to James Madison, August 30, 1823, he says: "I pray God that its principles will be eternal."

### Questions and Subjects for Discussion

1. Give all the reasons you can why the American colonists wanted to be free from England. (Naturally, the new country in time gave the people new ideas and new tasks.)
2. Have some one read aloud the first part of the Declaration and also the last paragraph. What is impressive in them?
3. Why did the colonists hesitate in sanctioning the Declaration?

4. Read something about the personale of the Congress which drew up and passed the Declaration. Particularly read up on the life of Thomas Jefferson.

5. The original draft of the Declaration is in the National Library in Washington, D.C. For a few cents, the librarian will send you a facsimile copy, or will tell you how to obtain one.

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(Any one-volume history of the United States will be helpful to you.)



## General Presidents of Relief Society

(For optional use of Relief Societies in stakes and missions in countries other than the United States, in lieu of social science lessons.)

### Lesson 3

Zina D. Huntington Young

Third Relief Society President

(Tuesday, January 26, 1943)

NO Mormon woman has been more beloved than Zina D. Huntington Young, familiarly known throughout the Church as "Aunt Zina," a gentle, soft-spoken person, gifted with great faith and spiritual power. She was born of distinguished ancestry, January 21, 1821, in Watertown, New York. At fourteen she

was baptized into the Church, and the same year received the gift of tongues. In Kirtland the gift of interpretation of tongues came to her. She never studied a foreign language, yet she rendered hymns and prayers given in tongues in the most musical and beautiful of poetic English. She also spoke with ease and eloquence,

and was noted for the beautiful and moving prayers she uttered. In the sickroom, where she exercised her faith as well as her unusual ability to nurse, her presence was a benediction.

After joining the Church, the Huntington family moved to Kirtland, Ohio, thence to Far West, Missouri, from there to Quincy, Illinois, and then in 1839 to Nauvoo, Illinois. In each place they suffered the usual persecutions of the Saints. In Nauvoo, father, mother, Zina, and her brother Oliver, were all prostrate with chills and fever. There was only twelve-year-old John to take care of them. Hundreds of others were lying ill in tents and wagons. Emma Smith and the Prophet Joseph himself came to render assistance to the Huntingtons, and later sent their foster daughter to help them. Zina's mother died, and only two of the family were able to attend the burial.

Of the martyrdom of Joseph and Hyrum Smith, Zina wrote: "My pen cannot utter my grief. . . . But after a while a change came, as though the released spirits of the departed (the Prophet and the Patriarch) sought to comfort us in that hour of dreadful bereavement." In her journal she described another important historical event: "When the Twelve returned, the mantle of Joseph fell upon Brigham. When I approached the stand, President Young was speaking. It was the voice of Joseph Smith, not that of Brigham Young. His very person was changed. . . . All witnessed the transfiguration. . . ."

In Nauvoo, Zina became a member of the Relief Society. With her tenderness and gentle touch, she

soothed the sick. With her gift of understanding and ability to enter into the feelings of others with sympathy and delicacy, she comforted the distressed. Even before the organization of Relief Society, Zina was familiar with the ways of charity, for she had often driven around Kirtland with her mother, who, self-appointed, looked up the needy and suffering and asked the more prosperous for what the poor required, then distributed what she received.

While quite young, Zina Huntington married Henry Jacobs and bore him two sons, Zebulon and Chariton. In February 1846, she left Nauvoo and went to Mount Pisgah where so many people were dying that it was almost impossible to bury them. For lack of coffins, many were laid away in their burial clothes, with only split logs at the bottom of the graves and brush at the sides. Zina's own father died here, and she was left alone with her small sons. Mr. Jacobs had gone East rather than West, and did not plan to return.

Zina went on to Winter Quarters. Brigham Young and his company left for the West. The women remaining behind felt deep anxiety because of wolves and Indians and other threats, and they held frequent prayer meetings and exerted all their faith for the pioneer band. Here Zina, with her rare spiritual gifts and her ability to inspire or revive faith in the hearts of others, was a great help.

"Aunt Zina" married Brigham Young, and in Utah lived first in the primitive "log row" on his estate, then, later, in the Lion House. She bore him one child, Zina, but she took into her pleasant apartment her husband's four children by Mrs.

Clarissa Chase Young and reared them as her own with tender affection. She kept the home atmosphere pleasant and serene.

Like other pioneer women, "Aunt Zina" made her own candles, soap, molasses; dried her fruits; spun, knitted, dyed and wove cloth, and made clothing. She was an early riser and a quiet, efficient worker who accomplished much. She took the course in nursing and midwifery taught by Dr. Willard Richards in the very early days of Deseret, and went often to the sick, taking not only her practical knowledge, but likewise her gifts of faith and healing. She seemed to understand the natures and dispositions of her patients, as well as their symptoms, so thoroughly that it is said doctors frequently consulted her regarding those who were ill. Because of her wisdom and sympathy and kindly spirit, she was often referred to as "Zina the Comforter."

Sister Young was also an able teacher. She taught pioneer children in school, and for more than forty years was a teacher in Sunday School, and after its organization she worked in Primary. She was a friend to the poor in all ways; no one could give alms more graciously. "Charity never faileth," was her watch-word, and this meant charity of the spirit as well as of the purse.

**F**ROM the first, "Aunt Zina" assisted Sister Eliza R. Snow in Relief Society work in Utah, and became her first counselor when Sister Snow was made president. Together they traveled by stagecoach, buckboard, or carriage, over frozen wastes or desert sands, to organize new branches of Relief Society or Prima-

ry. In Southern Utah they traveled over a thousand miles by carriage and wagon, going to remote hamlets and villages through disagreeable country where, as sister Snow said, "the curse had not begun to be taken off." Sometimes they had to camp overnight in lonely and dangerous places. Once Sister Snow herself drove twenty-six miles over a fearful road. Sometimes they held three meetings a day. However fatigued they might be, these two inspired women carried with them a faith and an uplifting influence that transcended all bodily ills. The Saints, struggling against discouragements and bitter hardships in those faraway places, never forget their visits. In those meetings "Aunt Zina" frequently testified of the wonderful appearance and influence of the Prophet Joseph when he had spoken to the Relief Society members in Nauvoo of the destiny and power of women.

In 1888, Sister Zina Young became general president of the Relief Society, and rapid advancement continued for the Society. In her lifetime she saw the organization grow from one branch to six hundred. In 1891, the Society affiliated with the National Council of Women, and in 1892 the Relief Society became an incorporated organization.

Sister Eliza Snow once wrote in the *Woman's Exponent* that nothing was so important for Relief Society women as the building up of the kingdom of God. But practical phases of pioneer life were a necessary part of the building up of the kingdom. The people had to make themselves self-sustaining, and home industries were largely the means to that end. It was amazing what those

already busy pioneer women did to start and encourage and make prosperous those same home industries. Regarding grain saving, in which activity "Aunt Zina" was an ardent worker, President John Taylor said, "If you women can . . . succeed in saving wheat for an emergency, it will be one of the greatest acts of statesmanship that can occur." Likewise the women showed wonderful organizing, executive, and business ability in their various other undertakings, such as straw manufacture, knitting of woolen goods, and many other enterprises. President Young was especially interested in the silk industry in Utah, for which great hopes were held, and in 1876 he set apart his wife Zina to supervise this work. She had charge of President Young's own large cocoonery and mulberry orchard, from which thousands of trees were transplanted throughout the state. As usual the *Exponent* was the means of communication. Sister Young asked everybody who had had experience in raising silkworms, to write the results of their experiments to the *Woman's Exponent*, so that all might reap the results of their experience. She also wrote instruc-

tions and gave information and encouragement through the magazine.

Zina Young attended National Suffrage Conventions in Omaha and Chicago, and in 1892 the World's Congress of Women, where she presided over a meeting conducted by the Relief Society, which was attended by many leading women of the Council. In the World Congress of Women Ministers, convened at the same time, she was invited to sit on the platform, and had the opportunity of explaining the Gospel to many influential and intelligent women.

When the Salt Lake Temple was dedicated, "Aunt Zina" was appointed to preside over the women.

She died on August 28, 1901.

#### References

*Handbook of Relief Society*, p. 115 et passim

*Centenary of Relief Society*, p. 11 et passim

*Relief Society Magazine*, August 1915, p. 347; March 1921, pp. 130-136

#### Pictures

*Handbook of Relief Society*, p. 108

*Centenary of Relief Society*, p. 11 et passim

*Relief Society Magazine*, August 1915, p. 344; March 1921, p. 128

## RATIONING

(Concluded from page 709)

points. Thus the consumer must decide which article of clothing he needs most.

So we see that rationing is not a simple thing, but that it is the only way we have to get an equitable distribution of scarce goods. By proper compliance with the rationing pro-

gram, every citizen can demonstrate his patriotism in times of total war.

A pamphlet, "Recipes To Match Your Sugar Ration," and one entitled "Rationing Why and How," may be obtained from the General Office of the Relief Society, or from the Consumer Division, Office of Price Administration, Atlas Building, Salt Lake City, Utah.



# A WOMAN'S AWAKENING

*Hortense Spencer Andersen*

## AMBITION

In high achievement, flaming genius wrought  
From shapeless stone, with chisel dipped in life,  
A sculptured child, born from illusive thought,  
Where beauty, power, and charming grace ran rife.  
With curved contours this glowing marble stood  
Revealing clear-cut features in sublime  
Faint shades of light, within a moon-washed wood;  
Surrounded by blue rosemary and thyme.  
I stood enwrapped in deep humility  
And admiration for this splendid find.  
I marvelled at the eminent degree  
To which trained hands carved out this form designed.  
To emulate this skill, I thought I'd found  
A worthy aim to weave my life around.

## UNDERSTANDING

Into my unskilled hands God gave a son,  
His bodily form perfected by His will,  
With muscle, nerve, and sinew here begun,  
And a quickened mind life's project to fulfill.  
Yet this fine structure clothes the embryo  
Of a man's emerging self . . . To challenge me  
To use, with skill, my gifts, and learn to know  
The lofty power of deathless artistry.  
To guard his form there is a daily need;  
And here is that more impressionable than clay,  
A spirit, mind, and character to lead,  
Emotions, actions, moods, and choice to sway.  
To guide his restless will shall be my goal,  
To help unfold a great immortal soul.

## PRAYER

Today I kneel in prayer. This precious core  
Of a man's eternal being, here exposed  
To my impulsive touch—untried before—  
Will prove its worth, and leave my marks disclosed.  
Great sculptors say, it takes long, patient years  
Of study, work, and practice to set free  
The deft, resourceful craftsmanship which gears  
The genius to artistic mastery.  
I have no time for practice, nor to err,  
So give me strength, and wisdom, God, I pray;  
Oh whet my tools of faith and love and prayer;  
Show me the work I must perform today.  
Forms carved in stone are worthy of man's esteem,  
But to mold great character is art supreme.

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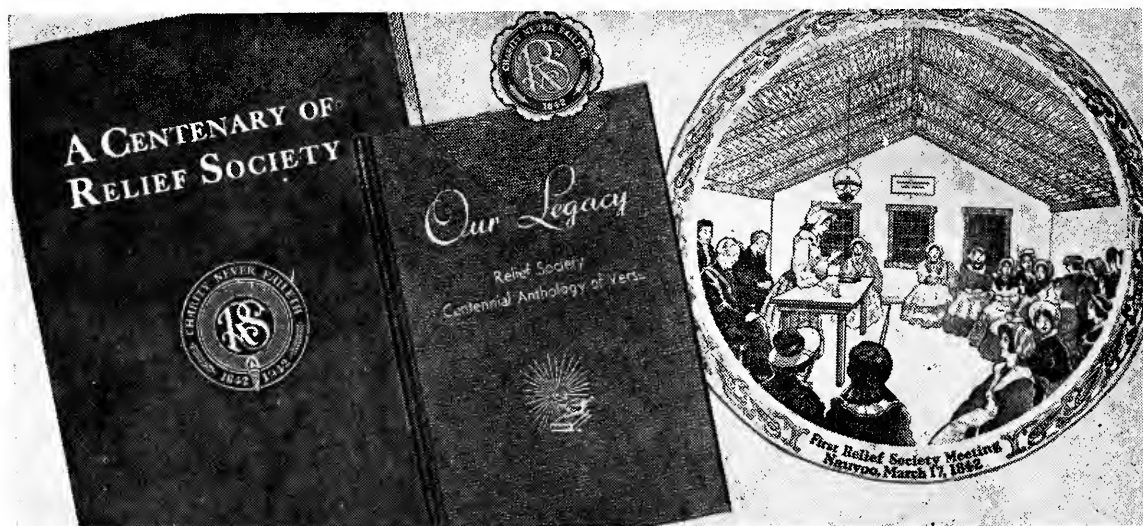


NOVEMBER 1942  
VOL. 29 NO. 11  
LESSONS FOR FEBRUARY

THROUGH LOVE SERVE ONE ANOTHER

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All articles listed above are obtainable only from  
General Board of Relief Society, 28 Bishop's Building, Salt Lake City.

# The Cover

## "Benevolence"

THE cover for this issue of the "Magazine" is a reproduction of the third of four plaques designed by Avarad Fairbanks for the base of the proposed Relief Society centennial memorial campanile to be erected on Temple Square, Salt Lake City. The four plaques, "Pioneering," "Education," "Benevolence," and the inscription panel, "Relief Society Centennial Memorial," appearing consecutively on the September, October, November, and December covers of the "Magazine," are all reproduced in the same colors, gold and black, to allow for mounting. Separate prints in panel form will be available in December at twenty-five cents a panel.

"Benevolence," the title of the plaque shown this month, is full of import, comprehending such virtues as good will, generosity, true charity or love, blessedness, and the desire to promote happiness. It encompasses the true Christian feeling of peoples toward each other.

The star is the symbol of Christ's birth, his life and ministry, and his resurrection. Furthermore, it is the symbol of the heavenly glory brought to earth.

The central figure represents the spirit of Relief Society. With arms outstretched to all who need, Relief Society is all embracing and all helpful.

The figure representing motherhood symbolizes the giver of life. It expresses the confidence inspired by a sense that Relief Society is ever present; it also conveys the feeling of security which the Society gives to mothers in the rearing of their children.

The boy looking toward the central figure, the spirit of Relief Society, sees it as the embodiment of the ideals which the star behind it represents.

At the right is shown the figure of an aged woman relying upon the arm of a stronger sister, who not only supports her spiritually but stands ready to supply the material needs—food and raiment.

In the background is seen grain, gathered by Relief Society against a day of famine.

The sub-title of the plaque, "Through Love Serve One Another," suggests the true meaning of charity. This is the spirit which animates all Relief Society endeavors.

The whole panel is a portrayal of physical, mental, and spiritual uplift.

Cover arrangements are by Evan Jensen.

# The Relief Society Magazine

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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## *Birthday*

For President Heber J. Grant

“Dream, O youth, dream nobly and manfully, and your dreams shall be your prophets.”¹

Oh let his autumn day be beautiful  
    With sunlight on his native hills  
And symphony of fields in burnished glow;  
    Let all his homeland valleys bring  
A rich fulfillment of his early dream  
    And deep content for him to know;

Still let the height of temple spires tell  
    The splendor of the work he loves,  
And when he sees their pattern in the dawn  
    Let him recall the days and years  
When his devotion to the Prophet's plan  
    Gave men a dream to build upon.

And let him know the words we all would speak  
    If we could hold the seasons back;  
Still let us cherish all his life conveys—  
    The steadfast courage and the faith,  
The breadth of wisdom and of sympathy  
    That mark his span of lengthened days.

And all our prayers shall stand beside  
    His autumn and his eventide.

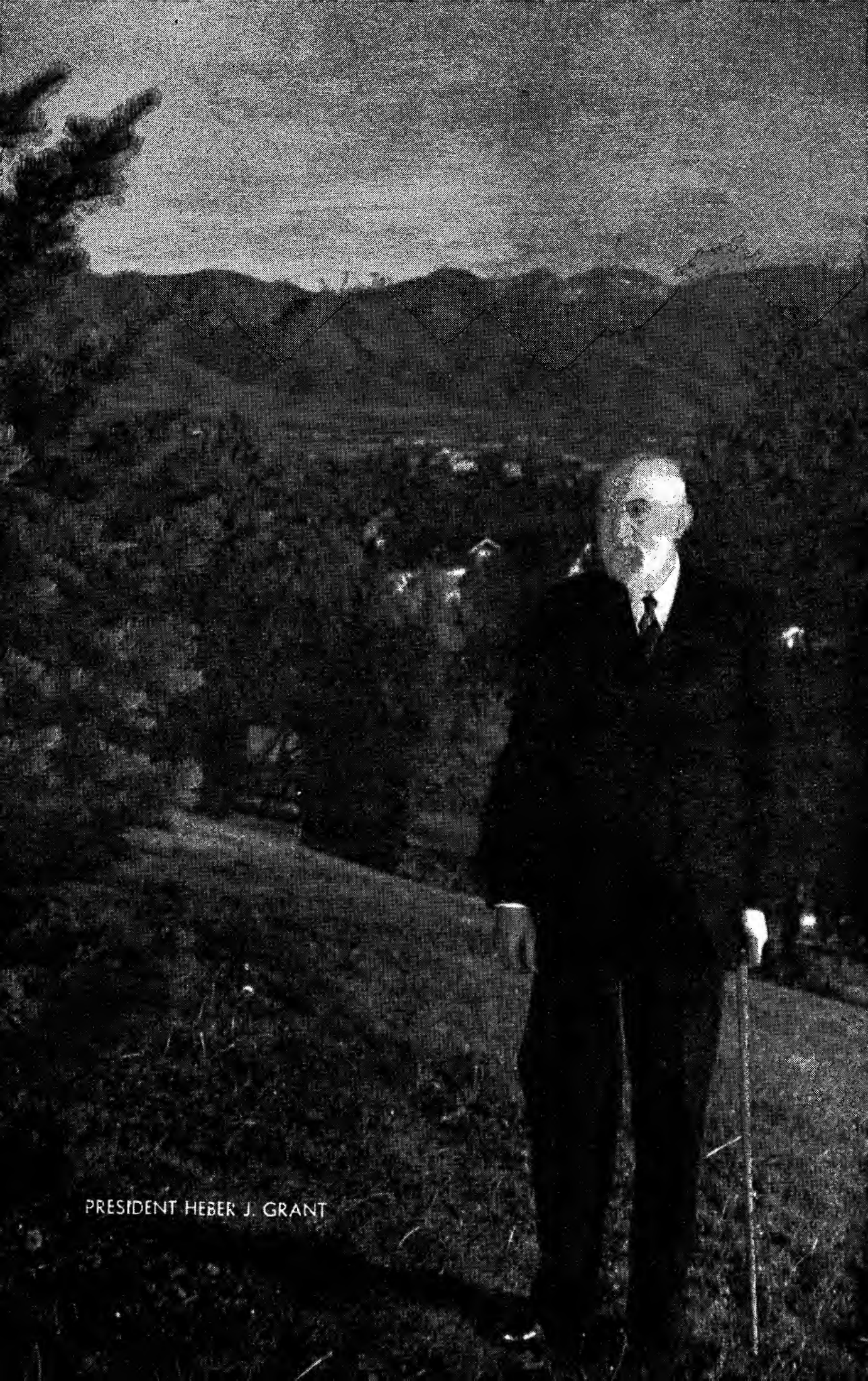
Vesta P. Crawford

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¹This quotation by Lord Bulwer-Lytton is frequently used by President Grant.







PRESIDENT HEBER J. GRANT



VOL. 29, No. 11

**MAGAZINE**

NOVEMBER 1942



## The One Hundred and Thirteenth Semi-annual Church Conference

(October 3 and 4, 1942)

*Elder John A. Widtsoe*

Member of the Council of the Twelve

**T**HIS unique general conference was confined to the leadership of the Church—presidencies of stakes and Priesthood quorums, high councils, bishoprics and other similar presiding councils—in short, to the 11,000 men who form the presiding Priesthood leadership of the Church of Jesus Christ of Latter-day Saints. At the three sessions on Saturday and the two on Sunday, the great Tabernacle was well filled; indeed, on Sunday, when more men were free to leave their daily vocations, it was filled to capacity. Perhaps no other conference like it has been held in the long history of the Priesthood.

Elder Joseph F. Smith, son of the late Apostle Hyrum M. Smith was called to the office of Patriarch to the Church, otherwise there were no changes among the general authorities of the Church.

The Gospel in this unhappy day became a theme of the speakers. The unchanging law of God in a chang-

ing world; the stern necessity of choosing for ourselves the road we shall travel; the greatness of our heritage as Latter-day Saints to give us strength in the midst of temptation; and the power of the Priesthood to help and guide in war and home service, were subjects stressed by many of the speakers.

The responsibility of the Priesthood in leading modern Israel along paths of righteousness was frequently mentioned. This responsibility begins at home, in the stake or ward or quorum; but extends into the world, for the purpose of the Church is to save souls—the souls of all men. Holders of the Priesthood if they live righteously are the “sons of God,” who by example and precept must teach the Gospel to all the world. The present world upheaval will furnish new and unexpected opportunities to preach the Gospel at home and abroad.

The importance of the home in

guiding youth was given special emphasis. Father and mother, under the law of the Lord, must instill the Gospel spirit into the hearts of the members of the family. They must impress upon their children that no man or nation can survive happily unless every labor be done in obedience to spiritual concepts. Our responsibility for our boys and girls, divinely placed upon parents, can not be ignored if we are to please the Lord.

**P**RESIDENT J. Reuben Clark, Jr., explained, impressively, the essential meaning of the United Order, and its relationship to the Welfare Plan, a subject of utmost importance in this time of dangerous political and economic theories. He made it clear that the United Order bears no relationship to socialism or communism, as commonly understood, for the principle of private ownership is basic in the operation of the economic system revealed to the Prophet Joseph Smith. "Perhaps . . . when the Welfare Plan gets thoroughly into operation . . . we shall not be so very far from carrying out the great fundamentals of the United Order." President Clark also discussed the Constitution of the United States as affecting the land of Zion—North and South America. He pointed out that the Constitutions of the American republics contain the basic principles of freedom found in the Constitution of the United States, and that, without these principles, dictatorship, tyranny, and slavery are likely to arise.

President David O. McKay delivered Sunday morning the address for the Church of the Air. It was an eloquent discussion of today's prob-

lems and their cure. Men have forgotten God. Therefore, we have the world's present "mad orgy of death." He called upon the peoples of the World to return to the things of permanent value—they which are set forth in the simple Gospel of Jesus Christ. The Lord Jesus and His doctrine are man's guiding light. Jesus is ever the light that shines in darkness.

The message of the First Presidency, delivered at the first session of the conference, was as a voice of love and authority to all the world. It began with a blessing for all men, and continued with a fervent testimony of the truth of the latter-day work. Then, in powerful words it set forth the evils of breaking the Word of Wisdom and called especial attention to the cruel effects of the use of alcoholic beverages. Obedience to this divine law of health is necessary in this day when man's every power, undiminished, is needed. The message then gave consideration to the moral conditions of the day; explained the fearful effects of violating the law of chastity; and called upon the Latter-day Saints to live the clean life. The sanctity of parenthood, and the attendant obligations, were brought to the attention of the people. "Motherhood is near to divinity." The Church was called upon to stand as a unit against evil and for righteousness. There were in the message words of love and good cheer to our men in the armed service everywhere. "The Church is and must be against war," and it believes that "international disputes can and should be settled by peaceful means." The message closed, after an expression of grati-

tude for the devotion of the great body of the Church, with a glorious prayer:

Our Heavenly Father:

In deep humility we Thy people, Israel of today, come to Thy throne pleading for Thy grace and Thy mercy. Forgive what Thou hast seen amiss in us, overlook our waywardness, keep not in mind our light-mindedness and our forgetfulness of our debt to Thee for all we have and are, but hold in memory our desire to serve Thee and to keep Thy commandments, and increase these to us from day to day. Let nothing be betwixt us and Thee at this hour. And standing thus, our Heavenly Father, we beseech Thee speedily to work out Thy purposes in the earth. Bring quickly to those against whom Thy righteous anger has gone forth because of their iniquity, a sense of their sins and great guilt, and plant in their hearts a will to repent and hereafter to walk in Thy paths, guided only by Thy commandments, that, Thy purposes accomplished, peace, Thy peace and the peace of man, may return to bless the earth.

Stay the hands, O Father, of the Destroyer. Let him not further curse the world with the slaughter of Thy children, nor pour out upon them a fuller measure of the sore afflictions of famine, plague, and pestilence. We know what Thou hast decreed against a sinning world, but we humbly bow at Thy throne and with our whole hearts we pray Thee that, as seemeth to Thee well, in Thy infinite knowledge and wisdom, Thou wilt abate Thy righteous indignation, take away from the full measure of Thy punishments, hasten the carrying out of Thy purposes, shorten these days of world tribulation.

We know how we, Thy children, have erred, we know how we have failed to live the lives Thou has marked out for us, but at this time, O Father, we humbly pray that Thou wilt close Thine eyes to our misdoings and recall not our frailties, nor withhold forgiveness for our transgressions, but grant us this, our prayer for the speedy fulfilment of Thy purposes, that peace may come, that the cries of a wailing world may no longer afflict Thine ears, and that Thy people may again go forward in their work of spreading Thy gospel and bringing salvation to the honest in heart.

Bless the needy, the sick, the world over; make easy the pains of the innocent and righteous ones who have been torn by war; comfort the mothers, the widows, the fatherless. Be merciful to all who suffer in mind or body or spirit.

For thy boundless mercies to us we are humbly grateful. Lead us day by day so to live as to be more worthy of Thy manifold blessings without which we should perish.

Grant us these blessings, O Father, for we ask them humbly in the name of Thy Son, Jesus Christ. Amen.

AT the last session of the conference, Sunday afternoon, the sacrament was administered to the thousands who crowded the Tabernacle. The general authorities, assisted by presidents of high priest quorums, broke the bread and served the water, blessed by President Ruder Clawson and Apostle George Albert Smith. The ward bishops of the Church passed the bread and water to the assembled multitude. It was a solemn and beautiful ordinance and occasion.

After the administration of the sacrament, testimonies were borne. Through the courtesy of radio station KSL, every person bearing his testimony was enabled to speak into a microphone, so that every word was heard distinctly by all present. The first to bear his testimony was President Heber J. Grant. His loving, forceful words pierced every heart. His mother had been sealed for eternity to Joseph Smith, the Prophet, therefore he was a son of the Prophet. In a spiritual experience it was revealed to him that he was called to the apostleship because of the request of Joseph Smith, to whom he belongs for eternity, and of J. M. Grant, his earthly father. This

(Continued on page 818)

# Joseph F. Smith

## PATRIARCH TO THE CHURCH

*Elder Richard L. Evans*

Of the First Council of the Seventy

**T**O receive the sustaining vote of the membership of this Church is a sobering experience. In all of its far-reaching implications it is at once an overawing responsibility, and a source of strength that carries men through situations far beyond their unaided ability.

On Saturday morning, October 3, 1942, at the opening session of the 113th semi-annual conference, another man was sustained in high office in this Church—Joseph F. Smith, Patriarch to the Church—and responded with a testimony such as one would expect from a great grandson of Hyrum Smith, the martyr, brother and companion in life and in death of Joseph Smith the Prophet.

Joseph F. Smith, sixth Patriarch to the Church, is best known perhaps as Professor Joseph F. Smith, head of the Department of Speech at the University of Utah. For purposes of convenience only, he is sometimes listed as Joseph Fielding Smith III, to distinguish him from his uncle, Joseph Fielding Smith of the Council of the Twelve.

The new Patriarch has many rich gifts, both of mind and of spirit, and of personality. His call comes to him at the age of forty-three, and his appointment fills a vacancy that has existed for more than ten years—since the death of Hyrum G. Smith in 1932. He has an acquaintance with many peoples, many countries, and many customs in this land and in Europe and the islands of the Pacific. As the son of Apostle Hy-

rum M. Smith and Ida Elizabeth Bowman, he lived in Europe during his father's presidency of the European Mission. The schools of both England and America have contributed richly to his academic background, and his service as a missionary in Hawaii gave him yet broader experience in yet another part of the world.

Joseph F. Smith is also a sincere and entertaining host in his home, where his three daughters and two sons are growing up with a love of truth and an example of faith—and in all of these things his able and lovely wife is an equal sharer—in ideals, in activities, in devotion to all good things, in able management, and in undeviating integrity. Sister Smith was the former Ruth Pingree whom he married in 1929. She is a member of the general board of the Primary Association, and her mother, Pauline Taggart Pingree, is a member of the Relief Society general board.

Many of the major universities of America have opened their doors to Joseph F. Smith, both as a student and as a teacher. He received his Bachelor of Arts degree from the University of Utah in 1924, where his abilities in speech and dramatics were encouraged by Dr. Maud May Babcock, whose interest in him was a guiding factor in those earlier years. A certificate of phonetics from the University of London followed a year later, and then came the succeeding year his M.A. degree at the Uni-

versity of Illinois. He has been both student and teacher at the University of Wisconsin. He has taught two summer sessions at the University of Minnesota, and one summer at the University of Iowa, and one summer at the University of California at Berkeley, and two years and five summer sessions at the University of Wisconsin; for the past seven years he has also taught during the summer sessions in the Banff School of Fine Arts, a subsidiary of the University of Alberta.

His friends in his profession, which he now gives up in response to Church call, are numbered among the highly accredited, and he holds membership in several societies, fraternities, and professional organizations including the National Sociology Fraternity; Theta Alpha Phi, the National Dramatic Fraternity; National Forensic Fraternity; Sigma Phi Sigma; and Phi Kappa Phi.

The new Patriarch's Church service has been consistent and varied, as a missionary, as a former member of the Granite Stake Sunday School board, as a teacher of various quorums and classes, and, since 1929, as a member of the general board of the Young Men's Mutual Improvement Association.

Born in Salt Lake City, January 30, 1899, and orphaned since 1918 by the tragic death of both father and mother within a few months of each other, he has come through many of the reverses and vicissitudes of



JOSEPH F. SMITH

life with growing faith and purpose and demonstrated ability. His ministry, one of blessing, will bless the membership of the Church wherever he goes. His many gifts and his unquestioned faith will sustain and enrich the lives of those among whom his calling and official responsibilities will take him. Joseph F. Smith, Patriarch to the Church, is a man of courage and integrity, and will serve his generation well, in accordance with the highest ideals and purposes that the Lord has made known to man.



# Give Thanks

Alice Morrey Bailey

Not alone give thanks for heaped-up apple bins,  
Spice-laden air and heavy tables spread; for wealth,  
Nor yet for new things—lighting, comfort, thrills  
and speed;  
But for things as old as life—for love, for health,  
Relationship to humans; creatures, trees; for time;  
For beauty, color, sound—paths to infinity;  
For joy, the right to choose; birth, life, and even  
Death—each thing a kinship with Divinity.

FOR the right to choose particularly give thanks, and for the traditional freedoms upon which a full life is based. It makes little difference whose life we may discuss, in what country he may live or the form of government of that country, the desire for freedom to choose, to pattern our life, to live in harmony, in helpful relationship one with another is innate in man and has been through the ages.

Unfortunately there have been periods in history when the world lived in spiritual darkness, when the written word, the inspired brush, the creators of masterpieces were stilled by universal confusion, but following each such period a renaissance brought about a re-awakening of creativeness; and it is not too much to say that a thankfulness was the primary influence.

To give thanks, to express appreciation for much or little is a divine attribute. A consciousness of a debt of gratitude to a supreme Deity, to some greater force than man's, has been manifest in man since the earliest recorded history. Festivals have had a religious significance in pagan as well as Christian civilization—and no festivals have been more universally observed than those having to do with a full

larder. Thanksgiving is not as young as 1621, nor has it been confined to the New World; its origin was not with the handful of Pilgrims who gave thanks solemnly and austere to Almighty God for deliverance from the Indians and for a harvest that would tide them over until another spring.

The festival of plenty had been joyfully celebrated many centuries before, and by races nowise our ancestors. An abundant harvest should be cause for joy, for rejoicing, and should be celebrated even as it is now with sports, great gatherings, and appropriate programs. It should be a day of contemplation, a time for an accounting of blessings because man has been guided to a control of the seasons, to rotated crops, to scientific husbandry—which in themselves are abundant reasons for giving thanks.

To till the rich valley of the Nile with a forked stick as the Fellaheen does, to tend a terraced, hill-side rice crop as the Oriental does, are two instances of farming technique which have not changed since the most ancient of times. One can visualize the olive crop being harvested in the Holy Land as it was in Jesus' time, the date crop being gathered in Asia Minor as it was in

the time of Caesar, the herds of the East being tended as they were in the time of the prophets—yet all these people had thanksgiving festivals, and they still have them in gratitude for bodily sustenance.

**H**OW grateful we should be for our understanding of thanksgiving, for human relationships that make for brotherhood, for a scheme of life that includes the stranger within our gates and the unknown who may be benefited by our contribution to his well-being, however far removed from him we may be.

Not all people have their sense of gratitude developed to the same degree, nor do all people think in terms beyond their own sphere. Not all people can forget their personal aims; but in the mass, man must and will recognize those whose toil has made a contribution to his comfort.

We may care little for the Indian and his llama in the Andean heights; we may not appreciate the primitive savage who brings a ball of latex to the trader in South America, nor his brother who brings raw medicines out of the impassable jungle, but each has his festivals of thanksgiving, and each has made an essential contribution to our well-being. Surely there is no

land nor people who have not just cause for feelings of gratitude.

That man is poor indeed who does not strive to see a world picture in what he eats, wears, or uses in his daily life.

To trace origins, to know sources is a fascinating study. Our children should be taught that much of the leather for their shoes is produced by people other than their own; that much of their clothing comes from a foreign country. Mothers should be interested in knowing the source of the skins from which their gloves are made.

One might continue endlessly an interesting tale of man's dependence upon man, and upon a scheme of distribution which has not changed since prehistoric man traded sheep and goats with his neighbor for grain; when weights and values, even currency, were instituted; when friendships were made because one's neighbor contributed a necessity and in making that contribution overcame any possible differences that might have arisen.

Let us be thankful that to give thanks in daily deed, or even en-masse on a day of festival, is among the oldest of man's customs; and may we individually recognize that to be grateful is a divine attribute.



## Overtones

Dott J. Sartori

Little words are quite enough  
To carry the overflow  
That is brimming from a heart,  
Which you already know;

Quiet words that hardly sound  
Above unspoken things,  
For words are only overtones  
Of songs that my love sings.



# “Shall the Youth of Zion Falter”

Rulon W. Clark

Judge of the Juvenile Court, Salt Lake City, Utah

“Shall the youth of Zion falter,  
In defending truth and right?  
While the enemy assaileth,  
Shall we shrink, or shun the fight?”

**W**E HAVE sung this good old Mormon hymn for years, hoping, praying, and working to the end that the youth of Zion shall not falter in the maintenance of the high standards of the Church. Now, more than ever, we are concerned with the welfare of our young people. The rapidly changing social and economic conditions, the great war, the influx of population, and the opportunities both for good and for bad, greatly concern us. Can your youth withstand the temptations, take advantage of the opportunities afforded them, and emerge victoriously to carry on the responsibilities which await them?

Delinquency seems to be greatly increased in all sections of the country since the outbreak of the war. Miss Marjorie Fry, former chairman of a Juvenile Court in London and a visitor at the National Probation Association Convention at New Orleans, Louisiana, last spring, told of the increase of delinquency among the young people of England since the outbreak of the war. Judge Coombe, of the Juvenile Court in Adelaide, Australia, in his yearly report says, “In common with other parts of the British Empire we note with regret that the number of offenses (not including traffic breaches) has again risen—this time from 709 to 770. Recent reports

from England and Canada (with which I find myself in agreement) ascribe this rise to war conditions, including relaxation in family authority and a spirit of adventure and restlessness in the air.” Reports from courts in the United States show a marked increase in delinquency, and our own records show that the referrals to our Juvenile Court jumped to 906 cases during the first six months in 1942 from 478 cases during the same period in 1941 and 602 cases in 1940.

Many of our older boys, ages 16 and 17 years, who have caused the most frequent referrals to the Court are now employed or enlisted in the armed forces, and there has been a noticeable decrease in such referrals. Work has also been available for many of our older girls, but there seems to have been no noticeable decrease of their cases to the Court. In fact, there have been recently several older girls referred on serious offenses, and these are presenting some of our most serious problems. Sex offenses, venereal infection, and ungovernableness have been far too prevalent. Complaints are being made that many of our young girls are seen out late at night on the streets, in the parks, and in beer parlors. Because of this, it has been suggested that a law be passed prohibiting unmarried girls under 18 years of age from being on the

streets or in public places between the hours of 12 midnight and 5 a.m. unless properly chaperoned or on proper business. The City Law Department is now considering the legal aspects of such a law.

Even if such a law is passed, it does not solve our problem. The enforcement of it cannot cure the evil, and it can only be enforced as the people demand it. We have long since learned that we cannot "legislate morals." The enforcement of such laws only assists in the maintenance of the standards of morals established by the people themselves. The police and peace officers of the city, county, and state are doing the best they can to see that our laws are enforced. They are trying to correct an undesirable condition which we, as a people, have permitted to exist. If our boys and girls are running the streets at night, visiting unwholesome places, or doing things they should not, we should face the issue squarely and ask ourselves, as parents and guardians, why we permit these conditions to be. Why are not our children at home and in bed at a reasonable hour at night, and why are we not providing wholesome entertainment and recreation for them in desirable places?

It is true that some of our older children get beyond our control and refuse to comply with our requests. This may be due to our failure or inability to properly train them in obedience and in adherence to correct principles. If this is the case, then it may be necessary for the court to remove the delinquent child from the custody of his parents and make him a ward of the state. The

law imposes upon parents the duty of training and caring for their children and of bringing them to maturity as good citizens. It is only when they fail in this respect that the courts can deprive them of their rights to custody. But when there is such a failure, the state may be substituted to give the child such education and training as will be for his welfare and the best interests of the state.

Our Supreme Court has held (31U 473)—"The state in its sovereign power has the right, when necessary, to substitute itself as guardian of the person of the child for that of the parent or other legal guardian, and thus to educate and save the child from a criminal career; that it is the welfare of the child that moves the state to act, and not to inflict punishment or to meet out retributive justice for any offense committed or threatened. In other words, to do that which it is the duty of the father or guardian to do, and which the law assumes he will do by reason of the love and affection he holds for his offspring and out of regard for the child's future welfare."

If some of our youth falter, then we as parents falter with them. They are ours; they are part of us and the extension of all that we are into the future generation. Their name is our name, and they continue it either for good or for bad.

**I**T has been my experience that most parents are deeply concerned about the welfare of their children. The failures they have in the rearing of their children are mistakes and not willful neglect.

(Continued on page 817)

# In Retrospect

President Amy Brown Lyman

## CHAPTER XI

### MY MISSION

IT was my good fortune to have the opportunity and the honor of serving on a foreign mission (1936-1938) when I accompanied President Lyman to Europe where he was called to preside over the European Mission, and I was called and set apart to take charge of the women's work of the mission, which included that of the Relief Society, Y. W. M. I. A., and Primary Association. I have often expressed my gratitude to my Heavenly Father for this opportunity that came into my life to go into the mission field as a representative of His Church.

On the ninth of September, 1936, our fortieth wedding anniversary, we sailed out of New York Harbor on the steamship Manhattan, bound for England. Our party consisted of President Lyman and myself, our granddaughter, Amy Kathryn Lyman, and Miss Gladys Jenkin. Our room was a bower of flowers from friends. The trip across the ocean was very smooth. None of us was seasick. Our comfort may have been due in part to the medicine for seasickness furnished us by Dr. George W. Middleton, which seemed to relax and calm us throughout the whole trip. Six days after leaving New York Harbor (September 15), we landed at Plymouth, where we took the train for London. Arriving at Paddington Station at midnight, we were met and welcomed by President and Mrs. Joseph F. Merrill, of the European Mission, President

and Mrs. Joseph J. Cannon of the British Mission, and a large group of missionaries.

We were guests of the Merrills at No. 5 Gordon Square until they left for home eight days later, at which time we took over the presidency of the European Mission and the apartment which the Merrills had occupied on the fourth floor of the Church building, which was to be our home all during our stay in England. This building consisted of five floors and a basement, and housed, in addition to our apartment, the headquarters of both the European and British Missions. We were thus closely associated the first year with President and Mrs. Joseph J. Cannon, and the second year with President and Mrs. Hugh B. Brown who succeeded the Cannons in the presidency of the British Mission. This precious association with these faithful, congenial, and outstanding leaders is one of the blessed memories of our missionary life.

With central heat in the building and radiators in each room, supplemented when necessary by small portable electric heaters, our apartment and our offices were always warm and cosy, a rare thing in England; in fact, it was said we had the warmest place anywhere in that country. As I am very sensitive to cold, I greatly appreciated this warmth. The cold there is damp and seems so piercing that one often has to go out of doors to get warm. No.



#### BRITISH CENTENNIAL OBSERVANCE AT THE RIVER RIBBLE

Left to right: Ruth May Fox, George D. Pyper, Presidents J. Reuben Clark, Jr., Heber J. Grant, Richard R. Lyman and Hugh B. Brown.

5 Gordon Square is only a few short blocks from the British Museum and from London University. Having been closely associated all my life with universities and university life, I felt quite at home being so close to this great temple of learning, and especially when I walked by the buildings and met great groups of students going to and from classes.

The European Mission is quite extensive, including twelve separate and distinct missions located in Europe, Asia, and Africa, as follows: British, Czechoslovakian, Danish, East German, French, Netherlands, Norwegian, Palestine-Syrian, Swedish, South African, Swiss-German, and West German. During our sojourn in Europe, I had the opportunity of visiting all but two of

these missions—Palestine-Syrian and South African—and some of them I visited twice. In so doing, my travels covered portions of sixteen countries, in two of which—Italy and Yugoslavia—there are no branches of the Church.

**O**UR mission was a joy and satisfaction and an inspiration throughout. In the first place, every hour of every day there was the constant realization of our special calling and assignment, which was foremost in mind; and being far from home and from all local affairs and former personal problems, we were free to devote ourselves wholly to missionary work.

Second, there was association and close contact and regular communication with the able and faithful presidents of the various missions



DEPARTURE OF PRESIDENT AND MRS. J. REUBEN CLARK, JR., FROM  
LONDON, ENGLAND, AT WATERLOO STATION

Left to right: Amy Brown Lyman, President J. Reuben Clark, Jr., Luacine Savage Clark,  
Dr. Richard R. Lyman.

and their efficient and devoted wives. We met them at the annual mission presidents' conferences which covered ten days each year (in Paris in 1937 and in Copenhagen in 1938) where in faith and humility and with prayerful hearts the affairs and problems connected with our joint work were carefully considered. And we met them in their various fields of labor where, laden with responsibility and clothed with authority, we found them powerful but considerate and kindly leaders. This friendly, happy, and inspiring association was valuable to us beyond price.

In the third place, there was the close association and companionship with the missionaries, a large group of young men and women volunteer workers who were willingly making

sacrifices and giving earnest, devoted service beyond measure in the cause of the Master. Their sincere testimonies often filled our eyes with tears of joy. There is nothing more soul stirring than the testimonies of the young missionaries of our Church.

Then there was our association and contact with the members of the Church, most of them converts, faithful men and women who had found out for themselves after serious and prayerful consideration and study that the restored Gospel of the Master is true, and that Joseph Smith was the instrument through which this restoration took place.

But the greatest blessing that came to us and to all the missionaries and Saints was the visit of our dearly-beloved President Heber J.



PRESIDENT GRANT AND ASSOCIATES ATTEND BALL GAME

M.I.A. Field Day, British Mission Centennial, Rochdale, England

Left to right: Presidents J. Reuben Clark, Jr., Heber J. Grant, Richard R. Lyman, Hugh B. Brown, and Joseph J. Cannon.

Grant in the summer of 1937. While we had hoped and prayed that he would be able to come and participate in celebrating that great event, the one hundredth anniversary of the preaching of the Gospel in Great Britain, we could not feel sure of it until we knew that he had actually sailed. We had hoped, also, until the last, that Sister Grant would be able to accompany him, and were greatly disappointed that her health would not permit it. Then a few weeks after President Grant's arrival in Europe, we were further blessed in the visit of President and Sister J. Reuben Clark, Jr.

President Grant was accompanied to Europe by his secretary, Elder Joseph Anderson; his daughter, Lucy Grant Cannon, first counselor in

the presidency of the Young Women's Mutual Improvement Association; President Ruth May Fox, and Counselor Clarissa S. Beesley, the other two members of this presidency; Elder Hugh B. Brown, who was to preside over the British Mission succeeding President Joseph J. Cannon, and a host of other brethren and sisters who under the management of Vida Fox Clawson came to attend the great British Mission centennial held July 20 to 24, 1937, to commemorate the introduction of the Gospel in Great Britain 100 years before. A later arrival was our genial and beloved general superintendent of Sunday Schools, Elder George D. Pyper. Another visitor from Utah who came a few weeks earlier to spend the summer as our guest was our

cherished friend, the late Professor Alice Louise Reynolds.

A description of the British centennial celebration held in Rochdale would require a separate article. There were large meetings and a pageant held in the Rochdale Town Hall, a trip by bus to Preston where we visited old Vauxhall where the first Mormon sermons were preached, and to the River Ribble where the first baptisms took place. Here on the banks of the river a most inspiring service was held. One afternoon was devoted to sports under the direction of the M.I.A., including a baseball game between the Rochdale Greys (our missionaries) and a Liverpool team.

Arriving at Cherbourg, France, the last of June, President Grant was met by Elder Lyman and there began his tour of all the missions in Europe, where he held meetings and conferences, comforting, blessing, and inspiring the people with his great Gospel messages and his ringing testimony.

**M**Y time in the mission field was devoted largely to the work of the women's auxiliaries, which work was carried on through visits, wherever and whenever possible, to missions, districts, and branch conferences, and through circular letters and regular correspondence. I found the women's auxiliary organizations in every mission in good working condition due to the careful supervision they had had in the past and to the faithfulness and devotion of local officers and members. I also found that the auxiliary organizations are a great blessing to the women and girls, furnishing opportunity for self-expression, spirit-

ual growth, and for development and training in leadership. They are also effective agents in creating interest in the Church and in spreading the Gospel. Many converts first become interested in the Gospel through the auxiliary organizations.

I visited most of the Relief Society district conferences in the British Mission—in England, Scotland, Wales, and Ireland. Some of them I visited several times. The first year, I accompanied Sister Cannon to these conferences; the second year, Sister Brown. We attended one general conference in Britain in addition to the centennial.

In so far as possible, I attended regularly the meetings of the London branches. Through this close association with the English Saints and through our speaking the same language, I came to know and understand them well and to love them dearly. I admired them for their courage, their faith, and their ability. They are good students of the scriptures and good public speakers. I loved to listen to their fervent testimonies and to hear their well-expressed and earnest prayers.

A never-to-be-forgotten automobile trip through Britain I made as the guest of President and Sister Clark, with Elder Parry D. Sorensen at the wheel. We visited branch meetings in England and Scotland, and because of our mode of travel we were able to see many places of historic interest enroute. A careful student of history, President Clark was able to guide us to these famous shrines. We rode through the English and Scotch lake districts and through some of the old historic towns, visited the old Sterling and



THE LYMANS LEAVE NO. 5 GORDON SQUARE FOR TOUR THROUGH  
EUROPEAN MISSIONS

Left to right: Amy Kathryn Lyman, Amy Brown Lyman, Dr. Richard R. Lyman

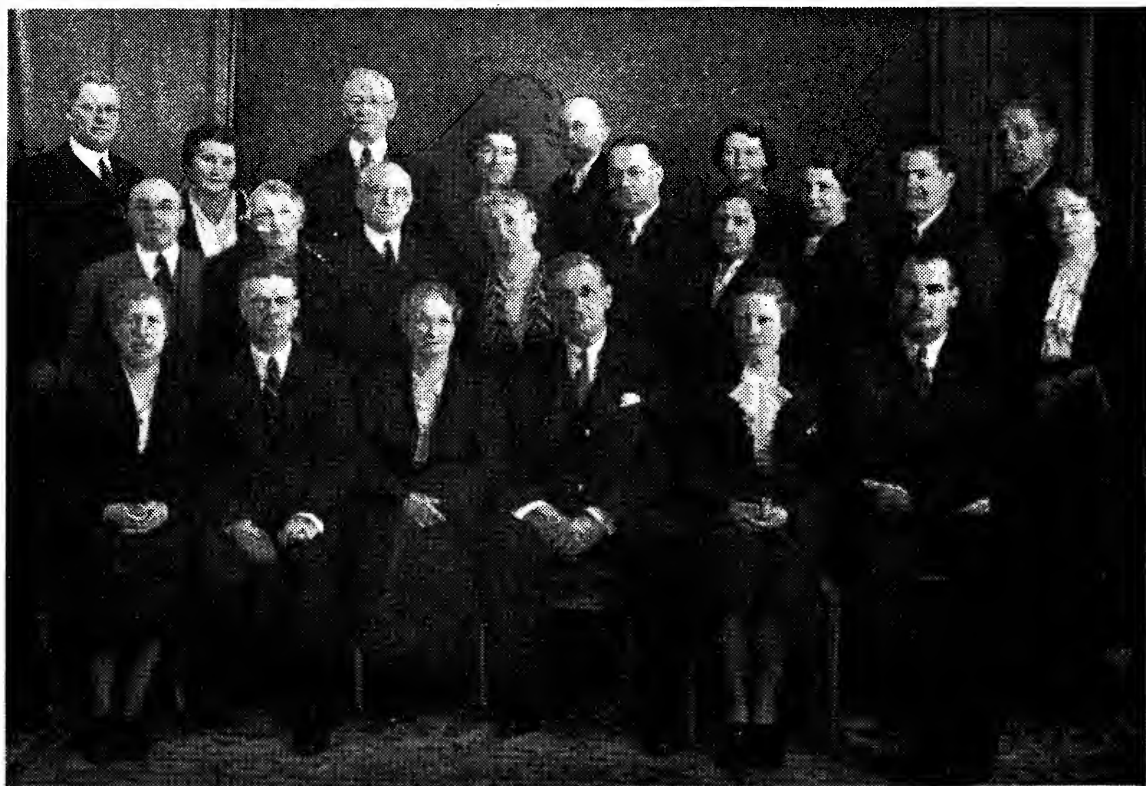
Kenilworth castles and the cathedrals of Chester, Lincoln, and York. We spent a few hours at Ayre, the birthplace of Robert Burns, and at Milton's cottage at Chalfont St. Giles where the blind poet finished his great work, "Paradise Lost."

In 1937 we attended mission-wide conferences in East Germany and Holland, and in 1938 we made a tour of all the missions on the European Continent. The 1937 conference of the East German Mission was held under the direction of President and Sister Roy A. Welker, with over 800 in attendance. We were accompanied at this time by the general superintendent of Sunday Schools, Elder George D. Pyper. Between meetings we visited some of the chief points of interest in and about Berlin, including a trip to Postdam, the former home of German rulers,

and attended a performance of the opera "Madame Butterfly" in the Royal Opera House. On a side trip we visited Eisenach, in which are found the homes of Martin Luther and Johann Sebastian Bach, also the castle of Wartburg where Martin Luther was imprisoned and where it is said he threw the ink bottle at the Devil. Here we saw his Bible and sat in his chair. On our boat trip down the Rhine from Mainz to Cologne we passed many old castles about which numerous legends have been written. At Cologne we visited the great cathedral, said to be one of the greatest monuments of Gothic art in existence.

President and Sister Alfred C. Rees were in charge of the East German Mission when we visited it a second time. Another outstanding conference was held, including





#### PRESIDENTS OF EUROPEAN MISSIONS, 1938

Front row, left to right: Susan G. Kelly, Dr. Philamon Kelly, West German; Amy Brown Lyman, Dr. Richard R. Lyman, European; Gertrude R. Garff, Mark B. Garff, Danish. Second row, left to right: Alfred C. Rees, Ida D. Rees, East German; Octave Ursenbach, Hannah Ursenbach, French; Franklin J. Murdock, Claire T. Murdock, Netherlands; Martha S. Toronto, Wallace F. Toronto, Czechoslovakian; Hugh B. Brown, Zina C. Brown, British. Back row, left to right: A. Richard Peterson, Margaret M. Peterson, Norwegian; Thomas E. McKay, Fern B. McKay, Swiss-German; Gustave O. Larson, Virginia B. Larson, Swedish.

special meetings for the auxiliaries.

In Berlin, President Rees arranged to have both President Lyman and me speak before important civic groups. President Lyman addressed a luncheon meeting of the American Chamber of Commerce on town planning and numbering of streets, and I spoke at a luncheon meeting of the Carl Schurz Foundation on "Social Welfare Work in America." Named for Carl Schurz, a German-American scholar and statesman, this foundation is an organization established to promote friendly relations between Germany and the United States, and is housed

in its own home, a handsome three-story building.

The dining room of this club was set with small tables at which over 100 guests were seated. The group consisted of city officials and heads of welfare agencies and institutions, other welfare workers, and newspaper men. Among them were representatives of the American Embassy, and an official from the German propaganda department. My address came first, after which there was discussion and the serving of refreshments. It was a very intelligent and interesting group, which made it difficult to close the discussion



SPEAKERS' TABLE AT LUNCHEON MEETING AT CARL SCHURZ  
FOUNDATION, BERLIN, JUNE 1938

Extreme left: Ida D. Rees; third from left: Amy Brown Lyman

and leave for another appointment. The listeners all understood English, so there was no need of an interpreter. This surprised me very much, as always on the Continent we were accustomed to speaking through interpreters. Lovely printed invitation cards had been issued for this meeting, and the newspapers gave good accounts of it.

After meetings held with the missionaries in the Dresden district, we visited the famous Dresden art gallery where we saw the Sistine Madonna, the original of Hofmann's Christ, and many other noted paintings. We also visited some of the shops where the lovely Dresden china, including figurines, was on display. A short trip on a streetcar took us to the birthplace of Karl G. Maeser, and to the china fac-

tory nearby, where his father once painted china.

OUR first visit to Holland, the land of windmills and dykes, was made for the purpose of attending a mission-wide conference at Rotterdam. The program was arranged and carried out under the able direction of President and Sister T. Edgar Lyon. It was a splendid affair with between six and seven hundred persons in attendance. In connection with the conference there was a fine handicraft display. While the women here specialize in fancy handwork, they were doing a considerable amount of remodeling of clothing, and they were learning to piece and make quilts. For them, this latter activity was a new type of work.

On our second visit to this lovely

land, President and Sister Franklin Murdock were in charge of the mission. President Murdock arranged an automobile tour which took us in a sort of circle all around and through the whole mission, which is very compact geographically. This gave us an opportunity to hold conferences in all the districts. We were able also at odd times to visit some of the most important places of interest in the country, such as the magnificent Peace Palace at the Hague, the queen's palace, the Amsterdam art gallery with its famous paintings, including Rembrandt's "Night Watch," and the old church in Rotterdam in which the Pilgrim Fathers held their last service before embarking for the New World. The ship in which they sailed for America waited for them at the wharf very near to the door of the Church, while they prayed within.

In contrast to the compact Netherlands Mission, where the people can be brought together in a central conference, is the scattered French Mission, which in territorial area is the largest mission in Europe. It includes all of the two countries of France and Belgium, and the French-speaking portion of Switzerland.

While the extent of this mission had all been explained to us by President and Sister Ursenbach, and problems incident to the situation had been discussed, we were nevertheless surprised at the amount of travel our trip involved. The most comprehensive union meeting I attended in Europe, however, was at Liege where three active branches, located in and near that famous city,

met monthly in a joint leadership meeting.

In Paris our meetings were small, as the branch itself is small, but the members of the congregation were earnest and sincere. While in this great and beautiful city we went on a sight-seeing tour, visiting many places of interest, including Notre Dame Cathedral and the Louvre. One evening in the famous Paris Opera House we heard the opera "Sampson and Delilah" presented with the accompaniment of a 100-piece orchestra. I had heard our daughter, Mrs. Alexander Schreiner, describe this wonderful edifice, but I had never dreamed it could be so lovely. Our time at the Louvre was altogether too short. As I gazed at the great masterpieces there, I could hardly realize that we were actually in this marvelous art gallery gazing at these great originals, and I wondered if it were only a dream. Of the many pieces of sculpture and the paintings we saw, we lingered longest at the "Winged Victory," "Venus de Milo," and "Mona Lisa." "The Gleaners" and "The Angelus," also familiar to us, received our attention. We visited Versailles, the ancient home of the French kings, and spent one day going over the battlefields and cemeteries out from Paris. The myriads of crosses reminded us of the tragedy of war, and we wondered when the world would be sufficiently civilized to outlaw war.

At Geneva and Lausanne we found enthusiastic members of the Church, and our meetings were well attended. President Ursenbach, who had lived and traveled extensively in Switzerland, was familiar with all the places of interest and knew what



AMY BROWN LYMAN, SPEAKER, AND ELDER ELDRED LEE, TRANSLATOR,  
AALBORG, DENMARK, MAY 1938

was most profitable for us to see at odd moments during our short visit. Beautiful Geneva, located on Lake Geneva, a cradle of liberty and the home of the great reformer Calvin, and the temporary residence of John Knox, is a very fitting place, we thought, for the home of the League of Nations. We visited the superb buildings and offices of the League and marveled at their size and beauty. Geneva's Reformation Monument or "Wall of Remembrance" contains statues of a great number of heroes who spent their lives in the great struggle for religious liberty. Prominent among them, of course, are those of Calvin and Knox.

At Lausanne, in addition to our meetings, a splendid and greatly enjoyed social was given in our honor. In and about this beautiful city, our granddaughter, Amy Kathryn, was

especially thrilled, as it was here that her Ballif great-grandparents were born and here they joined the Church. She was also proud and pleased to see the Ballif section of the museum in that famous city, where relics of this family are on display.

Because of their long years of experience as missionaries and their knowledge of the French people, and because of their generous and friendly natures, President and Sister Ursenbach were like parents to both the missionaries and the Saints, and were greatly beloved by them all.

From the French Mission we went on to the Swiss-German Mission, and there we were the guests of President and Sister Thomas E. McKay in the large and well-managed mission home in Basel, which then housed a large number of mis-

sionaries. President McKay, an outstanding and seasoned stake president, operated the Swiss-German Mission, which includes French-speaking Switzerland, and Austria, much like a home stake; and the mission-wide conference in Basel, which put us in contact with all of the missionaries and most of the Saints, was like a large stake conference. After conferences in Bern and Zurich, and before going on to Vienna, Austria, to hold a conference and complete our visit in this mission, and while we were having a breathing spell and enjoying the hospitality of the McKays, we were introduced to some of the gorgeous scenery, including a ride through the lakes of Switzerland and a trip on the cog-railway to the top of the famous mountains of Switzerland where we had a perfect view of the great Jungfrau, mightiest mountain of them all, which Sister McKay has reproduced so beautifully with her paint and brushes. In Vienna, I thought of what I had heard from childhood of its beauty, its culture, its scientific achievements, its music, and its gay and interesting people.

Although Czechoslovakia was a new mission, it seemed to have made an excellent beginning with a number of enthusiastic, intelligent Church members. President and Sister Wallace Toronto, young and vigorous, were enthusiastic about their work. The conferences held in Brno and Prague were happy and successful ones. In Brno, we visited the Catholic convent and garden where the great Mendel did his research work and made his experiments which resulted in his theory

of inherited tendencies. The little garden in which he worked with his peas and other vegetables is still there.

At a lovely luncheon given by President and Sister Toronto, we met the United States minister and his wife, a secretary and his wife from the United States Consulate, and Doctor and Mrs. Sum. Doctor Sum was chief advisor of the Czech foreign minister and a very influential member of the Czech foreign service. He was of untold help to the L.D.S. mission. He had a very charming and interesting personality and was the personification of culture and refinement. He presented me with a beautiful and elegant art book, "Prague in Pictures of Five Centuries." In Prague we visited the Masaryk Homes which have been erected for the benefit of the poor and underprivileged classes of that great city, and we paused long before the exquisite statue of John Huss, the great Bohemian religious reformer and patriot.

Our visit to the newly-formed West German Mission took us first to the lovely new mission headquarters—home and office at Frankfurt on the Main—which had been selected and furnished by President and Sister Philamon M. Kelly. These headquarters are located in one of the best residential sections in the city, facing the river and not far from the home of the poet Goethe. We held conferences in Frankfurt, Stuttgart, Leipsic and Nurnburg, with large and attentive audiences. The late and lovely Sister Kelly, an experienced school teacher, had been emphasizing good classwork, and some fine lesson dem-



THE LYMANS LEAVE FOR HOME, WATERLOO STATION, LONDON, ENGLAND, AUGUST 1938

onstrations were given. She had also carried on a campaign for the care of teeth which brought good results.

OUR visit to the Scandinavian missions was a very enjoyable one. In connection with this visit, the mission presidents' conference, which covered a period of ten days, was held in Copenhagen. Coming as I do from Pleasant Grove where there are many Scandinavians, I felt perfectly at home with these familiar-looking, generous-hearted and kindly people. In the Danish Mission, President and Sister Mark Garff, the youngest mission presidents in the Church at that time, were in charge. They had succeeded President and Mrs. Alma L. Peterson. Sister Garff had already performed a mission in the Eastern States, which experience was a great

asset to her. A conference was held in the Copenhagen district, in connection with which an excellent concert was given, with the Copenhagen choir and three of the wives of our mission presidents participating. Sister Murdock sang contralto solos, Sister Toronto played the harp, and Sister Larson of the Swedish Mission played piano selections.

On one Sunday while in Denmark, we visited three branch meetings—the first at 9:30 a.m., the second at 2 p.m., the third at 8 p.m.—a real day's work, since the meeting places were some distance apart. Aalborg was especially interesting because it was the birthplace of President Anthon H. Lund. In Aalborg chapel hangs a fine portrait of this great Church leader. Our visit to the large Lutheran Church or cathedral in Copenhagen was thrill-

ing, for here is housed the famous collection of Thorwaldson's statues of Christ and the Twelve Apostles. This was one of the highlights of our visit on the Continent. The cathedral was not far from our hotel, so we spent many spare moments viewing these wonderful masterpieces which were wrought in Italy but which after Thorwaldson's death were brought to Copenhagen by the Danish Government.

The Swedish Mission was presided over by President and Sister Gustave O. Larson. In Stockholm we attended a mission-wide conference which was devoted largely to M.I.A. work. This conference followed a three-days' missionary institute. It was all splendid. I never saw a better organized auxiliary conference. Many phases of M. I. A. work were demonstrated. As a demonstration of an ideal M.I.A. one-day outing, we were all taken by boat out to the little island where Drottningholm, the King's country or summer palace, is located. There in the grove, not far from the palace itself, a fine educated Swede, a faithful convert, gave us the history of the place. It was here that the present king, who is eighty, was born, and where President Grant called on him years ago. We had a fine trip, a history lesson, a few short speeches, and community singing, and were back in Stockholm in time for the scheduled afternoon sports.

One thing I liked especially about the conference was that one whole session was devoted to teacher training—first, there were given some fundamentals in teaching; these were followed by demonstra-

tions on how to plan, prepare, and present a lesson.

We next visited the Norwegian Mission. President and Sister A. Richard Peterson, both experienced in stake and mission work, were perfectly at home in their presiding positions. President Peterson had been a bishop and stake president, and Sister Peterson had been a stake and ward Relief Society president. This, in twelve years time, was their second mission to Norway. They both spoke the language well and understood all phases of their work. We had a lovely trip through the Norwegian fjords. The scenery is magnificent, equal in some respects to Switzerland. I could imagine how these fjords looked in the old days filled with Viking ships, two of which are carefully preserved by the Norwegian Government in a large museum which we visited. The long summer was on when we were there. The sun was going down at eleven o'clock at night and coming up at three o'clock in the morning. At ten o'clock at night the streets were light as day, and a few hours later the morning sun came shining into our rooms.

We were delighted in all the missions with the fine, spirited music we heard which consisted of appropriate selections beautifully rendered.

**WE** returned to London from Scandinavia by way of the North Sea—a thirty-hour trip. Everything was fine until we got out into the sea proper. Just before dinner when a steward came and fastened pasteboard cups on the berths, I became suspicious. I asked him if he expected a rough sea, and his only answer was: "Well, the wind

is blowing rather hard." At the dinner table when the dishes began to fly off the table I flew also, to my cabin, but not any too soon. I was never so sick in my life. I was too low even to wind my watch before I went to sleep. It was a worse experience than I had had the year before on the Irish Sea. The next day it was a little milder, but I made up my mind then and there that I would take only one more boat trip in my whole life—and that would be the trip home.

While in Southern Europe, between the conferences in Switzerland and Austria, we spent nine days "on our own" in Italy where we were joined by my missionary nephew, Warren Kirk. We visited Nice, Genoa, Rome, Naples, Florence, and Venice. We were impressed with the huge statue of Columbus in Genoa. In Rome, there were, of course, many interesting things to be seen. We spent half a day at the Vatican with a guide, half a day at St. Peter's, a day at the art galleries and other places of interest to sightseers. At Naples we visited Pompeii, Vesuvius, and the Isle of Capri across the bay. The Royal Palace in Naples is the home of the Crown Prince and Princess. It is a huge building just opposite the Opera House where Caruso made his debut and where he loved to sing. Naples, as is generally known, is both his birthplace and his burial place.

In Florence we were entranced with the art galleries and the art treasures. The old Taddeo Gaddi Bridge over the Arno River with its interesting shops brought back the story of Romola. And Venice with

its great cathedral—St. Marks—and the Doge's Palace was likewise interesting. Our granddaughter, Amy Kathryn, was disappointed, however, because the gondoliers wore ordinary working clothes instead of the fancy costumes she had expected from the pictures she had seen.

While I cannot agree with what Dr. Samuel Johnson said about London—that "when a man is tired of London he is tired of life; for there is in London all that life can afford"—still I can say that with all its rich and historic background, and its present-day teeming life as the greatest city in the world, it was to us a very interesting and fascinating place in which to live. The abdication of one king and the coronation of another in 1936-37 were added dramatic incidents.

Tourists, in our day, were fortunate who made London a central headquarters for seeing the characteristic points of interest of the British Isles, such as historic sights and buildings, cathedrals, literary shrines, museums, and works of art. With such a plan, time could be used wisely and greatly conserved. Any spare hour in London could be spent very profitably visiting such places as the Tower of London, Westminster Abbey, St. Paul's Cathedral, the Houses of Parliament, or the homes of such authors as Dickens. A ride could be taken on the Thames River which was once the main highway of English trade and pleasure. Numerous interesting side trips could be taken; for example, to Stratford-on-Avon, or to Warwick Castle, one of the noblest medieval fortresses in Europe still occupied,

(Continued on page 816)



# Mental Health Through Recreation

## A WARTIME FORMULA

Mark K. Allen

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**P**ERSONAL happiness is usually an indication of good adjustment. Conversely, happy living usually facilitates making good adjustments. People who are chronically unhappy cease to attempt to make good adjustments; and the more they fail to adjust to difficult problems, the more unhappy they become.

High morale is found in people who have a feeling of emotional well-being, which springs from working hopefully and cooperatively toward some worth-while goal. But it is not easy to keep happy when we are not "getting on" with our high purpose. When we become unhappy about the outlook of the world, we may begin to make poor personal adjustments which simply aggravate our unhappy plight. In our family relationships, we may become irritable and careless about our responsibilities toward each other. We may, likewise, neglect our obligations toward the Lord and our fellow men.

The effectiveness of our war effort—collectively and individually—has much to do with how happy or depressed we are these days. We dealt more fully with this problem in our previous discussion of the role of work in maintaining morale. However, our work effort to be most effective must be tempered by periodic releases. In times of great stress and tension, our diversions and recreations, therefore, assume a new importance. The unhappy state

of affairs in the world today makes doubly important the need for appropriate recreation in order to maintain a proper perspective and working effectiveness.

We cannot arbitrarily prescribe a universal form of recreation that will serve everyone equally well. The reason for this becomes clear as we consider the psychological meaning of recreation. Enjoyment usually comes through the release of mental tension. The tension may result from strenuous application to a difficult task or problem, or it may be simply a restlessness that comes from the monotony of our routine—boredom with tasks or even the boredom of idleness. Any change of activity which gives us a sense of release and the accompanying pleasure might be called recreation. But since the mental tensions of individuals vary according to the nature of one's activities and personality, what is recreation to one may be work or boredom to another.

The human personality, however, consists of four general types of behavior: the physical, the mental or intellectual, the social (including certain phases of the spiritual), and the emotional (also including certain phases of the spiritual). Seldom does one's work permit ample opportunity for all of these kinds of activity. Recreation comes through bringing into play those phases of personality not involved so much in one's work, and giving needed rest from the kinds of activity likely to

be overexercised at one's occupation. Therein comes the pleasure of release through well-selected recreation. Needless to say, the postman—whose work is mostly the rather specialized physical activity of walking—gets little recreation from hiking, mowing lawns, or even less related physical diversions. But he may be absorbed in a hobby like collecting postage stamps, or in amateur photography. Or he may lose himself reading detective stories into the "wee hours."

The housewife may get much more enjoyment than her husband out of a dinner at a cafe or a friend's place, because it affords her a release from the monotony of preparing meals. Husbands, on the other hand, may not care so much for attending parties and dances as their wives do, because a man's work may bring him into considerable contact with people and keep him on his feet throughout the day, whereas these activities may be the very ones the housewife needs for diversion.

A well-balanced recreational program provides the activities the routine of daily life does not provide. Examine your own daily or weekly program and classify each activity into the physical, social, mental, or emotional; then make up a program of recreation which gives you a rich and well-rounded life. Careful studies have revealed that high morale is found in people who have diversified interests, including suitable hobbies.

However, not all persons need be advised to play. Play is no panacea for mental ills: sometimes play itself is a symptom of failure to adjust. It may be a retreat from reali-

ties, an ostrich-like hiding of one's head in the sand. For recreation to be truly enjoyable, one must feel that he has applied himself well to his tasks and that play is a well-earned release from the tension of work, not an evasion from difficult tasks. Play should be a contributing means to overcoming difficulties, not a way of shirking responsibilities.

**L**IKE most every other aspect of our lives, recreation is undergoing a drastic revolution during the war emergency. American recreation had much room for improvement before the war, and now there is still greater need. We have become so dependent upon commercial recreation that we lack resourcefulness in filling our personal recreational needs. Too much of the commercial recreation is of the passive sort. All one need do is to be a spectator. Our picture shows, athletic events, car riding, and even some of our recreational reading, require very little active participation on our part. These forms of recreation, of course, have their value, but they serve only the need for passive enjoyment or relaxation. Certainly people living sedentary lives require more active participation.

The automobile formerly played a vital role in our recreation. But now we are all challenged with a new situation. We must adapt to a condition which makes contacts with distant people more difficult; access to recreational centers and outdoor attractions is reduced. Young people are especially affected by the sudden drastic restriction of transportation. The problem of access to Church gatherings is also acute in sparsely populated areas.

The challenge today is: "What can we do to keep up our spirits when our cups almost run over with new sorrows and apprehensions?" In a sense, we need not regret that our commercial recreations may be on the decline. They fostered our weakness to be satisfied with passive diversions and encouraged a form of mental laziness. A new day in which we may have to return to things of the spirit is dawning. Perhaps all our sacrifices will not be in vain if we discover new treasures of enjoyment in the things all around us that cost so little.

We indicated above that the value of diversions is relative to the tensions one is under. This thought has important applications today. The person who has lain in bed with an affliction is overjoyed at his first step and his first look outdoors. There is more joy in the one lost sheep that is found than in the other ninety and nine. We may come to enjoy the rationed blessings of today with increased intensity. A short automobile ride under the difficulties of rationing will come to be a joyous treat, perhaps relatively as great as enjoyment of longer trips under more plentiful circumstances.

With all of the speed and high-pressure entertainment of modern times, do you suppose we enjoy ourselves any more than our parents did at those old-time community or family outings a few miles away after a horse-and-buggy ride? Perhaps there is something fine in the close communal spirit of pioneer days that is worth reviving. We can usually walk to the parks or to nearby places for enjoyment, and we can learn to find new joys in simple

things. We can get acquainted with our next door neighbor, now that we can't visit distant friends each week. We can explore our back yards, basements, and attics for new opportunities to do things with our hands. Perhaps we might discover great enjoyment in a home or neighborhood musicale or in amateur theatrical evenings.

After all, the abiding values that come from recreation are the changes in ourselves. These values are in no way related to their financial cost. Friendships need not consume anything, and the pleasures of friendship benefit at least two persons. Knowledge can be acquired without consuming much of anything but time. Construction hobbies may not be a waste, but actually a material contribution. Let us look for non-expendable values in this day of severe shortages.

Hobbies contribute to the sum of our daily satisfactions in an interesting way. Happiness is closely associated with growth, or an expanding personal universe. The business man whose material worth is increasing finds joy therein. A mother whose little kingdom expands with each new little one, the student who finds joy in enlarging his mental stature through study, or the person who finds a new friend, a new book, or a new appreciation of music or art—these are they who find the happiness of growth. The new hobby may involve acquiring new skill or information, or a bit of material, or the unfolding of something one is making. The enjoyment becomes especially keen when the routine of one's life does not give one the satisfaction of growth or an expanding

universe. The hobby usually fills a physical, social, mental, or emotional need especially lacking in the routine of one's life.

LET us, then, explore for new gold mines of enjoyment in simple things. On the physical side are handiwork of all kinds—gardening, nature walks, and light physical games, to mention only a few. For our social needs, let us return to our local Church activities with new zeal, get acquainted with our neighbors, make a new friend, promote the pioneer communal spirit through appropriate social functions adapted to the emergency. Try to patch up an old animosity with an enemy, make love at home a "must" above all else, find a new spiritual love through prayer and supplication—do these things for emotional satisfactions. And for mental recreation, let us look into history, political science, and current events during this most interesting of all historical periods. You say you didn't like history at school? Have you tried reading it now that you are mature and every day is full of interesting

historical changes? Then there are the treasures of literature, an enormously fascinating world to explore. Here you find companionship with the great of all ages—and if you do not like their company, you can set the book aside. Some people find great growth and enjoyment today through the study of science, especially interesting during a war in which science may tip the balance of victory. In fact, there are endless treasures of knowledge to explore: let your interests be your guides.

One measure of a man is his breadth of interest. There is more faith in the broad view of realities than in hiding behind the cloak of ignorance. When we see the whole picture today, we begin to see that through the "blood, sweat, and tears" a new and better world is taking form. There is satisfaction now in anticipating the joyous day when this is all over and we begin to see people live normal lives and cease to suffer, when we begin the more pleasant but herculean task of reconstructing a better world, and when we once more unite with our loved ones.

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## *Mothers' Prayer*

Dorothy Clapp Robinson

Our boys are men:  
 Across the too-quick years they have  
 Leaped to the full stature of manhood.  
 Their limbs are straight; their cheeks against ours  
 No longer warm velvet.  
 They search for Reason; and have marked the world  
 For their conquering.  
 Yet, as the virgin tints of dawn linger  
 Even as it is quickened into day,  
 So about their mouths and in their eyes  
 Loiters that glimpse of divinity  
 That was there when first we held them against our hearts.  
 Please, God, let not their sacrifice be in vain.

# Christmas at Aunt Sally's

Jeanette McKay Morrell

SARAH ROWLAND was sitting in her comfortable, old-fashioned library with an open letter in her hand and two on the table beside her. They were from her three children, and all contained the same message: "So sorry I cannot be with you for Christmas." Her daughter, Rose, had explained that she was sure Bill would be with her; Mary was certain that Rose could spend at least Christmas day in the old home; and Bill knew that one or both of the girls would see her; and the sum of the three letters added up to the fact that she was to be alone again this year for Christmas.

The colored cook came into the room to get the order for luncheon and, noticing her mistress's dejected air, ventured, "No bad news, I hope, Mis' Rowlan'."

"Yes, Fanny, I have three letters full of bad news. I am to be alone for Christmas."

"Not one of 'em comin', Mis' Rowlan'?" Then, bristling slightly, she continued, "I should think one of 'em might take the time to spen' Christmas with you when they know you are all alone, but that's chillun for you! They doan seem to re'lize no mo' that they owe sumpin' to the mothah that brot 'em into this worl'!"

The sympathy of the faithful old servant added to her disappointment, but instinctively she felt she must defend her own, so she replied, "You see, Fanny, they all have their own homes and families now, and I suppose I shouldn't expect them to come to me any more." Then she added, half-heartedly, "It is all right;

we can have a good time by ourselves, so don't worry about me."

"Yes, Ah remembah well the good time you all had las' yeah! Why don' you go to one of them? They all done ax you to spen' Christmas with 'em every yeah."

"Oh, I couldn't do that now, Fanny, with each of them living in different cities as they do. If I went to one, the other two would feel hurt. No, I shall remain at home." Fanny looked the sympathy she could not express, and the indignation she dared not mention again.

Alone once more, the mother allowed her mind to go back over the happy times she had known with her family when they were all in this beautiful old home. Even after the children married, it was not so bad while her husband, William, was still with her. For even if they did not come home, she always had him, and the two of them could have a good time anywhere so long as they were together. Since his death, however, conditions were different, and she wondered if it would not have been better if she had given up the large home and gone to one of her children. William had been so insistent that she hold the home, though, that she could not disregard his wishes. She recalled the very words, which were almost his last, "Sally, dear, don't give up the home. I am sure you will be happiest here. Fanny and Mose will take good care of you, and the children will not forget you."

It was then that her musings were interrupted by the voice on the radio. She had entirely forgotten that she

had come in to hear one of her favorite daily broadcasts, and even now she listened disinterestedly to the speaker's talk on the significance of the holiday season approaching. But she turned the instrument louder and gave her entire attention as he concluded with the words, "You mothers and grandmothers, too, have you no share of responsibility this year? It is such an easy thing to sit in your own homes and depend upon loved ones to bring Christmas cheer to you, and feel that it is only their duty. Well, probably it is, but suppose conditions prevent their coming? Are you still to sit in your lovely homes dressed in sombre black, and give no thought to the more unfortunate ones around you? Emerge from your dark cloud of despondency and self-pity, and lose yourself in service for someone else. You will be surprised what real joy Christmas may still hold for you." The deep voice continued, "There are thousands of young soldiers away from their homes this year. Can't you do something for one or a group of them?"

This man, to whose messages she looked forward with so much pleasure each morning, was now speaking directly to her, and she could not consistently disregard his advice. Here she sat surrounded by plenty, with every convenience for making a happy Christmas for others, and she was feeling sorry for herself.

She decided at once to act on the radio suggestion, and she would go at it wholeheartedly, though just now she could think of no one in her whole town who would not be well cared for by the various charities to which she had contributed

liberally. She would love to have a group of young men from the Army post on Christmas Day, but they would not care to come to her lonely home. They would be happier with other young people.

Then she recalled the last house party she had given for her son Bill and a group of his college friends who could not go home for Christmas. She had invited daughters of some of her friends in the village, and the party had been a glorious success. Among the Christmas messages already received were several cards from those very boys—men now—scattered throughout the country.

Returning to her morning mail, she opened a letter from her old school friend, Mamie Marsden, now living in San Francisco, who wrote that her son, Jack, was at Camp Lincoln, the one nearest her home, and as his furlough would not be sufficiently long for him to spend Christmas at home, would she please try to see him on that day as she knew how lonely and homesick he would be. This was certainly the solution to her dilemma—she would invite Jack and some of his friends for Christmas. She could easily take care of six, and if she could find as many girls to come in, they all might forget their loneliness.

Before inviting Jack Marsden, Mrs. Rowland called an old friend whose son was in the diplomatic corps, and whose three granddaughters spent holidays with her unless their parents happened to be at home—which was seldom. The three—Helen, Genevieve, and Gwen—had already arrived, and almost shouted over the telephone, "Aunt Sally, you have saved our lives! We

were preparing for a manless holiday, and now it will be perfect."

To her inquiry about three other young ladies to make the party an even dozen, they were sure they could produce them without difficulty.

With this assurance, an invitation which included Jack and five of his friends was wired to Camp Lincoln, and just as dinner was being served, a delighted acceptance was received; and thus a Christmas party was arranged with almost breathtaking rapidity.

**B**Y appointment, the three girls came over next day to assist in planning details, but they brought the disappointing news that they could discover only two other young ladies who had not gone to their own homes for Christmas.

Gwen said, "But why worry? Aunt Sally, you can be the sixth, and I am sure the rest of us will have to look to our laurels."

Before their hostess could demur, Helen added, "We are all to have new party gowns, so you must have one, too."

Simultaneously came the final suggestion from Genevieve, "Please, Aunt Sally, don't wear black; you will be so lovely in something bright for Christmas!"

Poor Aunt Sally! There was nothing in her wardrobe except black, and she knew Mary's gift, which had already arrived from the most exclusive shop in her town, would contain a beautiful black silk gown, just as she was sure that another parcel from Rose's favorite department store would reveal a pair of lovely black slippers, hose, and gloves. The small package from her son was the

only one that ever held a surprise. Dear Bill! He knew that she was not too old to enjoy a bright scarf or a novelty bag, and how she loved him and his gift!

After the girls had gone, she quickly removed the wrappings from the boxes, and beheld the very articles she had anticipated—all black. Over Bill's present, she hesitated. She would like to leave it unopened until Christmas morning, because it would be her only surprise, her only thrill, but since it might contain a suggestion of color upon which to arrange a Christmas costume, it too must be opened. And it proved even more than she had dreamed. An amethyst necklace and earrings!

As she gazed upon the lovely sparkling things, her eyes filled with tears. It must be because Bill was her youngest that the tendrils of love for him seemed so freshly entwined round her heart, and as she stood before the mirror, she could hear him saying, "Oh, Mumsie, you look so beautiful in them!" She wondered if her daughters might think them extreme for one of her age, but the girls were not coming and neither was Bill, so for once she would do as she pleased.

And so it happened that rooms that had not been used for years were made ready for occupancy, and the lovely old house took on a holiday atmosphere that gladdened the hearts of those within its walls, and extended its warmth to those who merely passed by. And not the least among these festive preparations were those that affected Aunt Sally personally. The heavy black silk was returned in exchange for an orchid-flowered chiffon, and Rose's gift

became pumps with French heels, and the sheerest possible hose.

Two days before Christmas, old Fanny, with a red bandana on her head, black face shining, and arms akimbo, said to her mistress, "Mis' Rolan', dis all makes me feel jes' lak de good ole days befo' de young folks lef' us. I sutanly hopes I hasn't fo'got how to roas' dat elegan' turkey out on de back po'ch. I'se sho' my plum puddin' an' mince pies is all dey use' to be. An' dese young people sho' has sweet voices ringin' through dese big halls."

Even old Mose, after the leisure of these many years, tolerated being "bossed" again by Fanny. He shuffled through the house fetching things for his mistress and the girls with an occasional smile, as though he almost enjoyed it. Gwen and Helen were decorating the tree, while their elder sister was arranging the holly and mistletoe. Great boxes of ornaments and lights had been brought from the attic and supplemented by purchases in which the four had taken part. But it was about the older tinsel things the girls were most enthusiastic. Helen exclaimed, "Aunt Sally, these are the most charming things! You must have had them a long, long time, because we never see any half so pretty nowadays."

"They have been in the attic since Bill had his last Christmas tree, the year he brought a whole house party of his companions from college."

"Were they all boys?" asked Gwen.

"Yes, dear, and such fine fellows. I hear from many of them still. Some of the cards in the basket there are from Bill's friends."

Then Genevieve chimed in, "I hope soldiers are as nice as the crowd you had then."

And her sisters shouted together, "Of course, why shouldn't they be? One is the son of Aunt Sally's classmate and the others are his friends."

"Oh, Aunt Sally," cried Helen, struck with a sudden idea, "may we please have a Christmas ball? It would be such fun!"

"Certainly, that must be the climax of the whole party. We shall have it on Christmas Eve."

"But where can we dance?" asked Gwen.

"Just where Bill and his friends danced. They rolled up the rugs in the library and hall, and someone played the piano, but you will have the radio."

Gwen asked, "Where did they get the girls, Aunt Sally?"

"They were friends of Bill's here in town, and I think your mother was one of them."

"I can't think of anything lovelier than that," said Gwen, and commenced looking for new places in the library and hall for her mistletoe.

**T**HE house was a glorious tribute to the enthusiasm and artistry of the three girls, when Aunt Sally said, "Now we must wrap the gifts for the soldiers and then have a good rest." That night was the first time that Sarah Rowland had had for meditation, and she wondered if being so happy was disloyalty to her own. Her heart was so warm, and she loved to think of her home so beautifully lighted, with every room open as she had kept it always when her family was with her. She felt a guilty thrill when she thought of wearing her new gown and slippers



while they were not here to see her.

Next day when Jack and his five friends came, Aunt Sally felt that she had never seen such a handsome group. They were all tall and straight and showed the result of their months of training, regular hours of rest, and excellent food. She understood, also, how much a uniform adds to the attractiveness of even an ordinarily plain young man. The boys were shown to their respective rooms, and after an early dinner they were dispatched for the three girls, and their two friends who had arrived during the day.

A little later, Aunt Sally heard Fanny's greeting at the door, followed by shouts of laughter, and her heart thrilled to the sound. The young people were dancing when she came slowly down the stairs, and, as they saw her, there was an awed hush, then three voices together, "Oh, Aunt Sally! How beautiful you look! We have never seen you before in anything but black." She knew, now, what she had heard over the radio was true, and her joy in the happiness of these lovely young people was beyond her power to express.

She was actually waltzing with Jack when someone burst through the front door, shaking the snow from his great coat, and in a moment she was in the arms of her Bill. Her dream had come true, for he was saying, "Little mother, you are as exquisite as a Paris fashion plate! How did the girls know I was sending you amethysts?"

She was about to say, "They did not . . ." then she caught herself and decided to allow him to think these were from his sisters. "But Bill, I thought you were not coming."

"And I thought I couldn't until I received word from Mary and then from Rose that they were not to be here; and, of course, I couldn't think of your being alone again, so I left everything and came." Then looking around, he added, "But it seems you are getting along very nicely without any of us."

Introductions followed, and Bill soon found himself under the spell of this rehabilitated fairy home. If his mother had thought herself happy before, she was in ecstasy now with her own Bill here for Christmas Eve and staying for dinner tomorrow. She knew she could not sleep that night, but how heavenly to lie awake and dream in this palace of her youth!

Late next morning, they were opening parcels around the tree, when Rose arrived looking much as though she were seeing a ghost, with Bill and her mother returning the look in kind. "But Bill, I had your letter and Mary's saying you could not make it this year!"

And Bill replied, "And I had yours and Mary's saying you could not come; so, of course, I left immediately so Mumsie would not be alone, and I actually found her dancing with a handsome young lieutenant."

Bill and the girls insisted that Aunt Sally dress for dinner, so Rose could see how beautiful she was in her new Christmas costume. And to Rose's comment upon the lovely dress Mary had selected, Aunt Sally made no reply, hoping Rose and Mary would not be together soon to compare notes.

Rose, too, entered into the spirit of Christmas as delighted as the

(Continued on page 818)



## President Heber J. Grant

ON November 22, President Heber J. Grant observes his eighty-sixth birthday, rich in experience, mature in wisdom, strong in faith and spirituality, and tempered with the ripening years—a great leader in the greatest of all causes, the Master's cause. He comes to this milestone enjoying the love and confidence of his people, the respect of friends and associates, and the esteem of acquaintances the world over.

Heber J. Grant was born in Salt Lake City, November 22, 1856, a son of Rachel Ridgeway Ivins and Jedediah M. Grant. On December 1, 1856, his father passed away, leaving the boy to be reared by a widowed mother amidst the hardships of pioneer life. Rachel Ivins Grant was a woman of strong character and independent spirit, and through the work of her own hands made a living for herself and her son, instilling in the boy those basic elements of good character—honesty, fairness, industry, and courage to do right. She taught him the principles of the Gospel and helped him to develop a testimony of the truth of the mission of the Prophet Joseph Smith. It was through attending Relief Society meetings as a boy in company with his mother, who for more than thirty years was a ward president, that President Grant first learned of the work of this Society, and throughout his life his interest in Relief Society has never waned.

In an address given at general conference of Relief Society, April 3,

1937, he referred to the influence in his life of his mother and early-day Relief Society leaders as follows:

I owe more to the love and teachings of my mother, to Eliza R. Snow and the Relief Society sisters than I do to the brethren. Why? Because I grew up from a little child in the Relief Society meetings. Mother had no one to leave me with, and I played on the floor in many of those meetings. Aunt Eliza used to talk to me by the hour and tell me things about the Prophet Joseph Smith, and it inspired in my heart a love for him almost beyond my ability to express; in fact, my mother, Sister Snow, and others, inspired in me a love for the Gospel and the Prophet Joseph Smith and the authorities of the Church by their devotion to the work of God, by their example, not by talk alone. (*Relief Society Magazine*, October 1937, p. 629)

President Grant has always recognized the place of women in the Church and has encouraged them and appreciated their labors.

His deep personal interest in Relief Society is a great sustaining power in these days of anxiety and sorrow when the women of the Church must meet the trying conditions of a world at war and when they must measure up to unusual and difficult requirements. His counsel is a guiding power and his blessing a comfort.

This Thanksgiving month, we are grateful for the life of President Heber J. Grant; we acknowledge his support and the strength and wisdom of his leadership. We extend to him our best wishes for a happy birthday, and pray that our Heavenly Father will ever comfort and bless him.—B. S. S.

# Notes TO THE FIELD

## *Relief Society Women Urged to Take Advantage of Red Cross Classes*

**B**ULLETIN No. 24, issued February 19, 1942 to all stake, ward, and mission Relief Society presidents, contained a partial list of classes provided by the Red Cross for training in various types of volunteer service. The General Board especially recommends that Relief Society women take advantage of Red Cross classes in home nursing which are provided in their communities, or which may be arranged for. These courses are highly recommended as being valuable to Relief Society women in the care of their own families. This training is particularly desirable at this time because of possibility of disaster or epidemic and because nursing service for civilians is being greatly curtailed. No charge is made for this instruction, and

there are no age limitations or other restrictions. All women able to attend such classes which now are or may be available to them in their communities are urged to do so.

The General Board also recommends the Red Cross classes for nurse aids which are open to women between 18 and 50 years of age who are high school graduates and who have time to give volunteer service after training. This course consists of 80 hours of instruction and practical training in hospitals and is therefore available only to women in the vicinity of hospitals.

Women interested in either the home nursing classes or the classes for nurse aids should make inquiry at their local Red Cross headquarters.

## *Booklet on "Monthly Allowances for the Dependents of Soldiers"*

**T**HE War Department, Allowance and Allotment Branch, has made available to stake and ward Relief Society presidents a copy of a new booklet *Monthly Allowances for the Dependents of Soldiers*. This booklet should be carefully preserved by all Relief Society presidents for future use in helping to answer questions of families of service men, and in helping them to make application

for allowances to which they are entitled under the Servicemen's Dependents Allowance Act of 1942. This booklet will also aid bishops and ward Relief Society presidents in evaluating the income and needs of families of soldiers who may apply for assistance. Copies of this booklet are being mailed direct by the War Department to stake and ward Relief Society presidents.

## *Information on Salvaging Food Cans and Cloth Scraps*

**R**EPRODUCED herewith are illustrated instructions for prepar-

ing and saving tin cans for collection by local salvage committees. Meth-

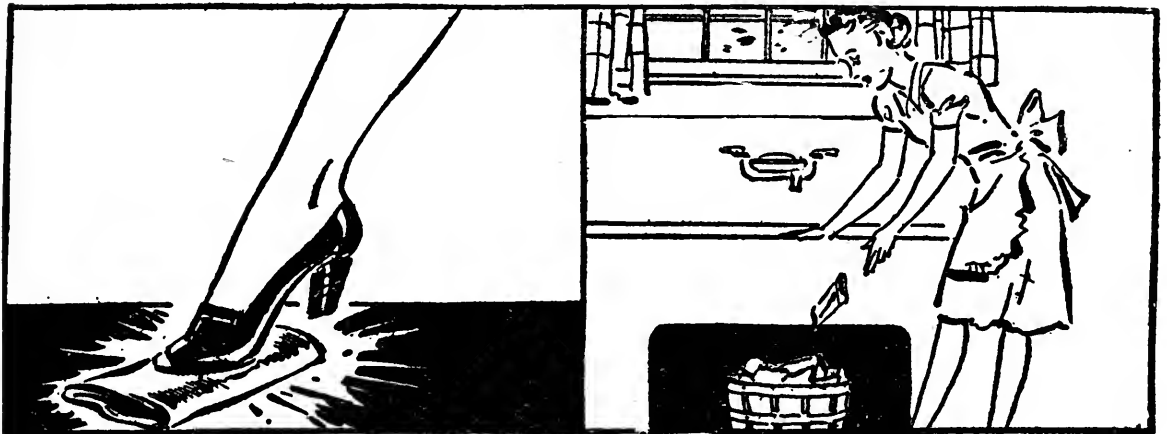
ods of collection will vary according to the facilities in different communities, and it may be sometime before collections can be made in all remote areas. Nevertheless, it is re-

quested that families everywhere begin now to save all food cans and other tin-plated containers, and to save them until they can be collected for detinning.



1. WASH cans thoroughly after emptying contents. Remove paper labels. (Labels usually come off anyway in flattening process.)

2. OPEN cans, bottoms as well as tops. You may bend in tops and bottoms, or if you have completely removed ends, just insert them.



3. FLATTEN cans by stepping on them. Leave enough space between flattened sides to see through them. Do not hammer them.

4. KEEP your "prepared cans" in a suitable container, separate from trash, until collection day for your district. Basket, box, or barrel are suitable containers.

**Important Facts to Help You:**

All paint, oil, varnish, floor polish, or cone-shaped cans are not wanted for salvage. Evaporated or condensed milk cans are not worth saving. Put these with your trash.

Cans with painted-on-can labels are wanted.

It is not necessary to wash off the

small amount of glue which holds labels.

**Why "Prepared Cans" are needed:**

1. Washing prevents deterioration of tin coating—assures sanitary conditions—and prevents contamination of detinning fluid.
2. Removing top and bottom per-

mits the free flow of detinning fluid over all surfaces of the can.

3. Flattened cans occupy less space in collection, shipment, and detinning operations—thereby decreasing handling costs and increasing plant capacity for detinning.

#### Start Saving Cans Now:

Properly "prepared cans" are clean and fit solidly into a basket or other container.

#### Collection Day:

The designated collection day for your neighborhood will be announced and publicized extensively

through your local salvage committee. Watch for newspaper and radio announcements.

#### SALVAGE CLOTH SCRAPS

All scraps of unusable cloth of all kinds (silk, cotton, wool, rayon, gunny sacks, etc.) are wanted by the salvage program of the War Production Board. No greasy cloths should be included, but otherwise the scraps need not be cleaned before collection. These scraps should be turned over to your local salvage committee. Information will be issued later concerning the plans now being made for salvaging of used silk and rayon hosiery.

### *Volume 2 of "Utah Sings" to Appear December 1, 1942*

**F**EMININE poets will outnumber men 122 to 31 in Volume II of *Utah Sings*, state verse anthology, which will appear December 1. A total of 370 poems by 152 writers will be included, according to Dr. Carlton Culmsee, editor and professor of journalism at Brigham Young University.

Women outnumbered men in the first volume of *Utah Sings*, published in 1934 under the co-editorship of Professor Harrison R. Merrill and Elsie Talmage Brandley. In that pioneer state anthology, the ratio was considerably more creditable to men, however, for there were 86 women poets as compared with 34 men.

Evidently women writers have not

only increased in numbers in Utah in the past decade, but have widened the zone of their effectiveness. Autobiographical material sent in for introductions to the poets' works reveal a large number of prizes won in out-of-state contests, and publication in a mounting number of magazines. Many poets who will be represented in *Utah Sings*, Volume II, have won prizes in the Eliza R. Snow Memorial Contest, and others have appeared in the *Relief Society Magazine*.

Innovations in the new volume will be sections of Religious Verse and Verse for Children, in addition to the section of Verse Emphasizing the Esthetic Motive.

### *Food Posters Available on Request*

**A** SERIES of excellent large-size posters on wartime nutrition are available upon request to the Metropolitan Life Insurance Company. Individuals or ward Relief Societies interested in obtaining copies of these posters should make request

to the nearest branch office of the Metropolitan Life Insurance Company, or may write direct to the Metropolitan Life Insurance Company, Newhouse Building, Salt Lake City, Utah.

# Urgent Call for Nurses

*Counselor Marcia K. Howells*

THE demand for nurses is greater than ever before. We are officially informed that the Army and the Navy are calling for approximately 3,000 graduate registered nurses per month. This is to meet the emergency of war. These are the nurses who will care for our sons, brothers, and husbands who are injured in war. This call by the military authorities for nurses will create thousands of vacancies in hospitals and training schools. The sick among defense workers and civilians must also be cared for. Never in the history of our country has there been such an opportunity for young women to equip themselves for a nursing profession and to serve their country as at the present moment. Any young woman between the ages of 18 and 35 who is a high school graduate in good health may begin her training at once, and soon her work in the hospital will relieve a graduate nurse to join the armed forces. No qualified applicant should be kept out of the schools of nursing because of the cost. Already some money has been made available to aid women to obtain training. Hundreds of hospitals are willing to pay student nurses while this valuable nurse training is being acquired. As a state of emergency exists, the usual training period of three years may be shortened. The nursing profession now, more than ever, offers a rare opportunity for service, advancement, and financial independence. The profession offers executive positions of importance for

the ambitious girl. There are many opportunities at the top, and nurses qualified for supervisory and teaching posts receive large salaries.

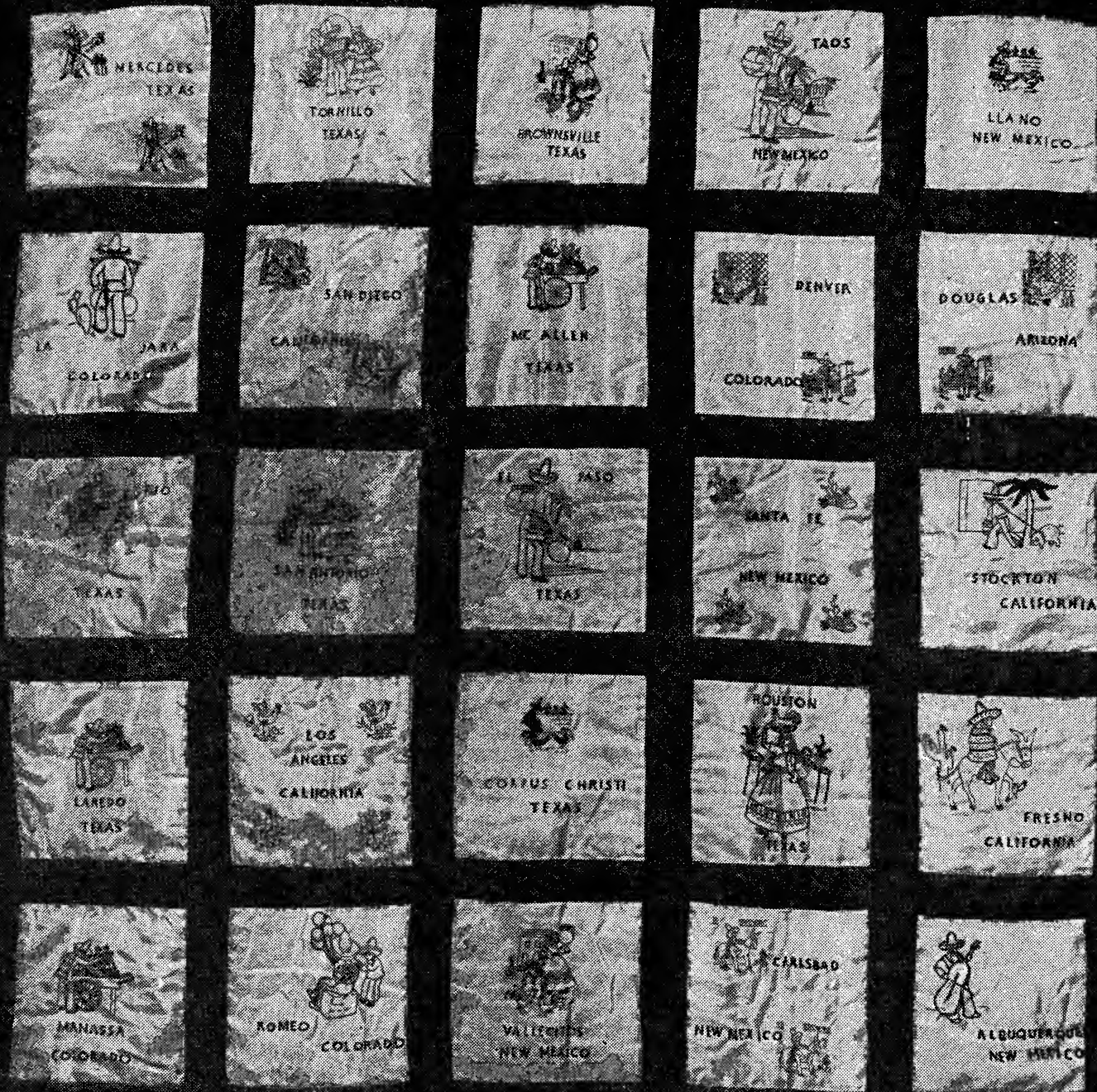
Nursing is one of the finest and noblest professions in which women can engage. It is indispensable to life itself. It prepares women to become better wives and mothers, increases their usefulness in community life, and now is critically needed by our country. "To serve your country in war and peace, become a nurse." Women who become trained nurses are prepared to engage in one of the war's most vital activities; also they are better prepared to help in the reconstruction period after the war is over.

The Relief Society has always been interested and helpful in recruiting nurses. Before training in recognized schools of nursing became generally available, classes were organized by Relief Society to assist in nurse training. The General Board of Relief Society has in various ways promoted this vital activity. As a result, communities have greatly benefited.

Now that the "National Nursing Council for War Service" is asking for 55,000 well-qualified students to enter schools for nurse training during the coming year, the General Board of Relief Society is eager to assist in making this need known.

Complete information may be obtained from local hospitals, from your State Nursing Council for War Service, or from National Nursing Council for War Service at 1790 Broadway, New York City.





AMY BROWN LYMAN

Hand-embroidered quilt in Mexican national colors—red, white, green—presented to President Amy Brown Lyman as a centennial gift from the Relief Societies of the Spanish-American Mission.

Vera White Pohlman, General Secretary-Treasurer

Regulations governing the submittal of material for "Notes from the Field" appear in the Magazine for June 1942, page 420.

### MESSAGES FROM THE MISSIONS

Spanish-American Mission (El Paso, Texas)

ON the opposite page is a picture of a beautiful taffeta quilt made by the Relief Societies of the Spanish-American Mission and presented recently to President Amy Brown Lyman as a centennial gift from this mission. Each of the twenty-five white taffeta blocks is exquisitely embroidered in harmonizing colors with red and green predominating. The squares are set together with bands of red taffeta. The white strips at the top and bottom of the quilt are set between red bands, and the wider border surrounding the

entire quilt is in a lovely shade of green taffeta. The quilt is lined with red taffeta. The following excerpts from a letter from Emma Haymore, president of the Spanish-American Mission Relief Society, describes how this unusually lovely and unique quilt was made:

"A year ago in October, we started our project to teach Relief Society work and organize Relief Societies. In order to keep in touch with these organizations and to promote the work meeting, we sent out a small square of white taffeta. Each Relief Society embroidered a design typical of its race and people, with the name



A RELIEF SOCIETY MEMBER AT LLANO, AND HER THREE CHILDREN Who walked over ten miles to and from Church to be at a conference. The young man is Elder Walkins, auxiliary field representative for the mission.





MEMBERS OF RELIEF SOCIETY AT CARLSBAD, NEW MEXICO

of the Society on the block. These were returned to me, and we sewed them together in a quilt using their national colors, red, white, and green. The red signifies the blood shed for freedom, the white for hope of the Mexican race, and the green for peace. Some of our fine presidents who have helped with this project are: Sisters Wilson, Cuellar, Gallardo, Prien, Rico, Ruiz, Duarte, Bonilla, Muro, Hernandez, Trujillo, Garcia, Balderas, Maestos, Quintana, Gonzales and McGee. We hope you enjoy using this quilt as much as we enjoyed making it."

Some idea of the outstanding progress being made in this mission under the direction of President and Sister David F. Haymore may be obtained from the following paragraphs quoted from letters of June 20 and September 26, 1942 from Sister Haymore:

"Our Societies now number 26, an increase of 17 in the 22 months spent in the mission, with 5 more

preparing—one in San Antonio, one in Brownsville, one in Eagle Pass, Texas; one in Canon and one in Artesia, New Mexico. With these completed, we will have one new Relief Society for each month we have spent in the mission.

"We found during our tour that encouraging progress had been made in our Societies. At Carlsbad, New Mexico, where the Relief Society had died out some years ago, we now have 11 enrolled, and a sweet spirit prevails. (See accompanying picture.) I feel that the Singing Mothers' group has helped; they were all in costume. Since our conference, there has been seven baptisms. At Llano, New Mexico, way up in the hills, we have eight members; six of these are converts whom we baptized before we organized on February 7, 1942. When we called on Sister Quintana and her counselors to speak, they felt so humble they asked to be excused as they had had no experience in public speaking. I

took each one in my arms and lifted her to her feet and stood by her while she bore her testimony. I couldn't help thinking of Nephi's words—"The Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Gentiles and being carried in their arms and upon their shoulders." Accompanying is the picture of one member who walked over 10 miles with her children to be at our conference.

"The Spanish-American people love Relief Society work. Sometimes Relief Society workers are welcomed in homes where the elders are not at first admitted. As the Prophet Joseph Smith said, 'This work is according to their natures.' They value charity, as they have felt the pinch of poverty. The work meetings appeal to them, as they love bright-colored floss and laces; and the Singing Mothers, because their souls are filled with rhythm. Their homes are filled with babies, and they do love to learn how to teach them after the gospel of intelligence enters there.

"Our largest group of Singing Mothers is at La Jara, Colorado. Here we have 18. This Society of 21 is composed entirely of non-members. They have two Church welfare gardens, and have earned their own money and bought the seeds to plant. They have made two quilts and sold one for five dollars; they have done a lot of remodeling and are learning to pressure cook. Their most recent achievement is the purchase of two small pigs, to which all the members give their scraps. The

fine thing about it all is that three or four have asked for baptism. The Relief Society is one of our best missionaries. (It was later reported by Elder Brockbank that three of these members 'were baptized August 23 mainly through the influence of the Relief Society.')"

"In May, La Jara, Manassa, Romeo, and Alamosa Relief Societies were organized into a district with Sister Nora Wilson, capable and lovely, as our district president. This is the first district in our mission, so we feel very proud of it.

"In Houston, we have 15 registered Relief Society members who are non-members of the Church. We spent the centennial with them in March. The talks, songs, and stories were strictly Mormon, and the sisters expressed a gratitude to belong to an organization founded by a prophet. These sisters are some of the best contacts our elders have, so says Elder Wade, the district president. Elder Hale from New Mexico reports: 'Our Relief Society in Canon is doing a great missionary work. We have made more friends and investigators through this than any one thing.'

"We could tell you something about each new and old Society, but this letter would grow long.

"We planted a Texas variety of apple tree for our centennial tree. It resembles the Relief Society work in our mission, as it has grown a foot already and is spreading out in every direction. It is hardy, takes a lot of neglect to harm it, thrives in rocky ground and hard times, and is very long lived."



Her Majesty Queen Salote Tubou of Tonga and her husband, the Premier, with Evelyn H. Dunn, president of Tongan Mission Relief Societies. Navaho blanket is one presented to the queen by Elder George Albert Smith.

### *Tongan Mission*

THE following very interesting letter from President Emile C. Dunn of the Tongan Mission describing Relief Society centennial celebrations was received in September 1942:

"You no doubt know before now that Sister Evelyn H. Dunn is in New Zealand, and we do not know how long she will be compelled to stay there. She has, however, been keeping in touch with the work in Tonga by mail, and she translates and prints all of the lessons and instructions for the Relief Societies and Primaries of the Tongan Mission, and sends them to us.

"More than a year ago we organized the districts with an independent president in each district who has the Relief Societies and the Primary Associations of the district in charge. This has proved to be a wonderful help since Sister Dunn had to leave, and she sends her in-

structions to each of them direct, which they carry out.

"We miss Sister Dunn this year inasmuch as it was to have been a special year for activity in commemoration of the founding of the Relief Society. The sisters are trying hard to do everything they have been asked to do each month, and they have accomplished a lot of good. Special centennial services were held March 17 and 24 and April 6, in the three districts in connection with the district conferences. At each conference an entire day's program was conducted by the Relief Societies. I will relate briefly herein some of the things which took place at the meetings.

"The Togatabu District Relief Society meeting commenced at 10 a.m., March 17, with Sulia Tuikitei in charge. Her Majesty Queen Salote Tubou had been invited to attend the service, but due to illness she sent her regrets and asked us to forgive Her Majesty for not being able



This picture shows part of the people attending the Haalaufuli Relief Society centennial feast, April 6, 1942.

to attend. The large Tongan thatched-roof house in the nutmeg grove was full of eager people, and although the meeting continued for two and a half hours every one sat quietly and enjoyed the songs, poems, and speeches rendered by the Relief Society sisters. Sini Afimui, the first president of the first Relief Society organization of the Togatabu District, was present and spoke, as well as reciting a poem which she had composed especially for the occasion. A feast was held at noon where everyone enjoyed the finest food the country can produce. A large cake with one hundred candles on it was placed high above the other food, and the candles were lit. While they were burning, the crowd of six hundred people sang: 'Come, Come, Ye Saints,' and the nutmeg grove rang louder than it had ever done before. Tongan dancers entertained during the feast, and some customary short speeches were given.

"The Relief Society took charge of the evening session of conference

with a continuation of the songs, speeches, and poems. Each branch of the district had prepared two new songs, and every one of the sisters was asked to compose a poem. Not all of the poems were rendered, but all of the twenty-eight songs were heard during the two Relief Society sessions, and they were enjoyed very much.

"The Relief Society day at Pagai Haapai was one of the most spiritual gatherings that I have ever witnessed. Mele Sisi Tubou was in charge. Mission Relief Society secretary, Teini Hettig and Sulia Tuikitei, president of the Togatabu District Relief Society, were present and spoke.

"The wife of the governor, Lea Ae Fa, with her spokesman, and the wife of the police magistrate, Temeleti, attended the feast which was held at noon. Jiake Lolohea, who was the man who helped to establish the Church in Haapai, attended the feast and spoke to the people. I think this was one of the most

orderly feasts I have ever seen held in Tonga. Mele Sisi Tubou, president of the Haapai District Relief Society, took charge.

"The afternoon session commenced at 3:30. Again we had a good time with the Relief Society—laughs and tears and everyone wide awake.

"The next morning we planted three trees on the front lawn of the Pagai Branch lot. Appropriate songs were sung and a short speech given by President Emile C. Dunn. The trees were planted by the presidents of the three branches of the Haapai District.

"The Vavau District Relief Society conference was held April 6 at Haalaufuli, Vavau, with district Relief Society secretary, Ana Harris, in charge. She had everything very well arranged, and the Saints were prepared to have a day of celebration.

Sisters Sulia Tuikitei, Mele Sisi Tubou, Teini Hettig, and Ana Harris were the main speakers at the forenoon session. Their songs and poems were very well rendered. The district Singing Mothers sang very well. President Dunn spoke at this session.

"At noon a sale of mats, which had been made by the sisters, was held, and \$30 worth of mats were sold in a very few minutes. At one o'clock a very delicious dinner was served in Tongan style to seven hundred people. This was really the most elaborate feast that has ever been served by the Church in Tonga. After all had had all they could eat, there were 120 bola left to divide among the people for supper. The feasts given for President David O. McKay and Elder George Albert Smith were not more than one half as elaborate as this feast.



RELIEF SOCIETY SISTERS OF THE TOGATABU DISTRICT AT MAKEKE,  
MARCH 17, 1942

The six seated in front are: Galu Taufu, Hola Fagubo, Sulia Tuikitei, Relief Society president, Togatabu District; Teini Hettig, mission Relief Society secretary; Sebiuta Lolohea, and Besileui Ogo Niu.



Dancers at Relief Society centennial celebration, Haalafuli, Vavau, April 6, 1942. Left to right: Olotonui Finau, Amelia Ofa, and Selu Fetuu, all of Haapai.

“The people had prepared so many Tongan dances and lakalaka that they asked me to let them have the entire afternoon to show them, so they started at 2:00 o’clock and at 5:30 they had several left to show, and they had not given the same one twice. I am enclosing some pictures of the dancers and part of the crowd who witnessed the dances. I was thrilled through when I watched thirty M Men and thirty young ladies, not one of whom uses tobacco or any kind of intoxicating drink, every one of them Latter-day Saints; and their eyes sparkled with glee and their actions were that of refinement as they rendered one of the most beautiful Tongan lakalaka I have ever witnessed.

“The wife of the governor of Va-

vau, Mrs. Tuna Ulukalala, attended the evening session of the Relief Society conference, and she very graciously accepted an invitation to speak. She spoke of the fine work which she had noticed that the Relief Societies of Tonga are doing, and encouraged the sisters to do their best because they are members of a wonderful organization.

“After two hours of meeting, the evening session was turned into a social evening and the remaining songs, speeches, and poems, as well as the remaining dances which had not been shown during the afternoon, were rendered.

“Thus closed three very successful Relief Society conferences in commemoration of the one hundredth anniversary of the founding of the Relief Society. The history of the founding of the organization was well given in all districts. The history of each branch of the Tongan Mission with the names and dates of the first Relief Society organizations and their presidents and secretaries were well given, and we feel that all has been done to bring to the mind of the Saints the real reasons for the Relief Society organization.

“I am enclosing a few pictures of the different groups which attended some of the meetings and activities so you can more fully appreciate the good time we had together, although we were without our mission Relief Society president, Sister Evelyn H. Dunn.”

#### *Tahitian Mission*

**V**ENUS R. ROSSITER, president of the Tahitian Mission Relief Societies, in a letter dated August 17, 1942 and received by the General Board October 13, wrote as follows:

"The lessons for the 1942-43 season arrived by the last boat from America, also copies of the May and June issues of *The Relief Society Magazine*, which we were very happy to receive.

"Our sisters were very much enthused about our centennial programs, and are clamoring to do something similar each year. In the Papeete Branch, a program was given consisting of special vocal and instrumental music, and three interesting talks on the organization and accomplishments of the Relief Society . . . the history of the Relief Society in the Tahitian Mission . . . and . . . the history and accomplishments of the Relief Society in the Papeete Branch. . . . This was followed by a buffet luncheon and display of handwork at the mission home. For next March 17, we hope to present a dramatization of the first meeting of the Relief Society.

"The sisters of the Papeete Branch have recently completed crocheting very attractive curtains for the mission home, and are now crocheting covers for the pulpit, sacrament table, and the piano in the meeting house. From Tubuai, the Relief Society sent a number of very finely-woven panama hats to be sold in Papeete, from which they realized four dollars apiece."

#### *Palestine-Syrian Mission*

**F**OLLOWING are excerpts from a letter from Elder Joseph Uzanian, presiding elder of the Beirut Branch, recently received by Elder Thomas E. McKay, assistant to the Council of the Twelve, who is in charge of the European missions of the Church:

"We receive some of the Church

publications you are sending, and by reading them we understand something about our Church, and especially we received the 112th Semi-annual Conference Report, and we are exceedingly glad for it. Would that we had a chance to attend a conference like that! From it, we are receiving a lot of information and advice to the Saints here in Beirut. The lessons sent by President Amy Brown Lyman for the Relief Society sisters were translated and delivered to the sisters. We get a lot of benefit from studying them. We receive a lot of lessons and high ideals. We also were exceedingly glad to read the report of the one hundredth anniversary of the Society.

"At present my thoughts are over there, and I pray that in another year we will have peace with us.

"Because of troublous times, the members are closer together. I am visiting them regularly and continuously and strengthening them in their faith, and I perceive that their troubles are so much that it is sufficient; nevertheless, they are firm in the faith and are trying to live saintly lives."

#### *Brazilian Mission*

**T**HE following letter from Amelia W. Bowers, recently released as president of the Brazilian Mission Relief Societies, was dated February 12, 1942 and reached the General Board May 26, just a few days before Sister Bowers herself called at the office upon her return from this mission:

"The year of 1941-42 has been successful in the Relief Society work, and the yearly bazaars were held as usual in the districts of Sao Paulo



Officers of Joinville Branch Relief Society and, at right, Amelia W. Bowers, president of Brazilian Mission Relief Societies. (Picture taken in October 1941.) Note Relief Society motto and placard bearing slogan, "Members Old and Members New—100,000 by '42." The monogram FHV encircled by the motto is the abbreviation for Frauenhilfsverein, which is the German word for Relief Society. These posters were displayed throughout the mission at all meetings during this conference tour.

and Joinville. The needy poor have been cared for and a good healthy spirit prevails in each branch of the districts.

"We sincerely regret the closing of our German meetings which includes the Relief Societies, which closing was necessary because of na-



DISPLAY OF HANDWORK AND OFFICERS AT 1942 ANNUAL BAZAAR OF JOINVILLE DISTRICT RELIEF SOCIETY, BRAZILIAN MISSION





DISPLAY OF HANDWORK AT ANNUAL BAZAAR OF SAO PAULO DISTRICT, BRAZILIAN MISSION, 1942

tional decrees issued this last month. Our branches were preparing for the March centennial and had plans well under way; but these have been abandoned, and plans may be made to hold our programs in Portuguese. The pity of it is that so few of our members and friends speak and understand Portuguese, so it will fall upon the few who can to carry on, with the help of the elders.

“As a souvenir of the one hundredth anniversary, a cookbook is being assembled and now will be translated and printed in Portuguese with the hope that everyone will enjoy it just as much as possible. We also intend to have special membership cards containing the Relief Society motto, for our faithful members. Other plans are being held in abeyance, awaiting future developments.



MEMBERS AND VISITORS AT CENTENNIAL PARTY AT WAIIEHU BRANCH RELIEF SOCIETY, MAUI DISTRICT, HAWAIIAN MISSION.

“Our plans for the future of the Relief Society embrace the idea of teaching the members enough Portuguese so that they can understand the Gospel at least.

“We regret the present conditions and will start to rebuild our organization using the Portuguese language, and we will continue the work, a work to which our faithful have been true and which they shall greatly miss until they again meet in Relief Society meetings.”

#### *Hawaiian Mission*

**E**LDER JOHN D. STEWART very kindly sent the accompanying pictures taken at the Relief Society centennial party of the Waiehu Branch in the Mani District of this mission.

#### *British Mission*

**T**HE centennial of Relief Society was appropriately and extensively observed in the British Mission, according to letters and reports received from both Acting Mission President A. K. Anastasiou, and Marie W. Anastasiou, president of British Mission Relief Societies. Preliminary to the celebration, the mission Relief Society board reproduced and sent to all of the 71 branches of the British Mission, “A Song of Triumph,” one of the official centennial songs, and two plays and two pageants sent by the General Board. The mission board recommended that Tuesday, March 17, and Sunday, March 22, be devoted to Relief Society centennial programs in each branch. A suggested program for local observances of the centennial was published in the *Millennial Star* for March 5, 1942, and

included on March 17 the planting of a Relief Society centennial tree (preferably the British Oak), a play, pageant, or social evening, and a luncheon or supper. The *Millennial Star* also published a suggested program for the time of the sacrament meeting on March 22 which was made available to Relief Society and included appropriate hymns and addresses. Comprehensive releases relating to the centennial and the work of Relief Society were prepared and issued in advance of the centennial to the various newspapers. Immediately after the anniversary date, President A. K. Anastasiou wrote on March 20 as follows:

“On the occasion of our centennial celebrations in the British Mission, we have circularized the British press as per copy enclosed herewith, and hope that we shall receive a good response. There has been a marked change for better in attitude with respect toward the Church by the British press during the past two years.

“Last Tuesday we celebrated the centennial observance of the organization of the Relief Society at the British headquarters at Ravenslea. A cherry-blossom tree was planted by the sisters and dedicated by the mission president. The program consisted of two pageants and a play, which we were happy to receive from your good offices. Our membership is increasing very noticeably, and the dues are coming in almost daily. The sisters are responding to our call very splendidly. Refreshments were provided for about forty people last Tuesday, and the whole program was one of inspiration and great joy,

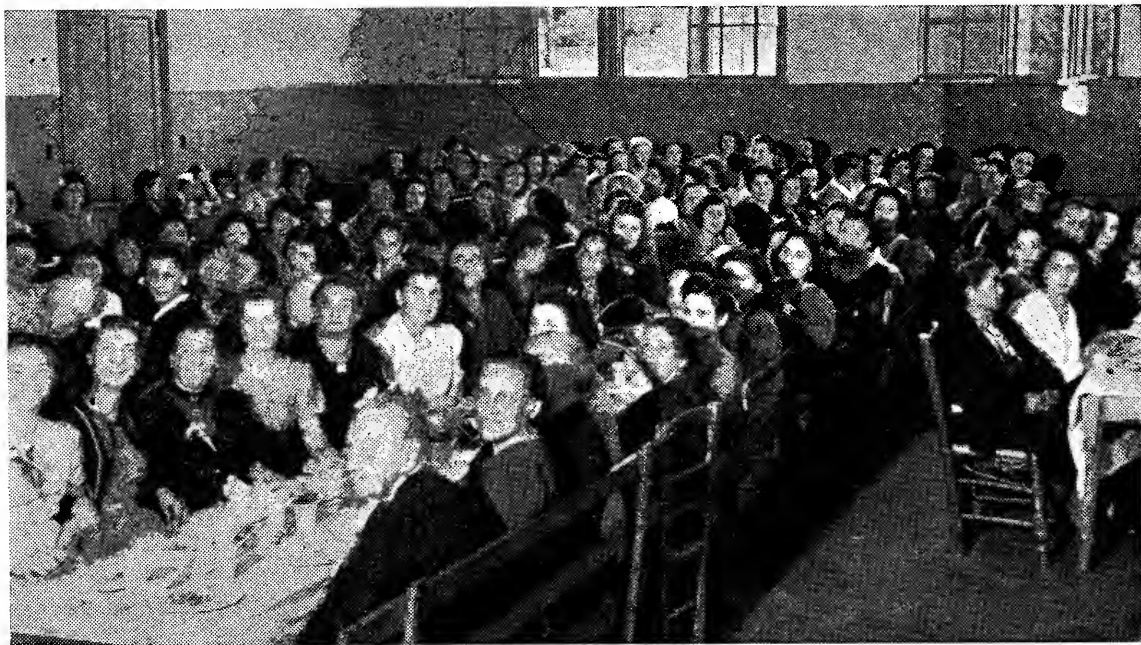
especially to the women of our branch.

"We anticipate receiving reports from the branches of the mission and hope that they will indicate the celebrations held were as good as the one which we had the pleasure of participating in here in London.

"We have faith to carry on our Relief Society work and build up our Church through the Relief Society in the British Mission. Sister Anastasiou and her counselors join me in expressing the joy in our hearts for this great occasion and in sending love and affection from the Saints of the British Mission to the Saints in Zion."

This letter was accompanied by the special centennial issue of the *Millennial Star*, dated March 19, 1942. The front cover was printed in blue and gold, Relief Society colors, and contained the pictures of

Emma Hale Smith, the first president of Relief Society, and Amy Brown Lyman, present president. The back cover featured the proposed Relief Society centennial memorial. This issue contained a prize centennial poem by Rose N. Munton of the West London Branch, pictures of the mission Relief Society board, a brief history of the British Mission Relief Society, a prize centennial story by Ethel Bailey of the Sheffield District, an editorial by Marie W. Anastasiou, mission Relief Society president, message from British Mission Relief Society supervisors, and other appropriate articles and greetings. Subsequent issues of the *Millennial Star* have contained accounts of the Relief Society centennial celebrations in various parts of the British Mission, including interesting reprints from various newspapers.



MOTHERS AND DAUGHTERS' BANQUET OF THE ARGENTINE MISSION RELIEF SOCIETY, BUENOS AIRES DISTRICT, DECEMBER 1940

In the foreground is seen the oldest mother, who was born one month before the Mormon Pioneers entered the Salt Lake Valley.



## *Theology and Testimony*

"Articles of Faith," by James E. Talmage

Lesson 13

### The Holy Bible

(Tuesday, February 2, 1943)

Condensation of Chapter XIII of *Articles of Faith*, by Talmage

(This condensation is placed in the Magazine in the hope that it will result in more class members familiarizing themselves with the lesson.)

#### *Our Acceptance of the Bible*

The Church of Jesus Christ of Latter-day Saints accepts the Holy Bible as the foremost of its standard works, first among the books which have been proclaimed as its written guides in faith and doctrine. The historicity of the record is accepted as unreservedly by the Latter-day Saints as by the members of any sect; and in literalness of interpretation this Church probably excels.

Nevertheless, the Church announces a reservation in the case of erroneous translation which may occur as a result of human incapacity, for the English Bible professes to be a translation made through the wisdom of man, although in its preparation the most scholarly men were enlisted.

#### *The Name "Bible"*

The name "Bible"—signifying lit-

erally books—designates the collection of sacred writings otherwise known as the Hebrew Scriptures. A very natural division of the Biblical record is effected by the earthly ministry of Jesus Christ; the written productions of pre-Christian times came to be known as the Old Covenant; those of the days of the Savior and the years immediately following, as the New Covenant. The term *Testament* gradually grew in favor until the designation *Old and New Testaments* became common. (See I Corinthians 11:25; compare Jeremiah 31:33.)

#### THE OLD TESTAMENT

##### *Its Origin and Growth*

At the time of our Lord's ministry in the flesh, the Jews were in possession of certain scriptures regarded by them as canonical or authoritative. As to the formation of the

Jewish Canon, or the Old Testament, we read that Moses wrote the first part of it, viz., the Law; and committed it to the care of the priests, or Levites, with a command that they preserve it in the Ark of the Covenant (Deuteronomy 31, 9, 24-26), to be a witness against Israel in their transgressions. The law of Moses was augmented by later authoritative records. That the people had access to these records is evidenced in the writings themselves. (Read John 5:39; Acts 17:11; Luke 24:44; Deuteronomy 17:18)

Ezra is usually attributed the credit of compiling the books of the Old Testament as far as completed in his day, to which he added his own writings (The Book of Ezra). In this work of compilation he was probably assisted by Nehemiah and the members of the Great Synagogue—a Jewish college of 120 scholars. (This information is given in certain of the apocryphal books; see 2 Esdras.) Thus, it is evident that the Old Testament grew with the successive writings of authorized and inspired scribes from Moses to Malachi, the last of the prophets of note who flourished before the opening dispensation of Christ.

The first important translation of the Hebrew canon is known as the *Septuagint*. This Greek version (286 B.C.) was so termed because perhaps the translation was made by a body of seventy-two elders, in round numbers seventy; or as other traditions indicate, because the work was accomplished in seventy days.

The present compilation recognizes thirty-nine books. These are classified as follows:

The Pentateuch or Books of the Law (Genesis through Deuteronomy)

The Historical Books (Joshua through Esther)

The Poetical Books (Job through the Song of Solomon)

The Prophetic Books (Isaiah through Malachi)

The Apocrypha embrace a number of books recognized as of doubtful authenticity by most Protestant and Mormon peoples, but accepted by the Roman Catholic Church.

#### THE NEW TESTAMENT

In the fourth century, there were generally current several lists of the books of the New Testament as we now have them. At the beginning of this century in question, the oppressive measures of Diocletian, Emperor of Rome, were directed not alone against the Christians as individuals and as a body, but against their sacred writings, which the fanatical monarch sought to destroy. Ecclesiastical councils finally determined the authenticity of certain various manuscripts, and since 419 A.D.—the year in which the last of these councils was held—there has been no dispute concerning the authenticity of what we recognize as the New Testament. Of the many versions of the Bible, the Vulgate, a translation of the Septuagint from Greek into Latin, is the official Roman Catholic version. Many modern English versions have appeared since the beginning of the thirteenth century. The leaders of the Reformation made excellent contributions in this field. The King James Version, however, is yet in current use among Protestants and remains unsurpassed.

## LESSON PLAN

Article 8—"We believe the Bible to be the word of God as far as it is translated correctly."

Lesson Aim: To develop an understanding that tradition, history, literary analysis, and prayerful research all contribute to prove the authenticity of the Bible.

## Suggested Material Outline

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| <p>I. The Bible as a whole</p> <p>A. The meaning of the name "Bible"</p> <p>B. Outstanding versions of the Bible. (Only the most important should be treated in this lesson with the importance of the King James Version especially emphasized.)</p> <p>C. Testimony of the Book of Mormon regarding the Bible</p> <p>II. The Old Testament ("This Bible of the ancient Hebrews is a social product of a great race.")</p> <p>A. The Pentateuch — from Genesis to Deuteronomy<br/>       "These first five books and the Book of Joshua represent an undertaking without parallel in scope in ancient or modern literature. In comparatively few pages is effectively condensed accounts of the material universe; the origin of man; the beginnings of Hebrew life, institutions, and religion; the backgrounds of neighboring peoples; the Hebrew's patriarchal ancestry, their bondage in Egypt, their conquest of Canaan, their customs, institutions, and laws, and, most important of all, their religion.</p> | <p>Thus the Pentateuch is one of the marvels of the human race."</p> <p>B. The Prophets</p> <p>1. The Former Prophets— as treated in the Books of Joshua, Judges, Samuel, and Kings<br/>       "These are really history books written from stories and memories which lingered among the people—such as the Song of Deborah (Judges, chapter 5)—and from old chronicles and records then extant, but now lost."</p> <p>2. Later Prophets — Isaiah, Jeremiah, Ezekiel, and the Twelve Minor Prophets<br/>       "Certain of the prophets wrote down their sermons and the word of the Lord as it came to them. Ezekiel is an example. Others preached and proclaimed the will of God, and their followers wrote down the message. Hosea and Micah are examples. Still others dictated to a scribe, as for example, Jeremiah. The prophets preached the gospel of righteousness."</p> |
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### C. Inspired writings

"The problem of whether the Bible was to be limited to the two great books—the Pentateuch and the Prophets—was before the ancient Hebrews. Undoubtedly other writings, not included, were inspired and had literary and historical value. At last, after much discussion, especially concerning Lamentations and the Song of Solomon, the following writings were admitted to a third great book of the Bible: Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, I and II Chronicles." (Talmage, James E., *Sunday Night Talks*, p. 263)

### III. The New Testament

"Jesus probably did not put His teachings in writing; but we have reason to believe that certain Apostles noted down many of the sayings of Jesus. Undoubtedly the Apostles discussed these sayings with each other and with Jesus . . . and out of such a background sprang the Gospels." The younger generation of Christians as well as the older eye witnesses, wrote much literature, and each, no doubt, would have been pleased to have his writings reach the level of scripture. The Gospels and the Epistles of Paul were being accepted as such, for we find Justin Martyr in the year 140 A.D. writing thus: "On the day of the Sun all those of

us who live in the same town or district assemble together, and there is read to us some part of the Memoirs of the Apostles."

"Finally in 397 A.D. at an important church meeting held at Carthage, North Africa, the New Testament was pronounced complete and a 'Sealed Book.' It is true that in the early centuries some of these books were called in question, but so far as we are concerned the Church has accepted all that we have in the New Testament as being authentic. Moreover, they were written as indicated by Peter, John, Paul, etc."

### A. The Gospels and the Acts

#### 1. The Gospel according to Mark

Mark was Peter's intimate associate. At Rome during the closing years of Peter's life, on many occasions Mark served as interpreter, repeating the Aramaic reminiscences of Peter in Greek for the Roman congregations. From this association and the oral history and religion then extant, Mark wrote the Gospel bearing his name.

#### 2. The Gospel according to Matthew

It seems certain that Matthew wrote down, in the vernacular Aramaic which Jesus spoke, many of the sayings of Jesus, and led out in composing

a general collection of Jesus' sayings.

3. The Gospel according to Luke, and the Acts of the Apostles

Luke, a Greek physician living somewhere on the shores of the Aegean Sea, was a friend of Paul. By his time and in his country, many confusing and even contradictory stories concerning the life and sayings of Jesus and the acts of the Apostles were being circulated. He sensed the need of an authoritative account and resolved to

write one himself. (See Luke 1:1-4)

B. The Letters

Paul's letters to his congregations of Greek converts in Syria and Asia Minor and later in Macedonia and Greece form an important part of the New Testament. The letters of Peter and James are splendid religious sermons even for this day.

C. The Revelation of John

This prophet, in three great visions replete with symbolism, portrays the ultimate triumph of the Kingdom of God.

### Suggested Method Outline

- I. The first topic of this outline, "The Bible as a Whole," should be presented by the class leader.
- II. Other major portions of the outline may be assigned to class members provided the material for research is made available to them and provided that the class member can be made to understand the importance of staying within the time allotment suggested by the leader.
- III. If the class leader feels that it would add to the interest and understanding of the class as a whole, she might suggest that each individual assigned a topic might read choice bits from the scriptures they treat in the topic.
- IV. As the literature department in the ward Relief Society is

considering "The Bible as Literature," it is suggested that the class leader in the theology department work in close cooperation with the class leader in literature. Each can help the other in stimulating the women to read the scriptures.

- V. As an application of this lesson, it would be well for the class leader to urge the members to spend at least a few hours' time in reading the Bible. Practical plans for reading the scriptures might be discussed by the class leader and the members.

### References

See literature preview, *Relief Society Magazine*, June 1942, pp. 433-435, for suggestive books helpful in the preparation of this lesson.





# Visiting Teachers'

## Messages to the Home

### Lesson 5

## Obedience to Civil Law as an Expression of Faith

(Tuesday, February 2, 1943)

**P**ATRIOTISM means loyalty to our country, not necessarily the country in which we were born, but that in which we make our home, whether or not we were born there.

In the United States, for instance, hundreds of thousands of men and women have come here from other countries, and this is now their home. It is to the United States, therefore, that they owe their allegiance. If they are citizens, they have taken an oath not only to be loyal to this government, its constitution, and laws, but also to renounce all allegiance to the governments of their homeland.

Now, the teachings of Christ always have been that members of the Church should be true to the rule of the country in which they live. The Gospel is a gospel of peace. Obedience to it brings happiness. But peace and happiness are incompatible with outward strife.

"Honor the king," was Peter's advice to the Saints of his time. This is another way of saying that they should be subject to the government of their country. It does not, of course, imply that they had to approve of all that the king did and said.

Jesus, when his enemies endeavored to trap Him into treasonable utterances, advised His hearers to "render unto Caesar that which be-

longs to Caesar." That is to say, He recognized the necessity for political government.

Then, too, there is our own Article of Faith, which bids us to be subject to "kings, presidents, rulers, and magistrates," in whatever country we may be living.

In the Doctrine and Covenants 134:1, we are told that "governments were instituted of God for the benefit of man, and that He holds men accountable for their acts in relation to them." This statement means that whatever government one may live under should be administered "for the good and safety of society."

In the United States there are federal, state, and local laws for its citizens to obey. These laws are made so that life may run more smoothly for us. All are made for the public good, health, and safety, and the least we can do is to obey them as our Church teaches. One can easily see what happens when traffic rules, for instance, are violated. The same thing is true of other laws.

### Discussion

1. Why is it important to have laws regulating the milk and water supply, communicable disease, etc.?
2. What are some results of a disregard of traffic rules? How can women help enforce these laws?
3. Explain the statement, "He who keepeth the laws of God hath no need to break the laws of the land."

# Work-and-Business

## New-Fashioned Thrift

### Lesson 4

## Conserve Heat and Light

(For optional use on Tuesday, January 12, 1943)

**C**ONSERVE, that's the keynote.

No matter what type of fuel or method of firing is used for heating purposes, every householder should have the same thought in mind—more heat for less fuel. With our country facing congested transportation, a labor shortage, and a shortage in some kinds of fuel, the Government has given some general heating rules to help consumers everywhere make the best use of what they have and can get:

1. Get your house in order. Insulate your walls, roof, and floors with four inches of rock wool, or the equivalent of sheet type insulating material.
2. Use storm doors and sashes to save a good-sized portion of fuel each year.
3. Weather strip windows and doors. Felt weather stripping is better than none at all.
4. Be sure thermometer or thermostat is on an inside wall away from drafts of outdoor air, fireplace, or radiators. Thermostats installed on coal furnaces to adjust draft doors and dampers ordinarily regulate temperature precisely and often cut fuel consumption.
5. Keep temperatures at 65 degrees when people are active, 70 degrees when the family is sitting down, and 50 to 60 degrees when the family is in bed, for most economical use of fuel.
6. Close the damper in the chimney of your fireplace when there is no fire.
7. Reflecting shields behind radiators throw heat out into the room instead of into the walls.
8. Have your serviceman approve radiator covers if you use them.
9. To conserve heat, turn off the radiators in unused rooms and close the doors.
10. When radiators are turned on, don't waste heat by careless opening of windows and doors.
11. Don't block hot-air ducts with pieces of furniture.

The essential things in the operation of any kind of heating plant are to obtain as much heat as possible from fuel used, to distribute the heat evenly throughout the house, and to conserve it. To do this effectively, a thorough and careful check for needed repairs and loss of heat should be made of both house and equipment. If an experienced serviceman or heating engineer does the checking (and an experienced man should be consulted if possible), he can give many valuable suggestions as to adjustments. However, if the mechanic who has inspected or conditioned your equipment heretofore is working in defense industries, don't worry too much, there are many cleaning and repair jobs you can do for yourself. Then, too, the men of the family are becoming fewer in number, which means more responsibility for the housewife. First of all, a thorough cleaning of the entire heating system—furnace, flues, pipes, radiators, stoves, heatrolas, burners,

chimneys, etc.—is important. Lint, soot, ash, and other accumulated dirt prevent the heat from being distributed as it should be. Some experts say this accumulation causes a 50 percent heat loss. Cleaning is not so bad if one is properly prepared and tools are collected before commencing a job. Stiff brushes with long or short handles that reach all parts, a partially covered bucket or deep pan to collect the debris without too much dust flying about, a pair of thick gloves, a putty knife, and some asbestos are the principal equipment. At least once a year the chimney and smoke pipe (the latter taken down) should be cleaned to insure good draft. Since there are many kinds of heating equipment and as many kinds of fuel, the housewife will need to study the system in her own home and clean as often as necessary, using tools best fitted for her particular needs.

While cleaning, it is easy to detect warped or burned-out grates which allow unburned fuel to drop into the ashpit, and leaks in fire pot and pipes which not only allow loss of heat but permit smoke and ashes to filter into the air. Sometimes moisture causes rust or corrosion of furnace or stoves when not in use, especially is this true of gas furnaces or heaters. To make a small fire once or twice during the summer on a cool day will help to correct this and prevent a big repair bill. Leaks in fire pots can be stopped by putting putty, made for the purpose, into cracks with a putty knife. Asbestos paper will seal cracks in air ducts at bottom where furnace reaches the floor. Cheese-cloth or other material placed over air ducts and intakes or radiators will

collect the dust and smoke, but this also interferes with heat passage. If filters are used, especially with an air fan, they should be cleaned and replaced as necessity requires. To clean, turn them upside down, gently shake or tap on the corner of any stationary object, then further clean by using either the blower or suction tube of a vacuum cleaner.

Many things might interrupt the normal production and free circulation of heat, some of which are: size of unit required according to the amount of heat needed; too much or too little draft; kind and size of fuel used; whether fired by hand or automatically controlled equipment; humidity; proper operation; and burning of rubbish and garbage. The kind of service a heating system gives depends upon varying standards of comfort required for the family unit, but researchers say if the temperature is lowered five degrees, there will be a saving of 13 percent in fuel over a twenty-four-hour period.

While conserving heat and fuels, homemakers must not forget another utilitarian item vital to many industries. Good lighting saves the eyes from strain, increases speed and accuracy, and prevents accidents. Sufficient light should be used, but it should not be wasted. Some ways to increase light and save electricity are:

1. Eliminate colored bulbs. They may absorb as much as one-third of the light.
2. Blackened bulbs burn less efficiently than new ones.
3. Keep lamp shades and light fixtures clean; dirty ones absorb as much as one-fourth of the light.
4. Replace dark shade linings with white or light ones which will reflect light rather than absorb it.

5. Use one high wattage bulb in place of several smaller bulbs of lower wattage. Electricians say that a 100-watt bulb gives 50 percent more light than four 25-watt bulbs and uses the same amount of current.
6. Promptly pull out plugs on electric appliances when not in use.

Be wise and efficient by saving all the electricity possible so there will be sufficient for the extra demands of industry and home consumption.

### References

*America's Housekeeping Book*, Chapter 26, pp. 413-450; Chapter 29, pp. 503-516.

## SUGGESTIONS FOR HOME TOPICS' CLASS LEADERS

The following suggestions are given with a view of being helpful to class leaders in the presentation of the home topics:

The textbook, *America's Housekeeping Book*, does not, of course, contain information relating to fast-changing conditions due to the war, and cannot be used as the sole source of reference material. It is therefore expected that class leaders will supplement the recommended text with current material related to the topics from newspapers, periodicals, and radio broadcasts.

Class leaders should keep in mind the future topics as previewed, so that in the meantime they can gather material that will contribute to discussions. The attention of class members should be called to future topics so that they too may gather helpful material.

The Department of Agriculture, Washington, D.C., publishes monthly the *Consumers' Guide*, price 50 cents per year. This bulletin contains the latest authentic information on consumers' goods, and should be suitable as an additional reference. It should be particularly valuable to class leaders who do not have access to public libraries, periodicals, or the daily press. For example, the

October 1942 issue contains an article entitled "Is Your Home Winterproof?" This is excellent supplementary material for Lesson 4, "Conserve Heat and Light."

*The Relief Society Magazine* also contains articles suitable for use in connection with these lessons. Published to date are the following: "What Wartime Price Control Means," September 1942, p. 642; "Rationing," October 1942, p. 709. Attention is directed to the bulletins available without charge, which are listed at the conclusion of these articles.

The recommendation of the General Board, repeated here, is:

That the time for formal presentation of the optional home topic in the work-and-business meeting not exceed fifteen minutes, during which time sewing be suspended, and that presentation be followed by formal discussion, and demonstration where desirable, of the topic by the group, simultaneously with the sewing or other handwork. (Wards desiring to hold an all-day work-and-business meeting, with one session devoted to sewing or handwork, and one session for consideration of home topic may, of course, give more time to formal presentation of the topic.)

The home topic should in no way eliminate the sewing and work activities of the day.



# Literature

## The Bible as Literature

### Lesson 5

## Prose Types in the Bible

(Tuesday, February 16, 1943)

(Class leaders should constantly keep in mind that this course considers the Bible only as literature and makes no attempt at theological problems.)

**Objective:** To help the class members understand that the Bible is rich in popular types of literature, such as they read every day.

### Lesson Topics

1. Stories: The Creation, Ruth, etc.
2. Essays

### Stories

Christ made frequent and effective use of stories in His teachings. By this means He made abstract ideas and the truths of His Gospel clear and concrete to His hearers. When a lawyer asked Him the meaning of the word "neighbor," He defined it by telling the immortal story of the Good Samaritan. He enforced the message of the Sermon on the Mount by the story of the Two Houses.

Stories in the Bible may be used for many purposes. The stories of Ruth, Esther, and Joseph not only entertain, but they give definite moral instruction. The story of the intended sacrifice of Isaac, told briefly, swiftly, vividly, teaches a lesson in obedience.

Many Bible stories were written to depict the moral forces of life which make for good or evil. They strike at the heart of a situation where right and wrong have been

confused. Among such stories are Nathan's story to David, beginning, "There were two men in one city; the one rich and the other poor" (2 Samuel 12:1); and Jotham's fable, given to the men of Shechem, beginning, "And when they told it to Jotham, he went and stood in the top of Mount Gerizin and lifted up his voice . . ." (Judges 11:7). As Robert Armstrong says, "Stories concentrate the flitting attention, and teach simple lessons through concrete images. They give experience in living."

Genesis is a veritable storybook for children as well as for adults. "The early chapters of Genesis," says William Lyon Phelps, "are a kind of outline of history, like that of H. G. Wells, only better written. The Bible account is sublime in its simple dignity, and begins in a reasonable and orderly manner, putting the First Cause first. . . . The story opens like a great symphony: 'In the beginning God created the heavens and the earth. And the earth was without form and void; . . .' These chapters form a prologue to the Old

Testament, representing the essential points in the world's beginning prior to the call of the Chosen People. Genesis presents a profound conception of the universe as a symmetrical evolution; every part of it emanates from God. Note the simple, forceful diction—"and the earth was waste and void." Figures of speech abound: "and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters . . . and God made two great lights; the greater light to rule the day and the lesser light to rule the night." There is dignity in such phrases as: "There was evening and there was morning." The very repetition is impressive as a sort of refrain. The Bible depicts God as a supreme artist, and the first chapter of Genesis represents the artist in the full glow of creation." Phelps further says: "The Bible is undoubtedly right when it represents the greatest of all artists looking on His creations with delight."

The first chapter of the Bible, because of its profound subject and moving style, is superb literature. Not only are the events more amazing than anything ever experienced in human life, but the descriptions are vivid and beautiful. It is easy to project a mental vision from the graphic details given of any scene, as Genesis 2. One can see that pleasant garden with the river running through it.

Mr. Phelps sees a resemblance between the story of the garden and modern society. Both represent the existence of sin and its punishment. The punishment, in the Bible, was not long delayed after Adam and Eve's sin was discovered. The con-

fession and the punishment are given in dramatic incidents which make a good story. There is pathos in the banishment from the garden of Eden. Nothing can be more tragic than to be forced to leave one's home forever. One can vaguely imagine the feelings of the contrite pair as they left their paradise and went forth into the wilderness to a new life.

The Bible is full of such stories. The tragic experiences of Cain and Abel, of Noah in the flood, of Joseph, of Daniel, of Ruth, of Esther, of Josiah, show us characters in great crises. These stories are adaptable to all the purposes for which stories are used—to entertain, to instruct, to portray life, to move to action, to teach lessons, many of them performing more than one of these functions.

The stories of Ruth and Esther both are models of literary art, almost perfect in atmosphere and feeling. In Jewish sacred writing, Ruth is classed with the third group of books in sacredness and value. It is one of the five books read publicly in the synagogues at certain sacred seasons, such as the Pentecost. The date of this story is thought to be the time of Ezra, when there was a severe rule regarding foreign wives.

The story is valuable in that it gives an account of the ancestors of David; it likewise reveals the old custom of a man marrying the widow of a kinsman.

Armstrong outlines the literary structure of the story in seven scenes:

1. The famine in Judea, and Elimelech's family seeking a refuge in a heathen country. The marriage of the sons. The death of Elimelech and

- his sons, leaving the wives in poverty.
2. Naomi's preparations to return to the land of her fathers. The different types of love shown by the younger women. Ruth's loyalty. The arrival home.
  3. Ruth, the gleaner, meets Boaz and wins his favor.
  4. The home of Naomi. Ruth is advised to work only in the fields of Boaz.
  5. Ruth, following Naomi's advice, has an interview with Boaz, and he accepts his responsibility.
  6. Interesting customs at the city gate. The marriage.
  7. The home of Boaz. The birth of Obed brings comfort to Naomi.

The plot is simple—merely scenes in the lives of ordinary individuals in a little town in Judea. But the skill of the writer makes them vivid and significant—even dramatic. Particularly outstanding are the scenes in which Ruth declares her devotion to Naomi, the picture of the reapers, the wholesome relationship between Boaz and his reapers, the delicacy with which the unconventional incident at the threshing floor is treated.

There are no impossible situations, no unspeakable emotions, no invented characters, no sickly sentiment; all is simple and natural. It restores the past, presenting the quaint courtships and other customs of the olden times. We see Hebrew life in the time of the Judges. This knowledge adds to our intellectual horizons. The book likewise has emotional and ethical values. It presents the moral forces of life so as to attract the reader to the beautiful and good. Such a book as *Ruth* is immortal; "its charm increases as time goes on."

The foregoing discussion of one of the prose types in the Bible is indic-

ative of the literary interest and value not only of the innumerable other stories, but also of the other types, of which space will not permit a full discussion.

### Essays

Many sections of the Bible are very similar to modern essays. They discuss topics either formally or informally, often revealing interesting facts about the writer's interests and tastes as well as giving information about the subject discussed.

"The Glory of Wisdom" is the subject of an essay in Solomon 7. "The Search for Wisdom" is one in Ecclesiastes 7 and 8. Ecclesiastes gives us essays on a great variety of subjects, such as honor to parents, meekness, meddlesomeness, pride, good and bad women, the chastisement of children, the pursuit of wisdom, old age, riches, friendship. A few excerpts will indicate something of the essay style. The following is from *The Modern Reader's Bible*, page 986. It might be entitled "Tongues."

A third person's tongue hath shaken many, and dispersed them from nation to nation; and it hath pulled down strong cities, and overthrown the houses of great men. A third person's tongue hath cast out brave women, and deprived them of their labours. . . . The stroke of a whip maketh a mark in the flesh, but the stroke of a tongue will break bones. Many have fallen by the edge of the sword; yet not so many as they that have fallen because of the tongue.

"Women, Bad and Good" is from Ecclesiastes 25, beginning line 16, p. 982 in *The Modern Reader's Bible*.

I will rather dwell with a lion and a dragon, than keep house with a wicked woman. The wickedness of a woman changeth her look, and darkeneth her

countenance. . . . A woman that will not make her husband happy is as hands that hang down and palsied knees. . . . Happy is the husband of a good wife; and the number of his days shall be two-fold. . . . Whether a man be rich or poor, a good heart maketh at all times a cheerful countenance.

Forceful diction, balanced sentences, striking contrasts, effective figures of speech add interest to these essays on subjects pertinent to all phases of life.

The Bible contains, besides stories and essays, many other interesting prose types, including orations, letters, sermons, etc., and, as has been said before, the book in its entirety is the autobiography of a chosen people.

### Lesson Helps

1. Show the excellence of Bible prose by illustrations of forceful diction, emphatic and pleasing sentence structure, figures of speech, etc., from some story; such as, "The Boy King of Judah" (II Kings) or "The Woman Who Saved Israel" (Judges IV).
2. Choose a story from the Bible and

analyze it as a piece of literature either for children or adults; such as, "Crime and Punishment" (I Kings 21) or "The Golden Calf" (Exodus 32).

3. Select a group of short essays or epistles on charity, humanity, etc., and compare them in content, style, etc., with modern writings of these types.
4. The dramatic element of a choice story may be brought out by a dramatization of some of the scenes.

### References

Moulton, Dr. R. G., *The Modern Reader's Bible*.

Phelps, William Lyon, *Human Nature and the Bible*.

McClure, James G. K., *The Supreme Book of Mankind*.

Moody, D. L., *Pleasure and Profit in Bible Study*.

Armstrong, R. A., *How to Know the Bible*.

Baikie, James, *Living Stories of the Bible (Illustrated)*.

Beveridge, A. J., *The Bible as Good Reading*.

Giddard, Grace H., and Baldwin, D.M., *Types of Literature in the Old Testament*.

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## Social Science

### What "America" Means

#### Lesson 4

## Constitution of the United States

(Tuesday, February 23, 1943)

We say that the Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun. (*Documentary History of the Church*, p. 304)—*The Prophet Joseph Smith*.



THE two great constitutions of the world are the British Constitution and the Constitution of the United States. The British Constitution is what we call a Convention. It is not written in words, or enacted in a formal document, but it is a Convention. If asked to describe it, we would describe the Magna Charta, the Petition of Rights, the Bill of Rights, and other documents which together make the Constitution of the British Empire. These documents are written and modified and formed for the time. Our Constitution is very different. It is a single document, the only one of its kind in history. Alexander Hamilton, a young man, saw that the colonies could not live together and work together without a common understanding of conditions of life. He took for his opportunity one of those small things, which have such great consequences in life, and called a convention ostensibly for the deciding of the controversy between Virginia and Maryland over the oyster fisheries in Chesapeake Bay. This issue was seized to start the Constitution by this able man, for when greater issues arose among the colonies, Hamilton advised the holding of a Convention to settle the issues for all the colonies.

Cicero, an ancient Roman writer, wrote in his "Treatise on the Commonwealth" these words: "A state is a union of people, associated in an agreement of law and a community of interest." These words describe the spirit of the Constitution of the United States. Such a social community existed among the independent American Colonies when the Constitutional Convention met. Its

delegates derived their commission directly from the people of this united social community, welding together the people of the states. This fact is well stated in a book entitled *The Story of the Law* by John M. Zane, a former resident of Salt Lake City. The colonists had many interests in common and were in a sense a nation before the Constitution was drafted, because the states were held together by the natural laws of community interests. The colonists had grown together in a natural way. As to their rights, they claimed the general rights of all Englishmen, because those rights were defined in the laws which they brought with them. The Constitutional Convention was a complete body of free persons united together for their "common benefit."

This simple analysis concerning the spirit behind the Constitution as written by Mr. Zane makes clear to every American the sacredness of Lincoln's expression: "A government of the people, for the people, and by the people."

The Convention which drafted the Constitution of the United States met at Philadelphia in May 1787. The place was Independence Hall, where the Declaration of Independence was written and given to the world. All the original thirteen states were represented except Rhode Island. The fifty-five delegates formed as notable a gathering of men as ever came together. There were George Washington, Benjamin Franklin, James Madison, James Monroe, Edmund Randolph, Gouverneur Morris, John Rutledge, Rufus King, Robert Morris, to mention only a few of the noted men. The

Convention was organized and George Washington was made chairman. His speech of acceptance, though brief, was a forceful one. Said he: "It is probable that no plan we propose will be adopted. Perhaps another dreadful conflict is to be sustained. If to please the people we offer what we ourselves disapprove, how can we afterwards defend our work? Let us raise a standard to which the wise and honest can repair; the event is in the hand of God."

The delegates to the Convention fully appreciated the difficulties that confronted them. It was agreed that none of the debates be printed or otherwise published without special permission. For much of our knowledge of the proceedings of the Convention, we are today indebted to the copious notes of James Madison, published after his death. One of the early acts of the Convention was the adoption of a resolution "that a national government ought to be established consisting of a supreme Legislative, Executive, and Judiciary." The delegates were generally agreed that it was dangerous to entrust too much power to the people, and they were prepared to incorporate certain "safeguards" in the new government.

"The evils we experience," declared Eldredge Gerry, "flow from the excess of democracy." The delegates as a whole favored a strong central government and restrictions on democracy, but as to ways of restrictions, the delegates were not all agreed. One group wished to make the states clearly subordinate to the national government; while the smaller states through their repre-

sentatives argued that the sovereignty of the states must be preserved. Two plans were offered for the consideration of the Convention: that of Peyton Randolph, known as the Virginia plan, and the New Jersey plan proposed by William Paterson of New Jersey. The one plan proposed a nationalist program, or a strong central government; while the other suggested the continuance of a league of states, each with sovereign rights, but each with increased power and authority. As a result of these two views, the Convention agreed upon a legislature of two houses. The members of the lower house, or House of Representatives, were to be apportioned among the states on the basis of population, while in the upper house, or Senate, the states were to be represented equally. Two senators were to be elected from each state. All bills for the raising of revenue were to originate in the House of Representatives; otherwise the legislative power of the two bodies was equal. Thus "the great compromise," as this settlement has come to be known, established the national principle in the House of Representatives, while it preserved the equality of the states in the Senate.

Other large questions arose in the Convention which had to be settled. One was that of slavery and the authority to regulate commerce, and often a middle ground had to be found for the solution of differences. When the document was completed and the time came for the signatures of the delegates, only thirty-nine remained to attach their names to the Constitution. It was then necessary to refer the document to the ratification of the states, and naturally its

merits and defects became topics of daily conversation. People who favored its adoption called themselves Federalists, while those opposed were called Anti-Federalists. The influence of the press, men of letters, and of the pulpit was thrown on the side of the Federalists. Many disapproved of the Constitution because it had no Bill of Rights for the protection of individual liberty. The first Ten Amendments to the Constitution were added in 1789, and these became known as the Bill of Rights.

It was a monumental task which the Convention accomplished within four months, and time has proved the efficacy of their wisdom and knowledge. The Constitution provides for three departments of Government: The Law Making Body, or Legislative; the Law-interpreting Power, or the Judiciary; and the Law-executing Power, or the Executive Department. While there was a separation of powers, the members of the Convention provided an elaborate system of checks and balances. Each department of government was subject to check through the exercise of powers granted to the other departments.

For example, a majority of Congress cannot make a law if the President disapproves, and the President cannot obstruct legislation if it be favored by two-thirds of the two branches of Congress. Congress can limit the power of the President by many laws which prescribe his duties, and the President can in turn obstruct the Congress in many of its measures.

When you read the Constitution, you are impressed with its simplicity,

and yet its depth of meaning as to human affairs is apparent. It was not written as an expression of mere political wisdom. It shows something of the influence of Divine power. During the summer when the Convention was thrown more or less into turmoil by debate, Benjamin Franklin made a beautiful and touching appeal for conciliation, and said in one of the outstanding statements that was made during the Convention:

I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth: That God governs in the affairs of men.

As the members of the Convention approached the table to sign their names, a gentle smile illumined Franklin's countenance, and later as the new Government was inaugurated, he passed away. As Beck says in his book *The Constitution of the United States*:

Surely these men, morally as intellectually, were great in the unusual magnanimity of silence! There were giants in those days.

### *Questions and Topics for Discussion*

1. You should carefully read the Constitution of the United States. You will enjoy its simplicity and noble analysis of how our nation is governed. Like all great documents, it should be read and re-read.
2. What were the steps that led to the drafting of our Constitution?
3. In what other document of American history do you find the thought expressed in the Preamble of the Constitution? (Read again the Mayflower Compact as found in Lesson 2.)
4. What is meant by checks and balances? Give example.
5. What are some of the basic principles of the First Ten Amendments, commonly called the Bill of Rights?
6. What department of our Govern-

ment interprets the meaning of the Constitution?

7. Why do the Latter-day Saints hold the Constitution as a sacred document?
8. Do you know the name of the first great Supreme Court Judge who did so much to interpret the meaning of the Constitution in our early history?

### References

Any one-volume history of the United States is your best help.

Channing, *History of the United States*.  
Beard, *American Government and Politics*.

Walker, *The Making of a Nation*.

Woodburn, *The American Republic*.

Farrand, *The Framing of the Constitution of the United States*.

Wirth, *The Development of America*.

Adams, *The March of Democracy*.

See address on the Constitution given by President J. Reuben Clark, Jr., General Conference, October 3, 1942, and published in *The Deseret News*, Church Edition, Saturday, October 17, 1942.



## General Presidents of Relief Society

(For optional use of Relief Societies in countries other than the United States, in lieu of social science lessons.)

Bathsheba W. Bigler Smith

Fourth Relief Society President

Lesson 4

(Tuesday, February 23, 1943)

**I**N few cases have conversion to Mormonism brought so marked a contrast in manner of living as occurred in the Bigler family of West Virginia. Mark Bigler was a Southerner of Pennsylvania-Dutch descent, while his wife, Susannah Ogden, belonged to a well-to-do, aristocratic family in Maryland. Their home was spacious and hospitable and lively with the activities of seven children. Bathsheba, their young daughter, was well trained in the art of homemaking by her mother, a gentle, pious woman, an excellent housekeeper, and an artist at needlework. By association with her father, the girl developed executive

ability. She rode a horse well, and frequently accompanied her father over his large estate, where he inspected houses and property, and directed his men in cultivating land and raising stock. Her parents were people of education who gave their children the intellectual advantages that were available. By environment and training Bathsheba acquired the social graces traditional with a well-born a Southern girl. All these qualifications fitted her for her later leadership among women.

Bathsheba was born in West Virginia, May 3, 1822. When at age fifteen she first heard the Mormon elders preach, she was so impressed

that she prayed humbly to the Lord. She felt His spirit come upon her and knew that the Gospel was true and that it was for her. The other members of the family were likewise converted and baptized, and henceforward the hospitality of the Bigler home was extended to the elders. One of them, George Albert Smith, cousin of the Prophet Joseph, a young man of fine appearance and character, fell in love with the queenly and beautiful Bathsheba.

In the autumn of 1838, most of the Bigler family left to join the Saints in Far West. The father was coming later by water, with farm supplies and machinery. Bathsheba enjoyed the journey by wagon over hill and dale and prairie and through dense forests. But once in Missouri, the converts found that they had left the sunny friendliness of Virginia only to encounter the cold hostility and hatred of the Missourians toward the Mormons. All her life Bathsheba said, "Nothing was as bad as the Missouri persecutions." Near the Grand River, the Biglers camped overnight with some Saints from the East, but fortunately decided to take a different route from theirs to Far West. The other party was caught in the Haun's Mill massacre, where nineteen people were killed, many wounded, and some maimed for life.

The Biglers settled on a farm a few miles from Far West. Three days after their arrival, Apostle David Patten, one of their own people, was wounded by a mob at Crooked River. He was carried to their home. Bathsheba heard his dying testimony of the truth of the Gospel, and his exhortations to his wife and all present to abide in the faith. Indicating

that he held no grudge against anyone, he died in the true spirit of Jesus Christ.

Bathsheba saw thousands of mobsters arrayed against the Saints, and heard their shouts and savage yells as they seized the Prophet Joseph to take him to Liberty Jail. She saw the Saints robbed, beaten, and forced to sign away their property. But she felt the spirit of the Lord sustaining and comforting His people, who knew that they were suffering for the Gospel's sake.

**I**N the depth of winter, 1839, the Biglers, driven from their newly purchased farm, migrated with thousands of other Saints to Quincy, Illinois, where their father joined them. There both he and Bathsheba experienced their first illness, ague and fever, from which Mark Bigler died.

In 1840, the saddened family moved to Nauvoo. In 1841, Bathsheba married George A. Smith, the youngest of the Twelve Apostles. He had recently returned from a two-year mission to Great Britain. Mrs. Smith, only nineteen years old, was invited to attend the organization meeting of the Relief Society in Nauvoo. She was the youngest of the eighteen charter members, and the last of them to die.

In 1846, Sister Smith, with her small son and daughter, joined the exodus from Nauvoo to Winter Quarters, where she lost, first, her mother, then an infant son, a few hours after his birth. Her husband accompanied Brigham Young and the original Pioneers into the unknown West. On his return he remained at Winter Quarters outfitting the departing companies until 1849, when he and his family journeyed across the plains.

The Smiths were much better equipped than most of the Pioneers. Their wagon was called a "house on wheels." The floor was carpeted. The cover was high enough for people to stand erect. A corded frame was used for a bedstead in the back of the wagon. In the center were four chairs. In one side of the wagon cover was a door, and in the other a window, which could be opened at will. On one wall hung a mirror, a candlestick, and a pincushion.

In Utah, Sister Smith bore the usual Pioneer privations and difficulties, living in tents, wagons, huts, and performing heavy labor with her hands. In 1858, a comfortable, roomy home, which was also the Historian's Office, was built for her opposite the Lion House.

When Johnston's Army was sent to Utah, Sister Smith joined the migration of Mormon women to the south. They had left straw around their houses with the order to apply the torch the moment the army came over the mountains. Fortunately this tragedy was averted, but the women remained away until their safety was assured. Mrs. Smith, in Provo at this time, spun wool by hand and wove it into jeans, linsey, and blankets. She spun and wove flax, and made it into table linen, sewing thread, and other necessities. She wove fringe and wool rugs, and braided rag carpets, besides making clothing, candles, and soap. When she returned to Salt Lake, she found her once lovely garden higher than her head with weeds. But the family made a new one, and she and the two children irrigated the orchard and gardens when their turn came to use the water. Often that was in the

middle of the night, and fearlessly she would arise and set to work, as her husband was absent frequently on Church work.

In 1860, her only remaining son, George Albert, Junior, while on a mission, was killed by the Indians who were generally friendly but were just then seeking revenge for the reported slaughter of their squaws and papooses by white soldiers.

Brother George A. Smith was first counselor to Brigham Young, and Sister Bathsheba associated with all the leading men and women of the Church, frequently entertaining them in her hospitable home. At one time, a large surprise party with an elaborate dinner was given there for Sister Eliza R. Snow.

In 1876, Brother Smith died. Earlier, Sister Smith had written in her journal, "I believe that but few in the wide world have been as happy as we have been. We have no differences; our religion and our expectations are the same." After his death she wrote: "Good angels had come to receive his precious spirit, perhaps our sons."

**S**ISTER SMITH had been active in Relief Society as a ward teacher, treasurer, counselor, president, and as a stake officer; but after her husband's death, she did much more public work. In 1888, she became second counselor to Sister Zina Young, president of the Relief Society, and from 1901 to her death in 1910, she was president of that great organization. During that time, a department for mothers' work was introduced, and practical nurse service was increased and systematized so that the needy might

have free attention, and the women of small incomes might receive experienced help at moderate prices. Ward Relief Society conferences were introduced, and the Bishop's Building was completed, with headquarters for the Relief Society. That organization had contributed liberally to the cost of the building.

Sister Smith traveled widely through the settlements of Utah, encouraging and counseling the Relief Society sisters, who honored and revered her. She was a dignified, intelligent, devoted woman, with deep spirituality and a loving heart of her people, the Latter-day Saints. She officiated at the opening of the Nauvoo, Logan, and Salt Lake Temples, worked for seventeen years with

Eliza R. Snow in the Endowment House, and with Zina Young presided over the women's department of the Salt Lake Temple. She herself presided over the women in the Salt Lake Temple for many years. She died September 20, 1910.

### References

- Handbook of Relief Society*, p. 118 et passim  
*Centenary of Relief Society*, p. 11 et passim  
*Woman's Exponent*, September 1910; May 1909  
 "Presentation of Bathsheba W. Smith Portrait to Capitol," *Relief Society Magazine*, June 1930, p. 338  
 Pictures of: *Handbook of Relief Society*, p. 108  
*Centenary of Relief Society*, p. 11 et passim



## In Retrospect

(Continued from page 769)

or to Oxford where American Rhodes scholars are found, or even to beautiful and picturesque Edinburgh, the home of Scott—all easily accessible from London. Our visit to Oxford as guests of Chauncey Harris, a Rhodes scholar, and Meredith Wilson, a student at London University, both former students of the Brigham Young University, was charming and interesting.

To missionaries, whose first duty is to their special calling, there is not much time for sightseeing, but it was customary for us in the British Mission to have a few hours of

recreation weekly, when we tried to spend the time profitably.

Release from a mission brings mingled feelings. There is naturally joy in the thought of an honorable release to return to home and family; but there is, at the same time, regret at having to leave faithful friends and co-workers who have become so dear, and the familiar field of labor where some of the most soul-stirring and faith-promoting events of a lifetime have taken place.

We sailed from Europe in September 1938, leaving countries overhung with war clouds and overwhelmed with anxiety.

## SHALL YOUTH FALTER?

(Continued from page 755)

Most parents are willing to make sacrifices as long as it is necessary if they feel that it is in the interest of their children. One of our chief troubles is that in trying to "be good" to the children we sometimes do things and grant them privileges that pamper and spoil them rather than develop strength of character.

I am reminded of the good woman who came to Court and asked for help in controlling her sixteen-year-old daughter. She said she had worked and slaved all her life for her child; she had washed the dishes, scrubbed the floors, done the washing, and taken care of the cooking and housework so her child would not have to do so. She said she had worked hard all her life, and she was going to see that her daughter did not have to work as she had done. Now her health was failing, and when she asked the girl to assist with the work, she refused. The girl was staying out late at nights and going with undesirable companions, and she refused to listen to the advise and counsel of her mother and had now reached the point where she deliberately disobeyed her. The mother said she loved her daughter dearly. That was easy to understand, since love is based on sacrifice and service. But the question was asked, "What had the girl done to cause her to love her mother?"

If our youth are to be expected to love their parents and to live up to the standards of the Church and to mature into good citizens, they must be taught from childhood

those principles which tend to produce strength of character and loyalty to the family, Church, and community. It is said that a mother, after listening to a lecture on the rearing of children by a noted psychiatrist, went up to the doctor and told him that she was the mother of a five-year-old boy; that she wanted to put into practice what he had told her, and asked him when she should start. The doctor said, "Go home immediately and start to work. You are already five years late starting the training program."

The responsibility of parents in regard to rearing their children is set forth in the Doctrine and Covenants as follows: "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents . . . And they shall also teach their children to pray, and to walk uprightly before the Lord." (D. & C. 68:25, 28)

With the influx of population, particularly in defense areas, a more trying time is presented. Many of the people do not have the same standards which we possess. Our association with them will either cause us to lower our standards to conform to theirs, or to stand out as an example to them of the finest type of young manhood or womanhood.

With the general lowering of the standards, due to the conditions



surrounding the war effort, it is going to be difficult for our youth to live up to the high ideals we expect of them. They must be encouraged and strengthened by the older members of our group. Parents and leaders must set proper examples in their living, both in what they say and do. They must be examples in honesty, loyalty, and in clean and virtuous living. A greater effort must be made to keep youth in the home at proper hours with good associates, and engaged in wholesome activity. Our bishops and leaders of auxiliary organizations have a splen-

did opportunity to provide a wholesome program of activity in wards. These activities should be so attractive that young people will enjoy attending them. If strangers come to join in these activities, there can be little harm because of the proper influence that will encourage all to conform to our standards.

If we, as adults, parents, leaders, and citizens, do our part well, the youth of Zion shall not falter. We can continue to sing the song:

We will work out our salvation  
We will cleave unto the truth,  
We will watch and pray and labor,  
With the fervent zeal of youth.

### 113th SEMI-ANNUAL CONFERENCE

(Concluded from page 749)

touching testimony was followed by a continuous stream of warm, heartfelt testimonies from all parts of the building until nearly four thirty in the afternoon when it was thought wise to adjourn the assemblage who had come fasting and praying in early morning to partake of the coming spiritual feast.

It was a notable conference, the effects of which will be felt throughout the Church. It was another evi-

dence of the vitality of the latter-day Kingdom of God, founded in truth. All who had attended left with strengthened assurance that the work established through the instrumentality of Joseph Smith is of God and the true way to happiness and salvation.*

*The Saints everywhere will be anxious to read the full proceedings of the Conference. These will be published in full in the November 1942 issue of *The Improvement Era*, and from time to time in the Church Section of *The Deseret News*.

### CHRISTMAS AT AUNT SALLY'S

(Concluded from page 778)

guests, and as Fanny proudly announced dinner, there was another surprise, for Mary's taxi was drawing up at the gate.

Then followed a third explanation of the letters, before they were seated around the candle-lighted table and Fanny's supreme attempt was rewarded by unanimity as to the perfection of her dinner.

As her three children were leaving

that evening, each for a different city, Bill said, "Mother, I had forgotten what a beautiful old place this is!"

Rose added, "Won't you please invite us all out next Christmas? I am sure our young people would adore it!"

And Mary's parting words with her good-by kiss were, "I haven't seen you look so young and happy for years."

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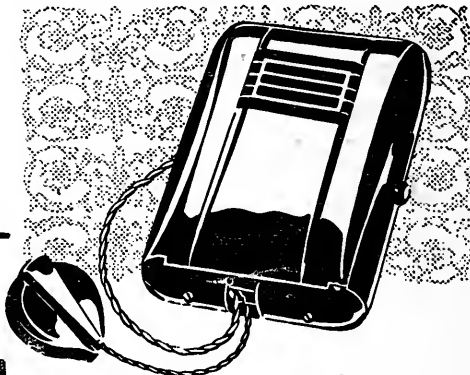
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THE NAUVOO TEMPLE BELL

DECEMBER, 1942 - VOL. 29, NO. 12

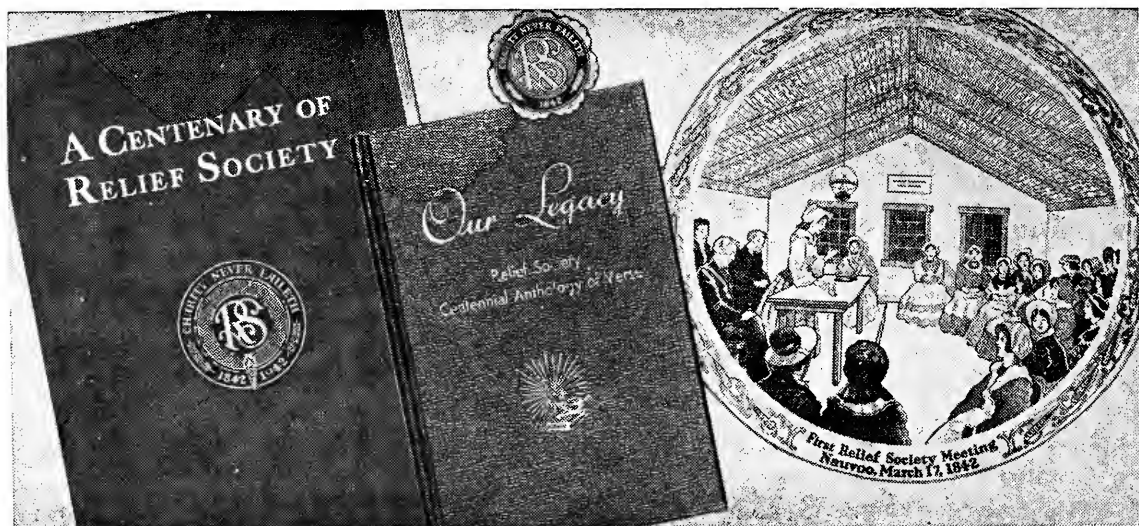
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This pottery plate, 10½ inches in diameter, depicts the first Relief Society meeting held in Nauvoo, March 17, 1842. Brown is the predominating color of the design on this beautiful ivory plate, with costumes in a variety of colors. The plate is bordered with gold-colored wheat heads. The inscription on the back gives information as to the organization, scope, and purposes of Relief Society. Price \$1.50, postpaid.

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All articles listed above are obtainable only from  
General Board of Relief Society, 28 Bishop's Building, Salt Lake City.

## The Cover—Nauvoo Temple Bell

THE Nauvoo Temple bell is the subject of the cover of this issue of the Magazine. It was previously announced that the cover would be a reproduction of the fourth in a series of four plaques (three of which have appeared consecutively on the September, October, and November issues of the Magazine) designed by Avard Fairbanks for the base of the proposed Relief Society centennial memorial campanile to be erected on Temple Square.

Because of the difficulty of reproducing legibly on the cover of the Magazine the inscription on this fourth plaque—an inscription plaque “Relief Society Centennial Memorial”—the Nauvoo Temple bell is selected in substitution. Providing the motive for a campanile, the Nauvoo bell is appropriate for inclusion in this series, both as a Magazine cover and for mounting in panel form with the three plaques, “Pioneering,” “Education,” and “Benevolence.”

The Nauvoo Temple bell was furnished by the English Saints for the Nauvoo Temple in 1845. It hung in the tower of the Temple only a short time, for in 1846 the Saints began a forced exodus from Nauvoo. “From Winter Quarters, under date of September 26, 1846, President Brigham Young sent a letter back to Nauvoo in which he said: ‘As you will have no further use for the Temple bell, we wish you to forward it to us at the first possible chance, for we have much need for it at this place.’”

During the long trek across the plains, the bell was put to practical use by the Saints.

Now it is planned to give it a permanent home in the beautiful campanile (bell tower) to be erected through voluntary contributions which are being received from Relief Society women themselves, from husbands, fathers, and sons in honor of their wives, daughters, and mothers who now are or have been Relief Society members, and from other interested individuals. The campanile will be presented to the Church by Relief Society as a gift in commemoration of the centennial of the Society.

In order that Magazine readers may have the message of the inscription plaque, it is published herewith:

### RELIEF SOCIETY CENTENNIAL MEMORIAL

Here in the shadow of the Temple, on this spot hallowed by the tread of Pioneer feet, the Relief Society—woman’s benevolent organization of the Church of Jesus Christ of Latter-day Saints—erects this monument.

It stands as an expression of appreciation for the wondrous opportunities for soul growth that have come to womankind since the time one hundred years ago when in 1842 the Relief Society was organized in Nauvoo, Illinois, by the Prophet Joseph Smith, who said:

“I now turn the key in your behalf in the name of the Lord, and this Society shall rejoice and knowledge and intelligence shall flow down from this time henceforth . . . let kindness, charity, and love crown your works.”

In this tower hangs the famed Nauvoo Temple bell whose lifetime spans a century of Church history. A sentinel in the sacred Temple at Nauvoo, the bell in vibrant tones rang out the changing moods of faithful Saints as they experienced first peace and joy, and later the anguish of parting from all that they had toiled to build. Immediately following the original pioneers, with Brigham Young at their head, came the second company in the great exodus to the West. Heading this veritable host of Israel, the bell played well its part in the westward trek. It awakened the herdsman at dawn, called the Saints from their wagons to kneel in morning prayer, rang again to start the day’s march, and in the solemn stretches of the night it quieted the fears of the people as it warned stray Indians that the sentry was at his post.

It is with gratitude that this monument is dedicated to the thousands of unsung Relief Society heroines who over a period of one hundred years have stimulated intellectual development and given compassionate service without thought of honor or reward. These valiant women have nourished the hungry, clothed the needy, nursed the sick, buoyed up the discouraged and disconsolate, and tenderly prepared the dead for burial.

# The Relief Society Magazine

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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DECEMBER, 1942

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MAGAZINE CIRCULATION 57,000

# *Messages From The Scriptures*



*HOW* beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

—Isaiah 52:7

*COME* unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

—Matthew 11:28, 29

*LOOK* unto me in every thought; doubt not, fear not.

—Doctrine and Covenants 6:36

*AND* behold, I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit. Behold, ye have the commandments before you, and the law is fulfilled.

III Nephi 12:19





THE CHRIST  
By Thorvaldsen

KOMMEN TIL MIG



# RELIEF SOCIETY

VOL. 29, No. 12

# MAGAZINE

DECEMBER 1942



## Toward a Lasting Victory

Dr. Carlton Culmsee

*Professor of Journalism, Brigham Young University*

**O**N Christmas Eve, people of many lands will hear great pinions beating and voices crying in the darkness. But instead of "a multitude of the heavenly host," they will seem to hear black angels taunting, "On earth war, hatred toward men!" To many, this Christmas will appear like an ironical nightmare, a mocking hallucination in a fevered brain.

They will be partly right. The global war may be thought of as a sickness of society. Mankind is enduring a desperate agony, and must have heroic remedies. Cauterization is apparently needed in many places, and, where gangrene has set in, amputation may be required. Nevertheless, Christmas still symbolizes this fundamental truth: back of the physical cure for war must be a spiritual cure; the healing must ultimately be a healing of and by faith. We have a job to do, and for that task we must implement our hands with guns, tanks, and planes. But obviously these weapons are not the cure; they are only the scalpel in the sur-

geon's hand. The cure is an ideal and a plan in his mind. That the surgeon keep himself as free as possible from error, that he draw his strength from the clearest and deepest sources—these are imperatives.

In the delirium of this illness called war, the patient sometimes sees black as white; for, as a wise man said, one of the first casualties of war is truth. Violence and destruction and killing—normally reviled as vices and crimes—now become elevated into virtues. A corresponding change sometimes affects the conception of morale. In peacetime we define morale in terms of a wholesome confidence in our powers and in those of our organization, in terms of a loyalty and a fidelity so strong that they may lead individuals to sacrifice their lives for the welfare of the group or for some distant goal. In wartime there is a mounting tendency to conceive of morale in terms of hatred roused by calculated efforts to make people believe that their enemies are without human feelings.

Conceivably, this morale of hatred

may be useful at stages of actual warfare. It may act as a powerful stimulant, as some poisons do when administered in suitable doses. It may be a narcotic producing temporary madness, in which human feelings are deadened and reserves of strength drawn upon so deeply that the soldier becomes a powerful engine of death, unhampered by pity or prudence. The theory may be tenable that, because war is an illness, men must be thoroughly ill to be successful at it. And of course not all hatred is artificially induced. When soldiers see comrades killed or tortured, when they see women and children starved or mutilated, they are moved to fury. It is only natural.

But hatred has its deficiencies as a foundation for an enduring morale. Although it may temporarily fire a person to devastating strength, it must burn out, often leaving one shamed and sickened. The excesses of destruction and cruelty to which it leads—excesses perhaps as inhuman as those which incited it—confirm the reaction of self-disgust and reinforce it with an emotion akin to

guilt. And fundamentally the morale of hatred is based on fallacy; if a man persuades himself that the members of another race or nation are veritable demons or soulless beasts, soon he may take the next step in his logic and believe that he himself must be a devil or a beast, and his comrades also. If we become convinced of this, that you and I are brutes, vicious, treacherous, blood-thirsty, then the world

Hath really neither joy, nor love, nor light.  
Nor certitude, nor peace, nor help from pain.

Nothing so insecure and treacherous as the morale of hatred can serve us through a long, exhausting, tragic conflict.

CHRISTMAS suggests the basis for an enduring morale. It stands for faith in God and in the fundamental goodness of God's children, faith in the possibility of a better world, and faith in a splendid hereafter.

A brotherhood of man under the

(Continued on page 865)

## New Counselor Appointed

APPOINTMENT by the First Presidency of Belle S. Spafford, Relief Society General Board member and editor of the *Relief Society Magazine*, as second counselor in the general presidency of Relief Society was announced November 18, 1942, by President Amy Brown Lyman.

Sister Spafford succeeds Donna D. Sorensen who was released from the general presidency due to increased home and family responsibilities, but who will continue to serve as a

member of the General Board.

Sister Sorensen has served as counselor to President Amy Brown Lyman since January 1940.

Sister Spafford's special assignment in her new position will be the direction of educational activities of the Society, work previously directed by Sister Sorensen.

For the time being, Sister Spafford will continue as editor of the *Magazine*.

# Belle Smith Spafford

Vera W. Pohlman, General Secretary-Treasurer

TO introduce to Relief Society members the newly appointed second counselor in the general presidency of Relief Society is to introduce an already familiar friend. Belle Smith Spafford has appeared personally before hundreds of Relief Society workers at general conferences of the Society and at conferences in approximately fifty stakes of the Church which she has visited during her seven years' service as a member of the General Board. To all these and to thousands more she is known through the *Relief Society Magazine* which she has edited, conscientiously and creditably, during the past five years.

Those yet to meet or to become better acquainted with Belle Spafford await a rich experience. She is genuinely friendly and approachable, and possessed of that comfortable demeanor known as "always the same." Vitalizing her amiable disposition and giving certain direction to her course are her frankness, self-assurance, quick insight, tact, perseverance, devotion to duty, sympathetic understanding and ready helpfulness for others, willing deference to those in authority, and, above all, her comprehensive understanding of the principles of the Gospel of Jesus Christ and her firm testimony of their divine restoration through the Prophet Joseph Smith.

Belle has been a Relief Society member and officer for more than fifteen years, nearly half of this time as a member of the General Board, serving progressively as ward Relief Society counselor, stake board member, and stake counselor prior to her



BELLE S. SPAFFORD

appointment to the General Board. Her earlier training and experience as a teacher, in which field she served first in the public schools of Salt Lake City and later in the Brigham Young University training school, have been used to advantage in the interest of Relief Society. In both her ward and stake Relief Society experience she was assigned responsibility relating to the educational work of the Society, and during her seven years' service on the General Board she has been continuously affiliated with one or more of the committees on Relief Society lesson courses, and on committees planning Relief Society stake conferences. Throughout this experience she has been interested, not only in the subject matter selected for Relief So-

ciety courses, but deeply and consistently interested in the adaptability of these lessons to the lives of the women of the Church and to sound and effective methods of lesson presentation. Her contributions in this respect have permeated much of the material presented at annual stake Relief Society conferences throughout the Church. She is well qualified to assume her new assignment as counselor in charge of education by her training, experience, interest, and ability in education, her thorough acquaintance with the objectives and workings of the Society, and her clear understanding and consistent application of the principles of the Gospel, all of which will be compounded and directed toward the further education and development of the women of the Church through the medium of Relief Society.

The new counselor is qualified not only as an educator but also possesses a sense of sound administrative procedure which, with her first-hand knowledge of how the Society operates in wards and stakes, will be a valuable asset in her new position.

Under the editorship of Belle S. Spafford, the *Relief Society Magazine* has continued to serve the purpose for which it was established and has upheld its standards of accuracy and excellence. In the interest of accuracy of content, Belle has meticulously checked facts and has edited with a view of achieving the utmost clarity and meaning while preserving the style of the writers. "An eighth of an inch makes a difference, especially if its at the end of the nose" is one of the oft-remembered max-

ims of her canny Scotch mother which seems to have been deeply inculcated into Belle's nature and to have influenced the precision of her editorial work.

In the difficult position of editor, Belle has won and maintained the approval of both the readers of the *Magazine* and the writers. She has shown good judgment in the selection of prose, poetry, and fiction, recognizing and encouraging writers with ability, while meeting the particular reading interests of the mothers of the Church and maintaining the *Magazine* in its primary purpose as the official periodical of Relief Society. She is known and respected among local and Church writers, both the beginners and the experienced, for her discriminating judgment of their work, and for her frankness and genuine helpfulness in criticizing their work and suggesting needed revisions.

New evidence of her editorial ability is presented in the recently issued *A Centenary of Relief Society* of which she and Marianne C. Sharp were co-editors.

Belle was born in Salt Lake City a daughter of the late Hester Sims, and of John G. Smith, who died before her birth. She gives due credit and honor to her parents and to the wise direction of her mother. Much credit for Belle's success as a Relief Society worker is due her genial, quiet-mannered, devoted husband, W. Earl Spafford, who, with their children—Mary, now a student at the University of Utah, and Earl S. of high school age—has made it possible for her to give a full measure of service to the Society.

# Donna Durrant Sorensen

*President Amy Brown Lyman*

ON the opening day of a Relief Society Social Service Institute which I was conducting in the Bishop's Building back in 1934, there walked into the classroom, with a group of workers from Wells Stake, Donna D. Sorensen. It was the first time to my knowledge that I had met her, and I was impressed at once with her fine, dignified appearance and her intelligent, attractive face. As the days went on, I became increasingly interested in her as a student because of her bright and active mind, her quick grasp of subject matter, her buoyant spirit, and personal charm; and by the end of the course, I had become greatly attached to her.

When Donna was appointed a member of the General Board in 1935, she seemed to sense fully the importance and scope of the work to which she had been called, and her personal responsibility with respect to it. She was not only willing to work and to serve, but was eager to do so, and in addition she was willing to further fit and prepare herself for her new assignment through special study. As a Board member she served faithfully and efficiently and is loved and appreciated by her fellow workers. Her previous experience in both ward and stake board work, together with her unusual ability, had been an excellent preparation for her in her new calling. She was an asset to any committee to which she was appointed, and her work in connection with general conferences and stake conventions was always outstanding in character.



DONNA D. SORENSEN

As a counselor in the general presidency, Sister Sorensen has been all that one could desire. She has been faithful, true, loyal, able, and more than willing to do her full share. A natural student and a constant reader, she keeps abreast of all that is going on and has been a real source of information at all times on all subjects related to our work. Most important of all her qualifications, however, and her greatest contribution to her special calling in Relief Society, has been her love and understanding of the Gospel and her strong, unwavering testimony of its truthfulness. All her life she has been devoted to the Church, and one of her greatest joys was the privilege she had of serving the Church for two years in the mission field.

Sister Sorensen has made some excellent contributions to the sewing service of the Relief Society and to the sewing division of the Church Welfare Program. She successfully planned and helped to carry out, 1940 to 1942, a unique cooperative sewing project between the Relief Society and the Church Welfare Committee, in the Salt Lake, Northern Utah, and Central Utah Regions, which resulted in the production of 7248 articles of clothing which were returned to the storehouses for distribution on bishops' orders. The cloth and materials were furnished by the Welfare Committee, and the sewing was done in the work-and-business meetings. This pioneering project has set a pattern for further cooperative work by these agencies.

She also recommended in 1941 that a sewing survey be made to learn of existing sewing facilities throughout the stakes and to determine the best methods of carrying on future sewing programs. Information of great value was thus collected and tabulated.

Sister Sorensen's most important assignment as counselor, however, was chairman of education, and in this capacity she has labored diligently, unceasingly, and very successfully. A college graduate and a successful school teacher, she was particularly qualified for this work. She has made intelligent use of her ability to select subject matter, to arrange it, and to plan lessons, and also of her special gift of imparting knowledge and stimulating effort and growth in others. Under her di-

rection, the educational department work in connection with Relief Society general conferences and group conventions has been both stimulating and inspiring, and her educational bulletins have been very helpful and constructive, all of which has been greatly appreciated by the class leaders of the organization.

Sister Sorensen has felt for some time the need of supplementing teaching helps for Relief Society class leaders, and her last task as chairman of education was to plan and prepare, with the assistance of Anna B. Hart, a book on this subject—*Leads for Class Leaders*. The General Board expects to publish this book in the not-too-distant future.

While a faithful and earnest Church worker, Donna's major interest is her home and family. She is the daughter of Agnes Lewis and the late Lorenzo J. Durrant, of Provo, Utah, faithful and devoted Latter-day Saints. She has ever been a loyal daughter and is a fond wife and the devoted mother of two lovely young daughters, Shauna Lee and Sheila. In all her Relief Society work she has been faithfully supported by her husband, W. A. Sorensen, at present a member of the bishopric of Capitol Hill Ward. It is because of increasing family responsibilities that Sister Sorensen has asked to be released from her position as counselor in the general presidency of Relief Society. This release has been given with regret and with deep appreciation for her excellent service to the organization. We are very happy, however, that Sister Sorensen is to remain a member of the General Board.

# In Retrospect

President Amy Brown Lyman

## CHAPTER XII

### MY WORK AS GENERAL PRESIDENT OF RELIEF SOCIETY

WITH the reorganization of the General Board of Relief Society, January 1, 1940, came my appointment by President Heber J. Grant to serve as general president of the Society.

Loving and appreciating the Relief Society as I have done all my life and knowing as I do of the value and importance of its work to the Church, I felt extremely humble and at the same time greatly honored when called to serve in this position. Truly did I feel the need of help from my Heavenly Father, and with a reverent spirit and prayerful heart I sought earnestly for His help.

Because the Relief Society has always been loyally supported by the Priesthood, by both the general and the local authorities, I felt sustained and greatly comforted. Then again, courage came to me with the appointment of a group of able, efficient, and devoted helpers—two counselors, a general secretary-treasurer, and a board of directors whose willing service and wise counsel have been of inestimable value. As the months have come and gone, I have appreciated more and more the separate virtues and abilities and the strength of the combined, united, and loyal efforts of my devoted and united associates. I am sure no president ever had better or more efficient help.

In taking up our tasks, we were fully conscious of the grave responsibility involved in directing the work of this mighty organization with its

unbroken record of great deeds, and its successful life which had spanned a century. We were conscious also of the high standards which had been set by those General Boards which had preceded ours and which, each in its own turn, had functioned so successfully, covering in all a period of sixty years, for sixty years it had been since that summer day, June 19, 1880, when President John Taylor organized the first General Board of Relief Society, known then as a Central Board. We did not, however, anticipate the momentous changes which were soon to take place in this our world torn with war, or of how these changes were to affect much of our work.

When we took over our new assignment, our objectives were to maintain and to strengthen where possible the regular work of the organization, to carry on effectively the cooperative work of Relief Society with the Church Welfare Plan which had been established in 1936, and to prepare for an appropriate observance of the approaching centennial of the organization (only two years away), including completion of the membership campaign which had been launched in 1938 for the purpose of enlisting 100,000 members by 1942. In all this work of preparation a spirit of reverence for the past achievements of the great organization has constantly been felt.

Three years now our Board has served. This service has been rendered in disturbed times under diffi-





#### EXECUTIVE OFFICERS OF GENERAL BOARD

Left to right: President Amy Brown Lyman; First Counselor Marcia K. Howells; Second Counselor Donna D. Sorensen (released November 18, 1942); Second Counselor Belle S. Spafford (appointed November 18, 1942); General Secretary-Treasurer Vera W. Pohlman.

cult, trying, and exceptional circumstances. Some of our activities have been curtailed, others have been temporarily suspended, and the need for new services is becoming more apparent. Because general conferences with opportunity for reporting the conditions of the Society have been suspended, it therefore seems fitting that in this final chapter a report be made of the work done and labors accomplished during these different and difficult years.

#### Woman's Congress

An interesting event occurred in November 1940. The great Woman's Centennial Congress was held in New York City covering a period of four days. As one of five delegates chosen from the State of Utah and as a delegate from the National Council of Women, I was privileged to attend this very interesting Congress and to participate in its proceedings. I was also invited to make a brief impromptu report of the Church Welfare Plan. A few days previous to this I attended in New York City the meeting of the Board of Directors of the National Council of Women. I also held a meeting

with the Relief Society executive officers of the Eastern States Mission.

The object of the Congress as stated by the committee was: to honor the American women of 1840 who conceived the idea of forming an organization to work for the emancipation of women, and their associates; also their successors who for the next 100 years carried forward the plans of these early leaders and in addition inaugurated many needed reforms; to consider problems confronting the women of 1940 and to view the realities which women must meet in the world of today.

The originator and chief sponsor of the Congress and its general chairman was eighty-year-old Carrie Chapman Catt, the most potent of the latter-day suffrage leaders and one of the country's greatest advocates of world peace. The meetings consisted of general sessions, panel discussions, and the following departmental meetings: Ethics and Religion, Economics and Social Welfare, Government and Politics, and Education for World Peace Through World organization.



MEMBERS OF GENERAL BOARD WHO HAVE SERVED UNDER  
PRESIDENCY OF AMY BROWN LYMAN

First row: Vivian R. McConkie, Leda T. Jensen, Beatrice F. Stevens, Rae B. Barker, Nellie O. Parker; second row: Anna S. Barlow, Achsa E. Paxman, Mary Grant Judd, Luella N. Adams, Marianne C. Sharp; third row: Anna B. Hart, Ethel B. Andrew, Gertrude R. Garff, Leona F. Wintch, Edith Smith Elliott; fourth row: Pauline T. Pingree, Alice B. Castleton, Priscilla L. Evans, Florence Jepperson Madsen, and Ann P. Nibley.

The work and achievements of women of the past one hundred years were reviewed in stories, reminiscences, plays, and pageants. In por-

traying the striking advancement of American women in the last century, Mrs. Catt's most graphic unit of measurement was the presentation

of a list of one hundred women who were successfully following careers in 1940 in widely divergent fields as compared to the seven fields to which they were restricted as the century of feminine advancement opened in 1840. There were, she said, only seven occupations open to women one hundred years ago in which they could earn money, and many women then, as now, were the sole support of their families. These occupations were domestic service, keeping boarders, teaching young children, needle work, weaving, typesetting, and bookbinding. The one hundred women listed by Mrs. Catt were leaders in politics, education, science, medicine, law, engineering, home economics, newspaper work, journalism, business, and many other fields.

As she called the roll of honor, the chosen women of 1940 came forward, and each was presented with a copy of the book *Victory* written by experts on the history of woman suffrage to celebrate this centennial.

In considering the problems of today and of the future, it was pointed out that since women have been relieved of so much drudgery they should study these problems and should be active in helping to solve them. They should not sit and "twiddle their thumbs" nor waste time in frivolities and cheap amusements, such as card playing. American women should work for the preservation of the home and of democracy which is based on the teachings of the Savior, and also for the strengthening of the American way of life. They should devote themselves to the abolition of war and to the creation of a society out of which

war cannot come, or where war is futile. They should also make use of their rights and opportunities as citizens and ever bear in mind that the suffrage women of the United States worked seventy years for the right to vote.

Among the delegates to the Congress there were, in addition to many noted American leaders, a number of prominent foreign women. Among these were two guest speakers who were listened to with rapt attention—Mrs. Sung I-Chung, professor of English at the University of Peking, China, who told of the tragedies which had occurred in China since the invasion of that country; and Senora Isabel de Palencia of Spain, author of *I Must Have Liberty*, who formerly was the Spanish Minister to Sweden, but now a refugee in Mexico, who reviewed the effects of the late Spanish war called by its instigators a civil war, but which she characterized simply as an invasion sponsored by other nations of Europe.

#### *Measures of Simplification*

Pursuant to advice received early in 1940 from the General Authorities of the Church that the auxiliary organizations simplify their work and reduce somewhat the number of activities that take women from their homes, we evaluated the work of Relief Society and made the following changes: honorably released the large central chorus of Singing Mothers which had functioned under the auspices of the General Board for several years; shortened the Relief Society educational year from nine months to eight months and established a uniform period, October

through May, for weekly meetings, leaving the months of June through September for the monthly work-and-business meetings; we emphasized the standing recommendation that stake boards be limited in number so as not to deplete the wards of capable leaders; recommended that stake board meetings be limited to not more than two a month; limited annual and stake conferences of Relief Society to one-day sessions and eliminated a general session for members. Further modifications in this respect were made early in 1942, after engagement of the United States in war, in accordance with recommendations of the First Presidency that stake board meetings be held regularly but not oftener than once a month, that the general boards of all the auxiliary organizations discontinue all institutes, conventions, and stake union meetings, and that visits to stakes by General Board members and to wards by stake board members be limited to areas in particular need of help because of a special problem, the object of these changes being to reduce automotive travel and to cut to the lowest feasible limit all expenditures incident to Church activities.

#### *Relief Society Funds*

Changes made with respect to Relief Society funds during the past three years are: provision in April 1941 for ward Relief Societies to place in their general operating funds contributions received by visiting teachers during the four summer months, the collections during the remaining eight months to be placed in the charity fund; provision, effective beginning October 1942, for

wards to retain one-fifth of the annual membership dues to help augment the general operation fund and relieve local Societies of the necessity of raising funds by bazaars and other means; modification and extension in 1940 of the use of Relief Society charity funds with emphasis on their continued use for maternal and child health and for special Relief Society welfare projects, principally service projects; a change in time of collection of annual membership dues, relating the time to the opening of the season's educational work, for the greater convenience of local Relief Societies and members; increased in 1942 from \$75 to \$300 the amount of loans available to individual students entering hospitals for nurse training.

#### *Relief Society Meetings*

In 1940 it was recommended that annual ward Relief Society conferences, theretofore held at different seasons of the year, be held uniformly in the fall of the year, thus giving opportunity for the work for the coming season to be previewed. With few exceptions these annual ward Relief Society conferences were held throughout the Church uniformly for the first time on the evening of Fast Sunday, November 1, 1942, in accordance with a schedule prepared under a recent ruling by the First Presidency in making the time of this evening available to auxiliaries of the Church. New meetings recommended to be held throughout the Church are, in 1942, the monthly preparation meeting for ward Relief Society officers and class leaders and, in 1941, a preliminary officers' meeting preced-

ing the annual ward Relief Society conference.

### Publications

Publications of the Relief Society issued by the General Board during the three years under consideration include an extensive series of official bulletins (known as blue bulletins because of the color of the paper used) carrying direct to the stake, mission, and local Relief Society officers information, instructions, and suggestions; three editions of a new loose-leaf songbook, *Relief Society Songs*; the Articles of Faith attractively printed on large-sized cards and distributed without charge by Relief Society visiting teachers to Latter-day Saint homes throughout the Church in December 1941; welfare memoranda forms issued without charge as a guide and record to ward Relief Society presidents in their family welfare work; revised Relief Society visiting teachers' report books and new loose-leaf stake and ward record books; then, in commemoration of the Relief Society centennial, an anthology of verse by Latter-day Saint women, and an historical, pictorial, and narrative panorama of Relief Society's first hundred years. In addition, binders were made available for the *Relief Society Magazine*. Through the courtesy of the Presiding Bishopric, arrangements have been made by the General Board for Relief Society stake presidents to receive regularly a copy of the monthly *Progress of the Church* published by the Presiding Bishopric, and also a copy of the *Church Handbook of Instructions*.

### Welfare Work

The General Board has continued

to emphasize the importance of Relief Society welfare work and has continued its full-hearted cooperation with the Church Welfare Plan inaugurated in 1936. Because of its long experience in welfare work and family rehabilitation, the Relief Society is especially qualified to appreciate this great concerted united effort on the part of the Church to care for its own needy, to help people everywhere to help themselves, and to meet the complex conditions with which they are faced.

The principles upon which the Welfare Plan rests are the same as those upon which Relief Society under the guidance of the Priesthood has based its work these one hundred years. These principles are thrift, industry, and economy for all; work, self-effort, self-reliance, and economic independence for the able-bodied; creation of work and opportunity for those who are not able to secure these for themselves; care for the dependent aged, sick, and little children, for dependent mothers with minor children; sympathy and comfort for all who need it. One of the greatest blessings of the Plan has been the coordination of all existing facilities in the Church for the care and development of Church members.

In order to further extend Relief Society's special assignment of determining family needs, the General Board, at the request of the Northern Utah Region of the Church Welfare Program, opened a Social Service Department in Ogden in September 1940 with a full-time social worker to assist ward bishops and Relief Society presidents to analyze and meet the aggravated problems

of families under their care. This service is similar to that which has been continuously available in Salt Lake City since 1919 and in Los Angeles since 1934. In order to assist stake and ward family welfare workers with their assignments, the General Board planned to resume social service institutes in stakes wherever desired, and two were held in January 1941—one in Oakland and one in San Francisco—but these institutes were necessarily discontinued under curtailing restrictions incident to the war.

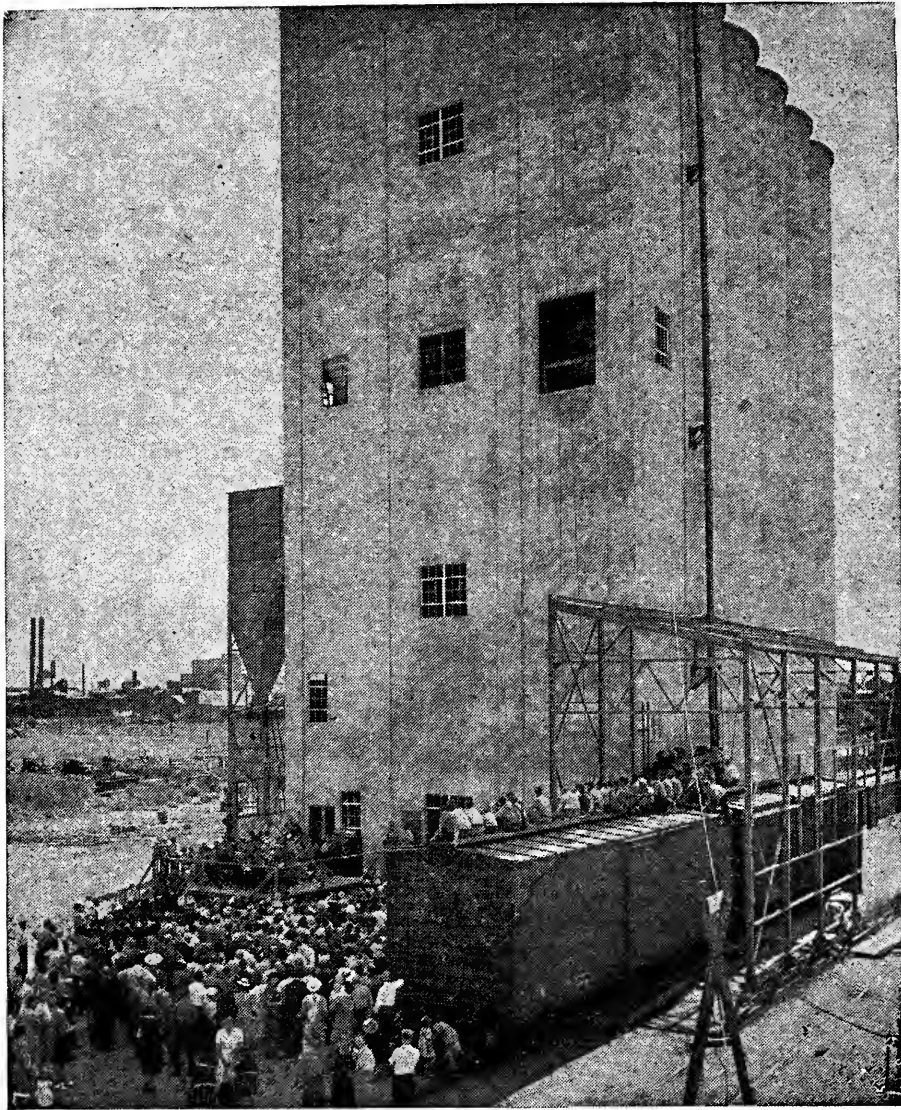
A feature of Relief Society cooperation with the Church Welfare Plan which has received special attention is sewing service. From the beginning Relief Society women have given sewing service in ward Relief Society meetings, and since establishment of stake and regional work centers under the Church Welfare Plan, have assisted at these centers in the production of clothing for distribution from bishops' storehouses. In 1940 an experimental project was sponsored by the Relief Society with the ward Relief Society organizations in the Salt Lake Region giving sewing service in their local ward sewing meetings on articles of used clothing provided by the Welfare Program. This sewing project was successful and resulted in more than 3000 pieces of clothing being turned into the Central Bishops' Storehouse for distribution on bishops' orders. During the 1941-42 educational year, this sewing service was extended to include in addition to the Salt Lake Region the Relief Societies in the Northern Utah and Central Utah Regions, including forty-four stakes. A total of 310 wards participated in this service

and nearly 16,000 hours of service were given in completing nearly 4,000 articles for the Church Welfare Plan. The General Board has also assisted in plans for meeting clothing needs under the Church Welfare Plan by cooperating in a survey relating to sewing facilities in stake and regional Church welfare centers throughout the Church during the summer of 1941, and by appointing members of the Board to serve on clothing committees, auxiliary to the General Church Welfare Plan. In the summer of 1942, Relief Society visiting teachers distributed approximately 125,000 bulletins on the care of clothing, issued by the Church Welfare Committee.

### *Wheat*

A dramatic incident in Relief Society history occurred on August 27, 1940, when the great Church elevator in Salt Lake City, located at Seventh South and Seventh West, was dedicated and was partially filled on that same day with Relief Society wheat. A trainload of cars filled with grain stood on the sidetrack near the elevator, and at the close of the services, as the seal on the first car was broken by President J. Reuben Clark, Jr., the yellow grain began to flow into the bins.

A large congregation of people had gathered to witness the ceremony, including general and local Priesthood authorities and hundreds of Relief Society women whose mothers and grandmothers or other relatives had helped, under the direction of President Brigham Young, to inaugurate the project of grain storing sixty-four years before and to develop it.



CHURCH GRAIN ELEVATOR  
Salt Lake City, Utah. Dedicated August 1940

The exercises consisted of a beautiful and impressive dedicatory prayer by President David O. McKay; an address by President J. Reuben Clark, Jr., in which he explained that the Relief Society wheat which had been placed in the elevator would be used for storage and not for speculation, and that all expenses connected with the project would be borne by the Church; a report by Elder W. E. Ryberg of the General Church Welfare Committee, who had charge of the construction of the elevator and the installment of the equipment,

which stated that the capacity of the elevator was 318,000 bushels of wheat; and remarks by President Amy Brown Lyman on the history of grain storing in the Church. It was explained that the storing of grain was inaugurated by President Brigham Young in 1876 and was given as a special mission to the women of the Church, and that throughout the years there had been wheat and wheat funds on hand in the organization; that after World War I the wheat had been converted into a great trust fund placed with

the Presiding Bishopric to be held until such time as it might be advisable to again store wheat; that in the meantime the interest on the fund had been used for health and maternity purposes; that at the April conference in 1940 the First Presidency had indicated that grain storing was again advisable; and that on May 31, 1939, the General Board had unanimously approved the plan to begin storing grain by using, at first, one-fourth of the fund to be invested in wheat. Since that time additional wheat funds have been invested until today great quantities of Relief Society wheat are stored in Church elevators in Salt Lake City and Sharp, in Utah, and McCammon, in Idaho. Relief Society women everywhere have approved of this action, feeling that it is fulfilling the original purpose for which the wheat was gathered.

#### *Relief Society Centennial*

Many months of planning and preparation were given by members of the General Board in the interest of the observance of the hundredth anniversary of the Society in March 1942. Consummation of many of these plans was delayed by involvement of the United States in war three months prior to this important event. However, Relief Society women, always wise and reasonable and willing to listen to counsel, accepted the situation gracefully and adjusted readily to the changes, realizing that even greater sacrifices than those connected with material things of life would be necessary in this unexampled period of storm and stress. Although plans were cancelled for an elaborate Church-wide centennial observance including a

conference, pageant, a concert by the Singing Mothers, and exhibits, and also for many stake celebrations which had also been planned, very successful local celebrations in the wards and branches were held throughout the Church which were unique, colorful, historic and festive. Former officers and aged workers who had carried the brunt of the work of the past were honored and future plans were glimpsed. The planting of hardwood centennial trees, recommended by the General Board, and permanently marked, was carried forward, generally with suitable ceremonies, wherever stake and ward chapel grounds were owned by the Church. The General Board itself had the privilege of planting an English elm on Temple Square. The General Board conducted with noteworthy results centennial poetry and short story contests, published two centennial songs which were used extensively throughout the Church in local celebrations, issued centennial seals (a reproduction of the official centennial insignia), and issued four personal centennial souvenirs—an official Relief Society pin, a souvenir plate commemorating the organization of the Society, *Our Legacy*, *Relief Society Centennial Anthology of Verse*, and a centennial commemorative book, *A Centenary of Relief Society*. Plans were also carried forward for erection of a memorial campanile (bell tower) on Temple Square in Salt Lake City to house the Nauvoo Temple bell and to constitute a centennial gift to the Church by the women of the Society. Erection of this memorial has been postponed until after the war. As plans for the pageant developed,





### GENERAL BOARD CENTENNIAL TREE-PLANTING CEREMONY

March 17, 1942, Temple Square, Salt Lake City

Left to right: Counselors Marcia K. Howells and Donna D. Sorensen, General Secretary-Treasurer Vera W. Pohlman, President Amy Brown Lyman

the Relief Society sponsored the purchase of a beautiful cyclorama stage set for the Tabernacle which together with the masking closes off the entire west end of the building. This unusually lovely and practical set of curtains has been completed and is ready for future use.

To compensate in part for the postponement of the central centennial celebration, the General Board sent to every English-speaking Relief Society in North America a centennial phonograph record containing messages from President Heber J. Grant and myself as General President of Relief Societies, the audition of which formed a part of the hundreds of local centennial celebrations. The Board also broadcast two centennial radio programs on March 17 and March 22, respectively.

An important activity inaugurated in 1938 and carried to successful completion by the present General

Board, was the membership-building program which aimed to increase Relief Society membership to 100,000 by 1942. This goal was not only achieved but exceeded, the final total reaching 115,000.

### War Services

The year 1942 has been one not only of Church-wide rejoicing in the hundredth anniversary of Relief Society, but a year of adjustments in the Relief Society program and the acceptance of new responsibilities brought about by the engagement of the United States in war in December 1941. Prior to this time, Relief Societies in Europe, Canada, South Africa, and Australia reported extensive sewing and knitting in Relief Society meetings for soldiers, refugees, and the Red Cross, and cooperation in other war work after their countries became involved in the present war in 1939. In 1941 the

Relief Societies in the United States cooperated with the Nursing Council on National Defense in taking an inventory of the trained nursing courses of the country. Since engagement of the United States in war, the General Board of Relief Society has, during the year 1942, conducted a survey of trained and practical nurses in all local units in the United States and Canada, requiring that lists of these nurses be maintained on a current basis in local units together with information as to those who are able to give additional full-time or part-time service; has recommended that Red Cross sewing and knitting be done in regular ward Relief Society meetings in addition to the regular Relief Society sewing; has cooperated with nearby hospitals in making in Relief Society work meetings hospital gowns and supplies in order to relieve conditions incident to labor shortages; has offered services of Relief Society work meetings to adjacent military hospitals and recreation rooms at military camps; has sponsored Red Cross classes and services, such as home nursing, first aid, nutrition, nurses' aids, etc.; has urged that wherever possible all Relief Society women take advantage of Red Cross home-nursing and first-aid courses because of possibility of disaster or epidemic and because nursing and hospital service for civilians is being greatly curtailed leaving civilians to depend to a greater extent on home nursing; has recommended that families in war risk areas provide themselves with first-aid kits; has recommended the establishment of larger first-aid kits in all local Relief Societies in war risk areas, and recommended a survey in

order to compile a list of members willing to lend articles for emergency use in case of disaster and a list of articles available for this purpose; has recommended the establishment of Relief Society chests of home-nursing supplies to be rented or loaned according to circumstances of families in cases of sickness; has authorized the purchase of war bonds with surplus Relief Society funds; has assisted in recruiting agricultural and other workers to relieve labor shortages; has assisted in a survey for identifying living quarters for women defense workers; and members of the Relief Societies have cooperated with their respective state and local committees related to the war effort, such as the American Red Cross nursing committee, civilian defense committees, state and local health organizations, state and local women's salvage committees, U.S.O. committees, committees on war relief, and committees relating to day care for children of working mothers. In addition, *The Relief Society Magazine* has carried frequent announcements relating to the salvage program, the need for nurses, and articles interpreting the Government's price control and rationing program. *The Magazine* has also carried a series of special articles by psychologists, special workers, and other experts relating to wartime problems of both youth and adults. Two lesson courses in the 1942-43 series are related to the present situation—the social science course on democracy and the home-making course on conservation and thrift, particularly from the standpoint of present conditions.

As I look back over the centennial year, I am grateful for its accomplish-

ments, for notwithstanding the changes, modifications and curtailments of the original plans and program there have been many compensations.

I was more than delighted with the outstanding celebrations held in the wards and branches in connection with which centennial trees were planted. It was a great satisfaction to me to know that women throughout the Church, even in foreign lands, responded so heartily to the suggestion I had made that they plant hardwood trees on Church grounds in commemoration of the centennial. The successful membership campaign which exceeded our hopes and expectations brought about general rejoicing. Then there was the tie-up between the General Board and the members through the distribution to each local unit of a phonograph record bearing messages from President Heber J. Grant and from myself, and through two radio broadcasts over KSL which brought great satisfaction. When it became necessary to postpone the planned central centennial celebration, these records and broadcasts were arranged for in comparatively short time by our ingenious and untiring centennial committee, as means of greeting Relief Society members. They were unique and especially dramatic and demonstrated more than any other possible features could have done the great mechanical developments which have taken place during the life of the Relief Society and which are typical of developments in other fields during the past century.

The feat of making transcribed records and of broadcasting greetings and messages and historic programs

thousands of miles to thousands of listeners is still mysterious to me. I wonder what the eighteen charter members who sat in that organization meeting in Nauvoo would have thought had someone told them that there would come a day when the voice of the President of the Church would be heard throughout the length and breadth of the land.

As I sat before the microphone to voice a message for the master transcription for the phonograph record, early on a morning near the end of February in the great Tabernacle which was dimly lighted and empty save for the committee and President Richard Evans who was to make the announcements and Alexander Schreiner who was at the organ, I was almost overwhelmed with anxiety and timidity. The responsibility, too, seemed almost beyond my ability to assume. I also felt especially humble and deeply touched to have my message combined on a record with that of our dearly beloved and revered President Heber J. Grant.

As the process was about to begin, my fears and worries increased when I was warned of this and that: I must not speak too low nor too loud; I must not speak too fast nor too slow; I must keep exactly within the time limit; I must not cough nor clear my throat; and above all things—I must not make a mistake. There was a second effort which was thought to be satisfactory, and the tension was over.

March 17 was a great day and a busy day for the Relief Society workers. My day was typical of that of many others. I was again in the Tabernacle early in the morning, this time to witness the Relief Society

broadcast and to deliver, in connection with it, a brief message of greeting to the thousands of Relief Society women who were listening in. It was a wonderful privilege to speak to them in this way through means which were undreamed of one hundred years ago at the time of the organization, and even at the time of the Relief Society Jubilee in 1892.

Upon our return to the Relief Society offices, telegrams began to arrive from various parts of the country indicating that the broadcast had been clearly heard, and all during the day messages and flowers came from appreciative friends and members.

We were greatly surprised to find on our large table a huge three-tier birthday cake beautifully decorated and surmounted by a model tower of the centennial campanile surrounded by one hundred candles—a gift from the Presiding Bishopric who had listened to our broadcast from our Board room. A centennial gift which I greatly appreciated was a transcribed record sent all the way from the Relief Society in New Orleans containing a message of love and greeting. By this time our rooms had taken on a very festive appearance, which, with the gorgeous cake, called for a reception to take place immediately after the planting of the General Board's centennial tree on the Tabernacle grounds, scheduled to take place at 11:00 o'clock. The beautiful English elm which was set in the terrace to the west of the Temple was properly designated by one of our metal markers.

The reception was hurriedly arranged for and invitations were extended to the General Authorities of the Church, present and former Gen-

eral Board members, and members of other auxiliary General Boards. The presidencies of the Y. W. M. I. A. and Primary Association brought with them to the reception a lovely copper bowl containing one hundred silver dollars, a gift from these Boards to the campanile fund.

After the reception, I attended, as did many others, an afternoon meeting in my own ward and an evening meeting in an adjoining ward, at both of which I heard the phonograph record played. As I sat in these meetings I was conscious of the fact that nearly two thousand similar meetings were being held in various localities of the Church. On the following Sunday evening there was another broadcast over KSL in which I took part.

One of the lovely courtesies extended to the Relief Society was a special broadcast presented by KSL on Tuesday evening, March 17, in tribute to the Relief Society.

**I**N closing this series of autobiographical articles, I desire to express my profound gratitude for the many blessings and opportunities which have been mine.

I am grateful that I was born in this wonderful period of history, the Dispensation of the Fullness of Times, when the Gospel was restored to earth through the instrumentality of the Prophet Joseph Smith; that I was born under the everlasting covenant with all its attendant blessings. I am grateful for the Gospel and especially for my testimony of its truthfulness. This testimony has been my anchor and my stay, my satisfaction in times of joy and glad-

ness, my comfort in times of sorrow and discouragement.

I am grateful for my precious parents and for the example they set their children in all ways of righteousness—for my father who as a young man of twenty-four years heard and accepted the Gospel, giving up his profession and all else that was dear to him to join with the Saints in Nauvoo where he helped to build that city, and later to cross the plains with the original pioneers of Utah to help establish this state; for my mother, a woman of faith and integrity, who in every day of her life followed and upheld the teachings of the Church and ordered her household according to its standards.

I am grateful that I was reared in a Mormon community, that I had the opportunity of receiving my education in a Church school, the dear Brigham Young University, where the spirit of the Gospel permeates every activity; that I had the privilege of entering the house of the Lord to be married for time and eternity to a worthy and faithful Latter-day Saint, and for the children with which we were blessed.

I am grateful for the opportunity I have had of serving my Church as a missionary and as a worker in the auxiliary organizations, particularly in the Relief Society where during most of my mature life I have worked so happily and contentedly with its thousands of members. I have visited in their homes, slept in their beds, and eaten at their tables, and have

thus learned of their beauty of character, their unselfishness, their understanding hearts, their faithfulness, and their sacrifices. I honor beyond my power of expression this great sisterhood of service.

I desire to express appreciation also for three special honors which have been bestowed upon me; namely, (1) my election in 1924 to Pi Gamma Mu, Social Science Honor Society of America, which has the serious purpose of advancing the cause of the scientific study of social problems; (2) the establishment by the General Board of Relief Society in 1926 of a loan and scholarship fund for Latter-day Saint women and girls, known as the Amy Brown Lyman Relief Society Loan and Scholarship Fund, the loans to be based on the school record and financial circumstances of applicants, which was administered by the General Board for sixteen years but in this centennial year (1942) transferred for administration to the Brigham Young University; (3) the conferring in 1937 by Brigham Young University of the distinguished alumnus award, which reads: "Distinguished Alumnus Award, presented as an expression of esteem for meritorious achievements, which have brought honor and distinction to alma mater and inspiration to her alumni."

And now I shall end this web of memories which is woven and interwoven with incidents and reminiscences of the past.

(Concluded)



# Mothers' Prayers in a World of War

Roy A. Welker

Director, Church Institute of Religion, Laramie, Wyoming

**N**O artist is capable of painting a picture more beautiful than that of a mother teaching a child at her knee to pray. Such a scene does more than catch the fancy of the world, it strikes in every heart a chord attuned to the harmonies of life's richest sentiments.

What would the world do without mothers' prayers? Sad as is the world's plight today, would it not be inconceivably worse without them?

Brigham Young once said in effect: "Prayer keeps one from sin; sin keeps one from prayer." A little reflection will soon convince one how profound that statement is. And that indeed is the relationship of prayer to sin—prayer is the master, the subduer of sin. Seldom, if ever, is a truly prayerful person led into the path of sin. Yet when prayer is neglected, sin finds soil in the heart to grow, and ere one is aware, sins of omission, if not of commission, begin to thrive. These may manifest themselves in indifference toward the little niceties of life, Christian consideration for others, in bits of conduct incompatible with Christian ideals, in the general lowering of standards of moral living, in loss of concern for the present and future welfare of friends and sometimes of those nearest of kin. Anyone can cite sad examples of this latter statement.

Mothers, surely, more than all others, should, because of their special station in life, never slacken their prayers to let the sins of neglect and indifference find lodgment

in their lives. If strong themselves, others who look to them for strength will be stronger. Is it not an axiom among all civilized peoples of the world that others may fail, but mothers never fail? They may suffer untold agonies for others, physical, mental, moral, spiritual agonies, but they still endure. Somehow it seems impossible to separate mothers and prayer. They are part and parcel of one another. A woman devoid of prayer is not a whole mother; her life is fragmentary. She is an object for God to work upon, not one with Him. Who was it said, "God cannot be present everywhere, so He sent us mothers"? That expresses our concept of the true mother—one, so to speak, who is like unto Him, constantly endowed with His spirit, ready to be heard by Him with her every petition. Though all women of the world may not live up to such a conception of motherhood, the mothers of Zion should be of no other caliber, no matter how hard the task. But mothers, real mothers, are not looking for easy tasks; they are concerned with results for their efforts, their struggles, their fierce and bitter battles. They are looking for accomplishments, achievements. They are looking for crowns to be won and glories to be attained, and they are not counting the cost of it all. No matter what may intervene, their goal must be reached. It cannot be reached without the help of the Lord, and His help cannot be secured without prayer, for prayer is the means of establishing com-

munication between the children of God and their Heavenly Father.

Is it not clear now that there is no place for sin where prayer abounds? Is it not true that prayer and sin are incompatible? And is it not clear that mothers must be the conservators and the preservers of prayer in the world; that when they pray others will pray; that if they fail, thousands of souls will be lost? But they will not fail, and we shall still have mothers' prayers.

ONE of the most beautiful hymns ever written defines prayer as the "soul's sincere desire, uttered or unexpressed." Prayers need not necessarily be uttered audibly in order to be genuine. God knows the impulses and the minds of men and women, even though He desires their audible expressions. Yet, however eloquent a spoken prayer may be or however exactly or logically it may issue in contemplation, it can scarcely be called a real prayer if there is not present in the heart an ardent, burning desire for the thing prayed for. This has lead thoughtful ones to call attention to the difference between saying prayers and praying. Surely the Lord will not turn a deaf ear to one untrained in rhetoric or oratory or eloquence if his soul's desire is sincere, his faith unwavering, his purpose single to the glory of God. Prayers that are nothing more than forms have had heaped upon them divine condemnation. The Master told His prophet of the latter days that such were abominable to Him. He cautioned His disciples who walked and talked with Him not to utter vain prayers as the Pharisees did, but to enter into the privacy of

their own rooms when they wished to pray, and the Lord who heard them in secret would reward them openly. The simple prayer He taught those same disciples is the embodiment of simplicity. Who, then, cannot pray when prayer is so simple, and 'through its simplicity so conducive to sincerity? Perhaps that is why children and mothers pray so effectively—they are little touched by affectation and insincerity.

In recent years, this question has often been asked: "Do we need prayer any more?" It has been asked because rapid advancement in the material world has made men feel an undue measure of self-sufficiency. With all the comforts of mortal life apparently provided by the work of their own hands, men have felt little need of God and, therefore, little or no need of prayer.

How is this false claim to be met? Easily! The failure of science to improve men inwardly is a terrific score against it. Instead of raising men to heights of love and cooperation, it has plunged them into depths of hate, descension, and strife. The higher virtues of life have not only been neglected, they have been abused, and the world has become in too large a measure, as prophecy has foretold, "carnal, sensual, and devilish." From such a condition there must be a turning back, a turning back to that faith that makes for companionship with God; to that love of fellow men that enriches life; to that peace of mind that has no room for hate or strife. Science that has failed to enlarge life's virtues, that has been forced to expend its powers in destruction, cannot make

the turn. If science cannot do it, what can and will? The answer is, "Only that which has done it before—the Gospel of Jesus Christ." "But," one may answer, "that is now at very low ebb." True, indeed, in many respects; hence, the great need for earnest, forceful, fervent prayer. The more dire the conditions, the greater need for prayer, and who would not say the present conditions of the world are sufficiently dire for the greatest need of prayer.

**M**OTHERS of Zion and America, here is your challenge and your opportunity. There are few of you who do not have sons or someone near of kin in the service. If these sons needed your prayers in their childhood, they need them a thousand times more now. You have prayed for your sons in the mission field, but do not your soldier sons need your prayers more? Your missionaries were greatly protected from

the lures of the world and the buffetings of Satan. Your soldiers are open to the temptations of both. You would not let your missionaries down. Will you let your soldiers down? No indeed! Let your prayers continually be knocking on the doors of Heaven as petitions for help for those sons you love as you love your own lives, for did not He who knew the way and the power of prayer say, ". . . seek and ye shall find; knock and it shall be opened unto you?" You will not lose faith in Him who is "The way and the light," who is "the resurrection and the life," the only light and the life everlasting. Prayers in His name will be effective. They may not be answered at once, but they will find fulfillment "sometime, somewhere." And should the present desires of your heart be denied, God will not let your petitions go unrewarded, for in His own due time He will bring to fruition all seeds sown in love and faith.

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## *A Christmas Tree*

Geneva I. Oldroyd

I love a Christmas tree—don't you?  
 To me it is a symbol true  
 Of happy homes and loving hearts  
 And all the joy that peace imparts—  
 As heartening as a sky of blue.  
 I love a Christmas tree—don't you?



# Christmas is Just Another Day

Beatrice Rordame Parsons

“GOOD grief!” Lonnie’s young voice was a little too loud. He looked at the grocery list in his mother’s hand and pushed his chair away from the breakfast table. His five-foot-ten unfolded with all the grace of an accordion, and there was a queer, impatient wrinkle at the corner of his nose. “Why all the fuss, Mom? Christmas is just another day. What’s the good of a tree? Or a big dinner? I won’t be home. I’ve got a date with the gang. We’re going skating in the morning and to a movie at night.”

“The exuberance of youth,” groaned his father from behind his newspaper. He laid it down, and the edges of his lips looked a little pale. Weariness crept into the usually broad line of his shoulders. He said abruptly: “The boy’s right, Nina. Why wear yourself out? I’ve got to go down to the office. I’ll catch a snack of lunch in the cafe downstairs.”

Nina’s eyes held tenderness. When she got up to make more toast, her hand touched his shoulder in sudden gentleness.

“It’s been hard for you, Lawrence—this past year. You need more rest. If only you could have the whole day at home.” Wistfulness had crept into her voice, but she shut it out as she set a plate of golden toast at his elbow. “I know how it is. Everything’s changed—everything.”

“I’ll say it’s changed,” cried Sue, coming into the room with a little rush. She wasn’t quite dressed, and much to her father’s annoyance she

zipped things and buttoned them while she waited for her bacon and eggs. “The store is a madhouse!”

Sue worked at Carter’s, the largest store in town, in the glove department, and she was always carrying home little anecdotes about her work. Now her pretty face was filled with fretfulness.

“You’d think they’d skip Christmas this year, the way things are! There’s only about half enough clerks. We are worked to death.”

There was the same pale weariness etched against her eyes that had faded Lawrence’s. Nina saw it with a pang. Sue was going out too much—with a young man named Jerry. The family had never met him; and because Lonnie was so given to teasing, they knew little more than that he worked for the Government.

Nina’s hand touched a little golden-brown curl that had escaped across Sue’s white forehead. Her eyes held concern.

“Never mind, darling,” she said consolingly, “perhaps the day won’t be so bad.”

“The day before Christmas,” said Sue with a strange bitterness, “is terrible. People pushing and shoving, yelling and biting our heads off! People go a little crazy about this time of year. I don’t see what there is in Christmas to get so excited about. I say, give me Christmas morning to lie in bed. I intend to stay there till noon. If I don’t, I’ll be too dead to have a good time at Kirma’s party.” A tiny flush dyed her cheeks, and there was a tinge of defiance in her tone as she added:

"Jerry's calling for me at eight. I expect the family to be nice to him."

Lonnie snorted. "She's nuts about the guy."

Lawrence looked up in sudden anxiety. "Who is this fellow Jerry? What does he do?"

Before Sue could answer, Lonnie said wickedly, "He kisses her. I saw 'em the other night out in his car."

Sue jumped from the table, her face red, her eyes hysterical. Everybody was looking at her, and she raised her head defiantly. "I'm old enough to choose my friends," she cried, and went rushing out of the room, her breakfast growing cold on her plate.

Nina's worried eyes followed her. She had a tugging desire to follow her. But it was useless. There would be no time for a long, close, heart-to-heart talk between them, anyway. She was already putting on her hat, drawing the zippers of her galoshes close about her feet against the December snow.

Later, washing up the dishes in her bright kitchen with the windows that looked out over the sleeping garden, the brittle, gray trees, Nina found herself wondering just how long it had been since she and Sue, or any of her family for that matter, had had a heart-to-heart talk.

"This war has changed them," she said to herself, rinsing the dishpan and hanging it on its hook under the sink. "It's changed everybody. Everything."

It had changed the house. Last Christmas there had been hustle and hurrying, with presents hidden in the most unexpected places and Bob coming in all covered with snow.

Now Bob was at camp!

Nina felt a sudden tightening of the heartstrings, a sudden flurry of scalding tears against her lashes. But she did not let them fall. During the year she had taught herself control.

She picked up the grocery list and studied it, her mind busy with the things she could cross off.

"Not the turkey," she decided as she reached for the telephone and dialed a number. "We'll have it for dinner another night."

The grocer's voice as it answered her ring was big and hearty.

"Good morning, Mrs. Burton," and immediately he began praising his new stock of oranges and cranberries. "And yams, ma'am! I remember how you always have yams for Christmas dinner."

She ordered the yams, and a pound of cranberries. When she left the telephone and began to dust, she found her mind busy with her thoughts.

Tomorrow would be Bob's birthday. She remembered the day he was born. It had been very early, and when Lawrence came tiptoeing into the room to kiss her, she gave him a proud little smile.

"Your son, darling. A Christmas baby."

His face had been a mixture of pride and fear as he bent over the small, white bundle and found the tiny fingers curling about his big hand.

Bob was twenty-one, now, and far away, with only a vague promise of a furlough sometime within the month. His birthday presents had been mailed several weeks before in order that they might not be delayed among the rush of Christmas packages.

"I wish I could see how much he

liked them," she thought tenderly. She had put an extra handful of raisins into the cake. "He's always been so crazy about raisins," she had told Mattie who was helping her in the kitchen.

Mattie was a tall, thin girl from a large family nearby. They lived in a run-down sort of house, and Mattie needed to work. Mattie was rather homely, and Nina had rather marveled when she had announced that she was being married.

"To George, ma'am. He's goin' to camp."

Mattie had been so proud, marrying her soldier boy, so happy in the brief honeymoon they had shared. She had come back to wash dishes, to scour pots and pans with a certain aura of glory about her. When she told Nina about the coming baby her face was transfused with a light that made Nina want to cry.

"I'm so glad, ma'am. If you'll only let me go on workin' . . ."

Nina nodded. "Certainly, Mattie." Mattie would need extra pennies. "Having a baby takes a lot of money," she added, and said swiftly, "Do sit down. You can peel the vegetables there at the table."

**N**INA put her duster away and felt a sense of loss now that she had nothing else to do. The house was in apple-pie order, the living room shiny and clean.

"I'll go down town," she promised herself, beginning to know again the dreadful emptiness of the house. "I'll get something for Mattie's baby."

She went to Carter's in the hope that she would catch a glimpse of Sue. But Sue was busy and did not look up when she passed the counter.

In the infants' department she selected Mattie's gift, a tiny, pink sacque. She had had just such a bit of soft wool for Bob; and the other two, arriving in rapid succession, had finished it off.

Her eyes were soft as the clerk wrapped it in tissue and ribbon. Lon had been such a boys' boy. Everything he did, he did with a rattle and bang. Bob had been different. Quieter. Closer.

Ever since he was little they had had a sort of wireless telegraph with their minds. She felt at the moment that he was thinking of her.

"As though he's coming closer and closer," she thought with a little tingle of excitement. If only he could have his furlough soon.

She walked on air as she passed the glove counter again. This time Sue was not busy, and she looked into Nina's eyes with an odd glance.

"Darling, you look sort of . . . well, sort of lost!" Sue's voice was suddenly sweet and clear. "I'm glad Jerry's coming to the house tomorrow night to call for me, Mom. He . . . he's nice. You'll like him, no matter what Lon says."

Nina laughed. She put a gentle hand on Sue's arm, and her face was filled with the look only mothers know.

"I wouldn't worry about Lonnie, dear. It's just that he hasn't approved of any boy since you were five. He has his standards about the man you might . . . might want to . . . to marry."

There, it was out! The thing she had been trying not to think. Sue getting married! Sue a war bride. Sue, her soft, pink and golden baby.

Yet she had not been able to close her eyes to the fact that Sue was a

woman and falling in love with a young man she had never even met.

Sue's blue eyes sparkled with happiness. Her soft, red lips trembled a little over the words.

"I do want to marry him, Mother. But the way things are . . . ." She spread her hands in a hopeless little gesture.

Nina patted one of them. "Everything will work out," she said with a confidence she did not really feel. "I'll be waiting to meet your nice, young man."

They had no time for further conversation. A customer was fingering a bit of black kid and Sue moved toward her.

Nina's heart was so filled with worry and confusion that she did not know just where she was going until she found herself in the men's department. Then she saw Lonnie's brown head. He was wrinkling his brows over two pairs of shamelessly brilliant pajamas. His face broke up into a relieved smile as he caught sight of her.

"Gee, Mom, I'm glad you happened by. I don't know a thing about what Dad likes. Help me pick out a present for him, that's a good girl."

She fingered the cotton and remembered Lonnie's graveness years ago when she had helped him decide if a certain packet of modeling clay held just the right texture.

"I think this one," she said, selecting the one with the most red. Lawrence had always loved red though he had never worn it.

They walked together toward the door, and she felt Lonnie's eyes on her. There was something odd in his face and voice.

"Say, what were you doing in the

men's department? Just sort of wandering around like a little lost pup?" He had said it teasingly, but there was an underlying concern in his tone.

"I'm doing some last-minute shopping," she explained, and he pulled out his wallet.

His look was owlish: "Look, Mom! Will you get Sis a . . . well, you know, a sort of petticoat," he added desperately. "I . . . I don't dare go into one of those stores."

She took the bill he handed her, and promised. "Silk," he insisted, "and plenty of lace. She's got to have things nice."

Her eyes burned as she selected a dainty thing of lace and peach-colored satin. Then she went back into the slushy streets where a light snow was beginning to fall and Christmas anthems were beginning to come over the loud-speakers. It was getting dusk, and the red and green street lights burned brightly.

She stopped at her husband's office and tried to carry him off home for a nice little supper. But his worried, tired eyes told of several hours work yet to be done.

He got his hat, however, and gave her a one-sided smile as he led her toward the elevators.

"Let's duck into the lunchroom and have a sandwich, Mrs. Burton"; and to the girl who came to their place at the counter, he said, "A turkey sandwich."

He ate slowly and insisted on hearing everything about her day. When she was through, his glance was tender.

"Not much fun for you, Nina, wandering around all alone. I wish I could help celebrate. . . ." He hunched his shoulders in a hopeless

little gesture, and picked up the check.

NINA felt low as she rode home on the bus. The house was so still and quiet that it might have been any evening but Christmas Eve.

She shook herself and scolded roundly: "What are you, Mrs. Nina May Burton? Are you a little girl that you want to play Christmas? Why there are plenty of people in this world who haven't half what you have." She slipped her feet back into her galoshes. "Now put on your hat and take that little sacque to Mattie."

It was better out here, walking in the crisp, white snow. People were hurrying toward their homes. She could peep through lighted windows and see children at their play, light burning brightly against the branches of evergreen.

Even Mattie's shabby old home seemed cheerful to Nina. The numerous brothers and sisters were chattering excitedly over a slim, little tree. Mattie hugged the pink sacque tenderly to her breast.

"It's so lovely! I can just see him in it." Her eyes were shiny, and far away. She said simply, "George will be so proud." Then she put it back into its tissue-paper nest and made Nina sit down for a little while. "I baked a cake today," she said shyly, offering a square, waxed-paper package. "One of your favorites—with dates."

Nina's eyes were shining as she let herself back into the wintery night. Everybody was so kind. She wondered why she had ever found Mattie homely. Even now, her thin body distorted with her child, she had a

beauty of soul that made her lovely.

All at once Nina found herself thinking: "That's how it is with Christmas. It is just a day. An ordinary day. But there's beauty in it, promise."

For the first time in a long time her heart felt light and happy. Things weren't as wrong as she had thought them. After all, nothing could really change her family. They were part of her. She was part of them.

"Even if they don't think Christmas is worthy of the fuss," she thought gently.

The thought broke abruptly. There was something the matter at her home. Halfway down the street she could see that the lights were blazing from the attic to the basement.

A delivery van stood at the door, and as it drew away, a tall soldierly figure jumped from a taxi. Nina was running as they reached the gate. She cried his name.

"Bob! Oh, Bobbie!"

Then she was gathered into a great, big hug which pushed the breath from her body and made her warm and glad to the bottoms of her feet.

"I got that furlough, Mom," he told her, and as they walked arm in arm toward the porch, Nina remembered the lights.

"I hope nothing's happened," she said breathlessly, "I hope. . ."

Something had happened. From the front door to the living room pine needles littered the floor. A cyclone seemed to have broken in the midst of the living room. Bits of string and tissue paper were scattered about.

A tall, broad-limbed Christmas tree stood in one corner, while Lawrence climbed a stepladder to place

a sparkling tinsel star on the top.

Nina sank into a chair and for a moment her head felt dizzy listening to all the talking and explaining.

Bob was hugging Sue, shaking hands with Lon, and gripping the fingers of a tall, strange young man who came shyly from the shadows. Sue caught his arm.

"Jerry, this is my mother."

The boy's eyes were clear and fine, and the hand he gave her was firm and brown. Her eyes met Sue's, and there passed between them a look such as only women know who love with every fiber.

"Hello, Jerry," said Nina, and her fingers tightened. It was like having another son!

Bob's voice was teasing. "But the tree, Lon, fellow. Why a tree? I thought we were all grownup."

Lon's eyes were touched with embarrassment, and his voice was husky.

"We got it for Mom," he said, and they all shouted with laughter. To her, he made explanation in a little aside. "We thought you might be . . . a little lonely," he said, then drew her up and made her stand in front. "It's beautiful, isn't it?" he said proudly.

Nina felt her mind whirling. She didn't quite understand. Were these the people who just that morning had declared that Christmas was a bother? And now they were turning things upside down and inside out to prove that it wasn't.

"We decided to have dinner at home," offered Sue brightly. "I saw the turkey in the refrigerator."

"The gang's coming, too," cried Lonnie, smacking his lips over the turkey.

It was their father who protested: "All that work for your mother! I thought I'd take her down town and buy her a really swell meal at the best cafe."

Nina's eyes were shining. "What work?" she asked, her mind busy planning. Mattie could do the yams and the cranberries. They wouldn't be hard. She'd make the dressing herself, and Sue and Jerry could set the table. There was even a cake. A date cake! Her voice was excited: "We'll have a delicious dinner. Just wait and see."

Then she was bustling about, picking up paper and string, whisking bits of pine needle from the carpet. She felt busy and needed again, as though she had suddenly become important. Shyly she inserted a bit of unselfishness.

"You children will have to find something to do for the evening. Dad and I will want to sit by the fire like a pair of old cronies and sink our bones in rest and more rest."

She wished she might ask Bob, just as a special favor, to stay at home with them. He had so little time. But days at camp are dull. He'd want to do a little rug-cutting of his own. After all, she'd have him a little while, and that was all she asked.

She'd enjoy them while she could, she told herself, and would not let her mind go past tomorrow. Loneliness had vanished, and in its place burned a glad, sweet joy.

"Christmas is just another day," she said unexpectedly, and added, as their eyes turned toward her with quick, loving glances, "but, as Lonnie would say — 'What another day!'"





## *Christmas in 1942*

THERE is perhaps no day in all the year more eagerly awaited or more joyfully received by old and young than Christmas Day. While Christmas is calendared a red-letter "day," the spirit of Christmas takes hold of us weeks in advance of the day, and Christmas festivities extend themselves into a holiday season. The spirit of Christmas finds expression in gay colored lights, in festive shops, in busy homes, in sweet caroling, in cheerful greeting, in lavish giving. On Christmas Day, the spirit of Christ—He whose birthday we observe—animates our lives, and His second great commandment, "love thy neighbor," is not difficult to keep.

It was at the Christmas season just a year ago, when hearts were attuned to "peace on earth, good will toward men," that the shocking news of Pearl Harbor came over the air, and our great Christian nation declared war on an aggressor pagan nation. Hearts became heavy, and it was with difficulty that zest was retained in our Christmas observance. True, the announcement of war made no immediate demands upon us, but we were familiar with the ways of war; we knew the sufferings and sorrows of nations already engaged in conflict, and we realized what lay ahead for us.

During the past year all that was anticipated has come upon us: the young manhood of the nation has put aside its civilian clothes and gone into uniform; mothers and daugh-

ters have left the home and school room and gone into munitions factories; strict curtailments have been placed upon us forcing us to change our way of life; sorrow has entered many a household because a life has been sacrificed for an ideal. And the end is not yet in view.

So we approach our 1942 Christmas greatly sobered. Many of the gay expressions characteristic of Christmases of the past seem out of harmony with the seriousness of the times. Yet the world has perhaps never needed Christmas and the Christmas spirit more than it does today—not the spirit that expresses itself in froth and frivolity, but the true, deep spirit of Christmas which bids us remember the Christ whose birthday we observe, and rejoice in the promise that is ours because of Him. Life at best is short and even the most fruitful lives are laden with difficulties and disappointments, but through the priceless gift of our Father, eternal life through Jesus Christ our Lord, we have comfort, hope, and promise.

Even as we remember the Master's love and sacrifice for us, there comes to mind with renewed emphasis His teaching that human life is sacred, and we realize that His commandment "love one another" must become a reality in the world. Penetrating the noise and confusion of bursting bombs and roaring cannons, this message of the Master—the Christmas message—springing anew in the hearts of righteous men

and women cannot help but diminish hate and temper evil.

This Christmas it is particularly important that we express our love and friendship for our fellows, but the form our expressions take must be keyed to the tone of the times. Lavish spending for extravagant gifts is entirely out of place. While we despise war, war is upon us. And the only way we may win peace is to win the war. Our greatest effort and every dollar that can be spared from the bare necessities of life should be devoted to that effort. Christmas gifts this year should be simple, thoughtful expressions of love and friendship.

The Christmas spirit in our homes this year, as always, will be largely determined by the mothers. Chil-

dren are entitled to a bright and cheerful Christmas. The burdens that oppress us and the griefs that have overtaken us should be laid aside for a day, and a spirit of happiness should pervade our homes. Let us remember our loved ones who are not with us, but let us rejoice in their virtues, their ideals, their courage, their accomplishments, rather than to mourn over their absence.

Christmas bells have rung out for ages and will ring out through the coming ages of time the peace and good will that lift the hearts of men and "nerve them to braver and nobler deeds in the living of their own lives and serving of their fellow men."

Grateful are we for Christmas in 1942!—B. S. S.

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## "In Retrospect" Concluded

THE *Relief Society Magazine* acknowledges with appreciation the excellent contribution of President Amy Brown Lyman in preparing for publication during the Relief Society centennial year her autobiography "In Retrospect." The life story of Sister Lyman reveals in an interesting style the influences and experiences that have so eminently qualified her for her position as general president of Relief Society. Interwoven throughout the story, adding interest and value to it, is a great deal of important historical information related to Relief Society, drawn

from her many years of service in this Society.

The following excerpt from a letter recently received by the General Board is typical of numerous expressions of appreciation received from *Magazine* readers throughout the Church:

I should like to express my appreciation of the life story of President Amy Brown Lyman that has been running in the *Magazine*. I like it for two reasons: It is a good story, well told, of a good life, well lived. It acquaints us with the wide scope of her contacts and activities, to which being president of Relief Society is a fitting and crowning achievement.

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# Notes TO THE FIELD

## *Deseret Industries Will Buy Carpet Rags*

THE Deseret Industries, salvage program of the Church Welfare Plan, will purchase carpet rags from individuals or from ward Relief Societies at the rate of 10 cents a pound. Any person or ward desiring to sell carpet rags may send balls of sewn carpet rags direct to the Deseret Industries of the Salt Lake Region—

Deseret Industries  
P. O. Box 113, Sugar Station  
Salt Lake City, Utah

Following are directions for preparing carpet rags to suit the purposes of the Deseret Industries:

Tear silk and cotton about 3 inches wide and woolens about 1½ inches wide, or if you twist the strips and they are about as big around as a pencil they are the right width.

In sewing them together, fold the edges so that if possible no raw edges show.

If one color and kind of material makes a ball about the size of a large grapefruit, sew it all together. If there isn't enough of one color and kind to make a good-sized ball, sew miscellaneous colors and kinds together for hit-and-miss balls, mixing the colors.

## *Hymn-Singing Project for 1943*

RECOGNIZING the desirability of the continuation of the Church-wide hymn-singing project during this period of stress and unrest, the General Music Committee has selected the following list of hymns from the *Deseret Sunday School Songs* for use during 1943:

January—Come, Thou Fount of Every Blessing, page 216.  
February—O Thou Kind and Gracious Father, page 33.  
March—How Gentle God's Commands, page 287.

April—Behold, 'Tis Eventide, page 13.  
May—Parting Hymn, page 38.  
June—Prayer Is The Soul's Sincere Desire, page 95.  
July—He Died! the Great Redeemer Died, page 247.  
August—O God, the Eternal Father, page 192.  
September—God of Our Fathers, page 283.  
October—Jesus, the Very Thought of Thee, page 288.  
November—Who Are These Arrayed in White, page 9.  
December—Christmas Carol, page 101.

## *New Books*

RECREATION IN THE HOME, a new book published by the auxiliary organizations of the Church, is dedicated to fathers, mothers, and children in Latter-day

Saint homes. The foreword states: "With the rapid change in the world's way of doing things, the home has of late years been increasingly neglected . . . but it is evident

from conditions now prevailing that human life would be greatly benefited if much that tends toward the development of character and the stability of moral and social life were returned to the home. Recreation is one of these important factors. . . . The present situation of world tribulation and unrest will of necessity drive families closer together to find in the home their joys. . . ."

The new book is planned primarily to aid Latter-day Saint families in their home recreational activities, and is fertile in suggestions which may be applied to recreation outside the home. It is divided into twelve chapters as follows: The Church and Recreation; Music in the Home; Drama in the Home; Dancing in the Home; Reading—Story Telling—Conversation; Games For All Occasions; Hobbies; Special Days and Events; Fun and Food; Family Manners at Home and Abroad; and The Romance of Genealogy.

This book answers a long-felt need in Latter-day Saint homes. The wide variety of material is excellent throughout, showing discriminating judgment in its selection. The material is practical for use in the average Latter-day Saint home, and is adaptable to many occasions and to

all ages. Instructions are clearly given, and the book is attractively and interestingly illustrated. *Recreation in the Home* should be welcomed by Latter-day Saint mothers. It may be purchased from Relief Society General Board, 28 Bishop's Building, or from general headquarters of any of the Church auxiliary organizations. Price 25 cents per copy.

**A NEW WITNESS FOR CHRIST IN AMERICA**—*The Book of Mormon*, by Dr. Francis W. Kirkham, is expected off the press during December. This book is a revision and amplification of an earlier publication by the same author, entitled "Source Material Concerning the Origin of the Book of Mormon." The new volume, a 420 page book, contains important historical data concerning the Book of Mormon. The work is the result of many years of study and research in the libraries of the United States. It may be purchased from Francis W. Kirkham, 109 West 2nd South, Salt Lake City, or Zion's Printing Co., Independence, Missouri.

Price \$1.50 postpaid. Special reduced price of \$1.00 to L. D. S. missionaries in stakes and mission field and to men in U. S. armed service.

### *Separate Magazine Cover Prints are Available*

**THREE** plaques, "Pioneering," "Education," and "Benevolence," designed by Avard Fairbanks for the proposed Relief Society centennial memorial campanile, have been reproduced consecutively on the September, October, and November covers of the Maga-

zine. The December cover features the Nauvoo Temple bell which is to be housed in the campanile. All four covers have been printed in the same colors to allow for mounting in panel form. Separate prints in panel form will be available in December, at twenty-five cents a panel.

## *Magazine Deliveries Late*

**D**UE to circumstances incident to the war, such as labor shortages, recent issues of the *Magazine*, particularly the November issue, were received from the press very late, making deliveries to subscribers correspondingly late. The *Magazine* sincerely regrets delays in delivery, recognizing that subscribers expect their *Magazines* about the same time

each month and are no doubt at a loss to understand why *Magazines* are not received.

Great effort is being made to have future issues reach subscribers as early as possible each month, but where delays cannot be controlled, the indulgence of subscribers is earnestly solicited.

## *New Feature for Magazine*

**T**HE *Magazine* is pleased to announce the introduction of a new feature "Woman's Sphere" beginning with the January 1943 issue. Under this heading there will appear each month one page of items of special interest to women, featuring particularly achievements of women of national and international prominence. Special recognition accorded women in general will also be included.

The page is to be prepared by Ramona W. Cannon, and will be continued for several months.

Mrs. Cannon, the wife of Joseph J. Cannon, first assistant superin-

tendent of the Y. M. M. I. A., and daughter of Elizabeth S. Wilcox, a former member of the Relief Society General Board, is well known to *Magazine* readers through her contributions to the periodical. She has traveled extensively, having presided over the British Mission Relief Societies during 1935-37. She has always been interested in the advancement of women and has maintained familiarity with names and accomplishments of women leaders in various fields. She has a rich background in literature, and is an able writer.

"Women's Sphere" should prove an interesting addition to the *Magazine*.

## *Sample Copies of July Magazine Available*

**T**HE General Board has on hand a small surplus of the *Relief Society Magazine* for July 1942. These copies will be given without charge, so long as the supply lasts, to Relief Society officers or *Magazine*

representatives who may wish them for sample copies. Send requests for the number desired to The Relief Society Magazine, 28 Bishop's Building, Salt Lake City, Utah.

## *Silk and Nylon Salvage Program*

THE general salvage section of the conservation division of the War Production Board initiated on November 16, 1942, a program for nation-wide collection of used hosiery. Silk and nylon are critically needed for the production of powder bags and other war materials. Collections will be continuous for the duration of the war. Collection centers are being set up in all retail stores having women's and misses' hosiery departments. Relief Society women are urged to support this program and to donate all worn and discarded hosiery of the following classifications:

- a. All silk
- b. All nylon
- c. Mixture of silk and nylon
- d. Mixture of silk and rayon
- e. Mixture of nylon and rayon
- f. Mixture of silk and cotton

g. Mixture of nylon and cotton

Please observe the following four points:

1. Be sure that all salvage hose are WASHED.
2. No garments other than silk and nylon HOSE are wanted.
3. Neither the donors nor the retail stores serving as collection depots receive any financial remuneration for the hose collected—this is a direct gift from the home to the fighting front.
4. It is not unpatriotic for stores to continue to sell the few new stocks of silk and nylon hose that are left. What is wanted for collection is all used hose that can be reclaimed for war production purposes.

Watch for announcements from your local salvage committee with respect to the salvage of silk and nylon hosiery, or make inquiry direct to your local salvage committee.

## *Supply of Magazine Binders Exhausted*

THE General Board regrets to announce that the supply of Magazine binders is exhausted, and due

to war conditions no more can be obtained at present.

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## *Christmas Eve*

Robert Layton

Through all the glare of bomb and gun  
Whose bursts destroy the peace this Holy Night,  
There shines before us each and every one,  
The hope and peace of God's eternal light.

# Government Specifications on Bed Linens

The following information with respect to Government specifications on bed linens, obtained from Justin C. Stewart, State Consumer Relations Officer, Office of Price Administration, will be found of interest to Relief Society women:

**C**ONSUMERS may now buy bed sheets and pillowcases more wisely than ever before. Since March 2 of this year, manufacturers of these commodities have been required by the Office of Price Administration to manufacture and sell their products according to definite standards established by the Government.

Since the job of the Office of Price Administration is to control prices, one might reasonably ask why it should issue an order requiring that a product be manufactured according to standard specifications. It came about this way.

Early this year, the prices of bed linens were rising at an alarming rate, and it was necessary for the OPA to establish ceiling prices at the manufacturer level. At retail, the price is controlled by the General Maximum Price Regulation, and, therefore, the ceiling price for

any particular store is the highest price charged by that store in March 1942. In attempting to set ceiling prices for manufacturers, however, it was discovered that there were so many variations in size, weight, thread, count, and the like, that it was impossible to set prices without setting literally hundreds of them on the products of many different manufacturers. Every housewife has had the same experience—she has gone into various stores looking at sheets and pillowcases with varying prices and brand names, and has been at a loss to know which was the best buy for her needs.

Now, however, she may study the qualities of the various grades as established by the Government, and go to the store and ask for the “type” which will meet her needs best. The following chart gives the specifications which go to make up these “types”:

Minimum Specifications Requirements, As Included in the Order

	Type 180	Type 140	Type 128	Type 112	Back Filled	Print Cloth
Thread count per square inch (unbleached)	180	140	128	112	116	Cloth is made from yarns averaging 33s or lighter with total thread count of 160 or less
Weight per sq. yard (in ounces)	3.6	4.6	4.0	3.7	3.2	
Tensile strength						
Warp	60	70	55	45	40	
Filling	60	70	55	45	35	
Selvage	Tape	Tape	Tape	Tape	Plain or tape	
Plain hems (total for both ends)	4"	4"	4"	4"	4"	
Stitches per inch	14	14	14	14	12	
Added sizing	4%	4%	6%	10%	15%	

These are the minimum specifications (except in the case of "Print Cloth" Type D) for the various types of sheets made from "carded" cotton yarns. There is nothing to prevent the manufacturer from making his sheets better than required. Sheets that are made entirely from "combed" cotton yarns are excluded from the regulation. They are the higher priced "percales" and are an extra soft, premium-priced product.

The order requires that the manufacturer attach a label to each sheet or pillowcase which states the following facts: (a) the type and size of the articles; (b) if the piece is a second, a statement to that effect; (c) if the article does not meet the minimum specifications, the term "sub-standard" must be used.

Surveys conducted in Salt Lake City stores indicate that nearly all bed linens now in the hands of retailers bear labels indicating the type. Labels in some establishments also carry such information as the actual thread count, weight per yard, amount of sizing, etc. It should be noted that the consumer is always assured that the article will meet the minimum specifications for the particular type when it is so labeled. However, sheets may be above the minimum specifications, and where the label gives the information, the consumer can tell just how much better the sheet is than the minimum requirement for that particular type. Even when labels did not carry the detailed information, the sales people or department managers were usually able to supply the manufacturer's specifications.

Following are statements regarding various types of sheets, with the

specifications translated into non-technical language:

#### *Type 180*

Carded percale. Light weight. Fine yarns. Smooth texture. Good strength. Smallest amount of sizing. Initial cost—highest of this group.

#### *Type 140*

Heavy muslin. Strongest—probably most durable, good for extra hard wear. Smallest amount of sizing. Initial cost—less than Type 180, but highest of muslin group. Most expensive to launder if laundry is done commercially by weight.

#### *Type 128*

Medium weight muslin. Medium strength. Coarser weave, good for general use. Greater amount of sizing. Initial cost—medium.

#### *Type 112*

Light weight muslin. Less strong than Type 128. Coarser weave. Heavy sizing. Initial cost—low, may not be so low in final cost.

#### *Back-filled*

Least strong. Has slightly higher thread count than Type 112, but because of low weight and low tensile strength and high percent of sizing will not give as much wear as Type 112. Lowest price. Often cut rather than torn to size.

#### *Print-cloth*

Very light weight. Known by trade as "percale." Low strength. Usually finely woven, smooth texture considering price. Print-cloth is used for a limited variety of merchandise, particularly pillowcases and small sheets, such as crib sheets. Since the specifications given in the order are maximum rather than minimum specifications, the order requires that the actual construction features must be specified on the label. In this way the consumer has some guide by which to judge for himself what the probable value and wearing qualities will be.

Vera White Pohlman, General Secretary-Treasurer

Regulations governing the submittal of material for "Notes from the Field" appear in the Magazine for June 1942, page 240.

### RELIEF SOCIETY CENTENNIAL OBSERVANCES

Granite Stake  
(Salt Lake City, Utah)

**T**HE Nibley Park Ward Relief Society, of which Lorilla H. Benning was president, commemorated the centennial with a tree-planting ceremony and the presentation of a pageant, "Century of Progress," which was written and directed by Eleanor Thomas. Description of this pageant follows:

"The story depicted the organiza-

tion of the Relief Society from the time of Emma Smith, its first president, to the present ward organization. Outstanding characteristics of each president, including stake presidents, were portrayed and their accomplishments enacted. During the presentation of the pageant, a miniature campanile was built on the stage, with the bishopric, representing the Priesthood, assisting.

"There were 115 who participated, including eighteen members of the



CENTENNIAL PAGEANT  
Nibley Park Ward Relief Society, Granite Stake



GROUP TAKING PART IN REXBURG FOURTH WARD  
CENTENNIAL PAGEANT

On front row are seven honored sisters who have been members of Relief Society fifty years or more. Left to right: Ellen Neeley, Caroline Peterson, Emma Brower, Olive Bean, Agnes Walters, Florence Bennion, Ann Butte.

Singing Mothers' chorus. This chorus, under the direction of Emma Walker, furnished the music for the pageant. Music was also furnished by a boys' chorus under the direction of Phil Linnebach." The present president of this ward Relief Society is Emily Soren.

Rexburg Stake (Rexburg, Idaho)

**F**OLLOWING is a report of the pageant, "A Century of Progress," and other features of the centennial program of the Rexburg Fourth Ward Relief Society, of which Erma Stucki is president:

"We celebrated with a centennial program, Tuesday evening, March

17, at eight p.m. Baskets of flowers and potted plants beautified the rostrum of the chapel. Stella Shail, chairman of the program committee, conducted the meeting, under the direction of President Erma Stucki and counselors, Genevieve Klinger and Julia Anderson. The meeting was opened with 'A Song of Triumph,' sung by the Relief Society Sextette under the direction of Hazel Anderson, chorister, and Verus Catmul, accompanist. Bishop D. G. Taylor offered the invocation. The chorus from the Contemporary Music Study Club, conducted by Ruby Stoker, sang three selections. Ruth Biddulph then read 'Whatever





### CENTENNIAL PAGEANT

Brigham City First Ward Relief Society, Box Elder Stake

Ends,' a short story. 'A Century of Progress,' a tableau written and directed by Nettie Christensen, Magazine representative, was presented, with Sister Christensen as the reader. It depicted the eighteen charter members of Relief Society, who were charming in their pioneer costumes, creating a fitting atmosphere for the occasion. The eight general presidents were also depicted. The women representing them were chosen from those who have served or are serving as executive officers in our ward, with the view of representing the original characters as nearly as possible.

"As a special gesture of appreciation, we presented corsages to each of the seven sisters who had been members of Relief Society for fifty years or more. Dancing in the recreation hall followed the program, and light refreshments were served."

*Box Elder Stake*  
(Brigham City, Utah)

**A**LICE R. RICH, president of Brigham City First Ward Relief Society, sent us the following brief report of the centennial observance held in this ward:

"The accompanying picture represents the centennial celebration of the Relief Society of the Brigham City First Ward—a sacred pageant depicting women who have been prominent in forwarding God's great earth plan from the beginning of time down to the present. The second part of the pageant depicted the youthful Prophet, Joseph Smith, and his mother, Lucy, and the presidency of the first Relief Society organization as they received from the Prophet's hand the keys with which to begin the glorious work that has been carried on by Relief



## CENTENNIAL PAGEANT

View Ward Relief Society, Burley Stake

Society for one hundred years. Clara Sparks, assistant chorister, directed the work of the program.

"One feature of the evening was the rendition of the song, 'Hail Relief Society,' written by Alice R. Rich, with music by Evelyn S. Kay. A table covered with a lace cloth stood near the front of the hall. On it was a low bowl of daffodils and blue lighted tapers. At the close of the program, as the audience filed out, the work-and-business committee served punch and wafers from a decorated table in the annex. Three hundred were in attendance."

Burley Stake (Burley, Idaho)

**T**HE following is a short account of the centennial pageant presented March 17 by the View Ward Relief Society, of which Ellen Ivies is president:

"The accompanying photograph shows the characters who took part in our centennial pageant, 'The Gate Beautiful,' which was adapted from a pageant of the same name published in *The Relief Society Magazine*, April 1935. The pageant was a great success."

St. Joseph Stake (Thatcher, Arizona)

**E**LLA T. LEE, former president of St. Joseph Stake Relief Society, submitted the following report of the pageant, "One Hundred Thousand Strong with Service Leading On," which was presented as a feature of this stake's centennial observance:

"For months before the centennial, we talked of the pageant everywhere we went, and collected all the data we thought we would need to write it. My two counselors, Eva



CENTENNIAL PAGEANT  
St. Joseph Stake

Lines and Janie Mattice, spent days selecting material on the history of Relief Society. About a year in advance, we secured the college gymnasium for March 17, 1942, and in June [1941] we gathered and stored the wheat that we needed for the pageant. The script of the pageant, as it was read on March 17, was written by Lela Udall, who was assisted by Mr. William C. Kauffman, instructor in dramatics at Gila Junior College. Mr. Kauffman decided on the scenes and equipment that would be best adapted to the stage. He gave freely of his time and made many suggestions to make the pageant the beautiful presentation that we hoped it would be. We had planned that each ward would be responsible for one scene in the pageant, but because of the war, two wards, Globe and Miami, that are about one hundred miles away, were released from taking part with us.

“When the pageant was presented, neither the readers nor the musicians were visible to the audience. Scene I dramatized the organization meeting of the Relief Society. Our sisters did very well in impersonating the charter members. Scene II, ‘An Incident on the Plains,’ was impressive, augmented by very effective lighting and the strains of the song, ‘Come, Come, Ye Saints.’ During Scene III, ‘Eliza R. Snow — Her Work,’ the song, ‘O My Father,’ was sung as a solo. In other scenes, each general president was represented by a woman who posed on a small stage at the left, while on the large stage at right were enacted the outstanding events of her administration as president. For example, in the scene depicting the events during ‘Aunt Em’s’ administration, the sister representing her was dressed as

'The Spirit of Relief Society,' and she told the story of the wheat. This story was emphasized by pictures projected on a screen, showing the starving Chinese, the San Francisco earthquake, and soldiers of World War I. Women and children represented gleaners, gathering wheat and putting it at the feet of 'Aunt Em.'

"The final scene was the most thrilling of all. Two women, representing Presidents Louise Y. Robison and Amy Brown Lyman, came onto the stage while the reader told of the fine work they had accomplished. Then our Singing Mothers

and Relief Society members, who had been seated at certain positions in the audience, started coming toward the stage, singing 'A Hundred Thousand Strong.' By the time the chorus was reached, they were all in place on the stage, singing with Relief Society spirit. At the conclusion of the singing, the benediction was pronounced. The entire presentation was very impressive to approximately one thousand people who were in attendance." The present Relief Society president of this stake is Wilda Merrill.

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## Toward a Lasting Victory

*(Continued from page 824)*

Fatherhood of God—is it futile and sentimental to use these phrases in December 1942? No. In any generation, even in years of war, we build the world to come; and we cannot erect a structure of world peace upon race distrust, race contempt, race repugnance. To sting men into burning hatred may be the quickest and cheapest way to rouse the killer in them; but the attempt to build a world society upon hatred is like trying to lay foundation timbers upon fire instead of upon rock.

Even if we neglect the future because of the urgency of our immediate problem—winning the war—we must recognize the need for heartening, strengthening food, not narcotics. The women replacing men at hard jobs, the old men and the lads extending themselves at war tasks,

the soldiers and sailors in the monotony of drill and waiting and watching—they all need something sound and sustaining. The mother saying good-by to her son or receiving the news that he is missing in action must be fortified, not with a shriveling, embittering hate, but with a far-seeing faith drawn from eternal sources.

Even in the darkness of a wartime Christmas, then, we must not fail to hear the "tidings of great joy," and to remember that they "shall be to all people." We must throw ourselves into the struggle in the same spirit in which Jesus must have scourged the money-changers in the temple; not in a devouring passion against men, but in indignation against blasphemous error. And we must draw the power to gain lasting success, not from barbarous fallacy, but from divine truth.

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# Suggestions for Music Department

*Dr. Florence Jepperson Madsen*

Member of Relief Society General Board

**N**OW that the Relief Society class-work is well started and moving forward with interest and enthusiasm, it is hoped that the music work, too, is progressing with the same spirit and interest. It would be of advantage to formulate a schedule and outline a definite program to follow during the year, and in that program arrange for some appearances of the chorus.

We shall miss the participation we have previously had with the large stake group, but we must not, however, let this discourage us from taking a vital interest in our own ward chorus, no matter whether it is large or small. Although we are unable during this war period to function frequently with the stake group, we can do much important work to improve the smaller units.

The enrollment might be expanded. There are but very few women in our organization who cannot sing well enough to participate in group work. Try to find the musically interested and talented women in the ward and invite them to join the chorus. Investigators are often brought into our Church through participating in our musical organizations.

An amateur group of women singers naturally divides into two sections; namely, high and low, or sopranos and altos. Rarely does one find more than a couple of second sopranos announce themselves. There are usually two or three times more sopranos than altos so that even two-part singing becomes un-

balanced. Because most of our choruses do three-part singing, the director is faced with the problem of having to create a second soprano part. Since the altos are fewer in number, and because there is real need for a good substantial low part in all ensemble singing, it naturally becomes necessary to select these singers from the soprano membership. This is usually a ticklish job because everyone, excepting the dear satisfied altos, wants to sing first soprano, whether or not their voices are capable of doing it. How strange it is that the sopranos who are asked to sing this inner part just naturally feel that they have been dropped from their high station and leveled to a kind of vocal mediocrity. Perhaps the little yeast cake feels somewhat the same when it finds itself buried beneath a pan of flour, but in time it swells forth with pride, realizing its importance and uplift to the necessary "staff of life." Likewise, this second soprano part leavens the whole and acts as a sort of center pivot around which the other parts evolve.

There are many advantages connected with the singing of an inner part. It greatly improves one's ability to read music and to learn to see and hear the different intervals that are encountered in the part. It develops vocal independence and makes for better musicianship throughout. Singers of these inner parts are generally spoken of as "the musicians of the group."

In selecting singers for the second

soprano part, choose those whose voices are of a heavy texture, or those more of the mezzo soprano type. This will better match the alto quality of tone and leave the lighter and more lyric voices for the high part. In this way only can a fine balance of parts be obtained.

With the rehearsing of separate parts, which every director should regularly do, there is no reason why anyone should not be able to learn and sing an inner part. When practicing the second soprano part, have all the first sopranos sing it too. This will give them practice in sight-reading, and also familiarize them with this part so if an emergency should arise, which often does, and a reinforcement of this part is needed, some of the sopranos can give this help. We should all welcome the opportunity to extend our musical horizon. Not only should we be able to read and sing one vocal part, but we should be versatile enough to sing two or three. The second sopranos whose voices are high enough to sing the upper part should occasionally be given the opportunity to do so. Some of the regular sopranos could alternate with them in certain songs. This is only fair and makes for a better feeling all around.

After the parts have been balanced, attention should be given to the improvement of the general tone quality of the chorus. All these individual voices have to be blended into a oneness of tone. Two things which will greatly improve the tone quality of the singers are slow, deep breathing, and beautifully-spoken

words. Breath is the substance with which we produce our vocal tones. If we cultivate the habit of taking a good, deep breath before attempting to sing each phrase, there will not be the tendency to tighten and restrict the free action of the throat and jaw muscles which is so often the cause of bad tone.

Words are sung and sustained on their vowel sounds. The significance of the consonants is realized in their quick and crisp articulation. Make sure that all words are pronounced correctly. The dictionary is an ever-ready helper. Form the habit of singing words with a much more open mouth than is used in ordinary speech. More will be written on the above subjects at some future time.

GR^EAT care should be taken in the selection of the musical numbers that are to be used in our meetings. This should not be a difficult task, since we know in advance the lesson material which is to be used throughout the entire year. A well-chosen song can do much to enhance and strengthen the message of the lesson. It is, therefore, imperative that we correlate the musical numbers with the lesson subjects. Thoroughly study the words of all available song material. It will then be easy to catalogue songs for future use.

Efficiency and resourcefulness are needed in our music work just as much as they are in any of the other subjects. Let us never underestimate the far-reaching power of good music well performed.

The following sacred songs are suitable for use in connection with the theology lessons:

### Three-Part Songs for Women's Voices

Title	Composer	Publisher
Oh, For a Closer Walk with God .....	Foster (No. 14,696) .....	Ditson
Galilee .....	Cadman (8021) .....	Chappell-Harms
See What Love Hath the Father .....	Mendelssohn (2991) .....	Whitmark
The King of Love My Shepherd Is .....	Berwald (11788) .....	Ditson
Hold Thou My Hand .....	Briggs-Gibb (531) .....	B. F. Wood
The Heavens Are Telling (from The Creation) .....	Haydn (14223) .....	Ditson
God Is Love .....	Shelley (4562) .....	G. Schirmer
Thanks be to God .....	Dickson (2404) .....	Boosey-Hawkes
When Children Pray .....	Fenner .....	Shattinger
Hymn of Thanksgiving .....	Kremser (89002) .....	Flammer
O Saviour, Hear Me .....	Gluck-Riegger (89015) .....	Flammer
Beautiful Saviour (Old Crusader's Hymn) .....	Riegger (89017) .....	Flammer
O Come To My Heart, Lord Jesus .....	Ambrose (15072) .....	Ditson
Gloria .....	Buzzi-Peccia (89004) .....	Flammer
Praise Ye the Father .....	Gounod-Bliss (2797) .....	Willis
How Blest Are They .....	Mendelssohn (258) .....	Ditson
That Sweet Story of Old .....	West (4070) .....	Summy
My Creed .....	Garrett (763) .....	Gamble Hinge
All In the April Evening .....	Diack-Howorth (1677) .....	Boosey-Hawkes
Open Our Eyes .....	MacFarlane .....	G. Schirmer
Spirit Divine .....	Hamblem .....	Chappell

The texts of the following three-part choruses are taken from the Bible. These will, therefore, correlate well with the Bible literature lessons:

Title	Composer	Publisher
*The Lord's Prayer .....	Gates .....	Choir Pub.
*The Lord's Prayer .....	Malotte (No. 7987) .....	G. Schirmer
*The Lord Is My Light .....	Allitsen (1470) .....	Boosey
Lift Thine Eyes .....	Mendelssohn (820) .....	Ditson
God So Loved the World .....	Stainer (7847) .....	G. Schirmer
*I Will Lift Up Mine Eyes .....	Flaxington Harker (89007) .....	Flammer
Blessed Are the Pure in Heart .....	Berwald (11800) .....	Ditson
*How Beautiful Upon the Mountains .....	Flaxington Harker (7876) .....	G. Schirmer
Peace I Leave with You .....	Roberts (2131) .....	Boston Music Co.
*How Lovely Are Thy Dwellings .....	Liddle-Samuels (1494) .....	Boosey
How Lovely Is Thy Dwelling .....	Brahms (2897) .....	Whitmark
*He Shall Feed His Flock .....	Handel-Kountz (5017) .....	Whitmark
How Lovely Are the Messengers .....	Mendelssohn (4371) .....	G. Schirmer
Seek Ye the Lord .....	Roberts (1104) .....	Willis
Bless the Lord, O My Soul .....	Ippolitof-Ivanof (89033) .....	Flammer
God Is a Spirit .....	Bennett (2872) .....	Whitmark
*The Voice in the Wilderness .....	Prindle Scott (504) .....	Huntzinger
The 23rd Psalm .....	Schubert (5106) .....	Carl Fischer
*Eye Hath Not Seen .....	Gaul .....	Ditson
Send Out Thy Light .....	Gounod (6012) .....	Neil A. Kjos
*The Peace of God .....	Gounod .....	Ditson

*He That Keepeth Israel .....	Schlosser .....	G. Schirmer
If With All Your Hearts .....	Mendelssohn (2674) .....	Werthner
O That Thou Hadst Harkened .....	Sullivan (21152) .....	Presser
I Will Exalt Thee, O Lord .....	Harris (724) .....	Arthur P. Schmidt
*These Are They .....	Gaul-Warhurst (21484) .....	Presser

*Songs marked with an asterisk (*) can be used as solos if desired.

Any of the numbers from the oratorios *The Messiah* (Handel), *St. Paul* (Mendelssohn), and *Elijah* (Mendelssohn), and most of the numbers in *The Holy City* (Gaul) are useable in the Bible literature lessons.

The following songs breathe the spirit of patriotism and, therefore, might well fit into the social science lessons along with the songs that are essentially patriotic:

**From "Relief Society Songs":**

	Page		Page
O God, Our Help .....	11	The Work We're Called To Do .....	80
Our Mountain Home So Dear .....	15	America .....	5
Guide Us, O Thou Great Jehovah.....	23	America, the Beautiful .....	56
The Lord Is My Shepherd .....	29	The Star-Spangled Banner .....	2
Lord, Accept Our True Devotion .....	32		
My Prayer .....	35	<b>From "Deseret Sunday School Songs":</b>	
Let Us All Press On .....	38	The Joyful Song .....	242
Come, Thou Glorious Day of Promise..	52	Battle Hymn of the Republic .....	128
Home, Sweet Home .....	58	Flag of the Free .....	22
O Ye Mountains High .....	12	Hail, Columbia .....	266

The following patriotic songs are published in octavo sheet music for women's voices for two and three-part singing. The price ranges from ten to fifteen cents per copy.

Title	Composer	Publisher
Land of Hope and Glory .....	Elgar .....	Boosey-Hawkes
My Own United States .....	Edwards .....	Whitmark
The Stars and Stripes Forever .....	Sousa .....	Presser
Our America .....	Case .....	John Church Co.
The Story of Old Glory .....	Ball .....	Whitmark
Your Land and My Land .....	Romberg .....	Harms
We'll Never Let Our Flag Fall .....	Kelly .....	Chappell-Harms
American Anthem .....	Yeats .....	Belwin
God Save Our Fighting Men .....	Twyman .....	
God Bless Our Land .....	Kountz .....	G. Schirmer
America, Thou Blessed Land .....	O'Hara .....	Edward B. Marks
The Flag Without a Stain .....	White .....	Morris Co.
Pledge of Allegiance .....	Bergh .....	Sam Fox
God Bless America .....	Berlin .....	Berlin Pub. Co.
The Blessed Lullaby .....	Nevin (No. 13922) .....	Ditson
Challenge .....	Todd .....	Willis Music
America My Own .....	Cain .....	Flammer
All Out for America .....	Lake .....	Sam Fox
The Call of America .....	Matthews .....	Ditson
Recessional .....	DeKoven .....	John Church
My Own America .....	Wrubel .....	Robbins Music Co.
Guard Well Thy Trust, America .....	Gibb .....	Birchard
To Thee, O Dear, Dear Country .....		Birchard



The following songs are suitable for use during the Christmas season:

<i>Title</i>	<i>Composer</i>	<i>Publisher</i>
Christmas Carols .....	Wood .....	Octavo Series
A Babe is Born in Bethlehem .....	Wood .....	Octavo Series
Holy Night! Peaceful Night .....	Hawley .....	Presser
Lo, How A Rose .....	Praetorius .....	Flammer
Christmas Candle .....	Warren .....	G. Schirmer
Sleep Holy Babe .....	Matthews .....	G. Schirmer
Lullaby .....	Cain (No. 83086) .....	Flammer
Santa Maria (In Dreams I've Heard) .....	J. Faure (11621) .....	Ditson
When Jesus Was a Little Child .....	Tchaikowsky (13,333) .....	Ditson
Jesu, Word of God Incarnate .....	Mozart (11796) .....	Ditson
Cradle Song .....	Ries (5094) .....	Carl Fischer
Hark, Hark My Soul .....	Shelley (4878) .....	G. Schirmer

The following secular songs are for general use:

<i>Title</i>	<i>Composer</i>	<i>Publisher</i>
Clouds .....	Charles-Deis (No. 7728) .....	G. Schirmer
The Mill .....	Jensen (11071) .....	Ditson
The Green Cathedral .....	Hahn (35028) .....	John Church
The Close of Another Day .....	O'Hara (83055) .....	Flammer
In the Heart of the Hills .....	Lee (0127) .....	Sam Fox
Southern Moon .....	Strickland (6146) .....	J. Fischer & Bro.
Dreamin' Time .....	Strickland (6147) .....	J. Fischer & Bro.
Drift and Dream .....	Jepperson (1286) .....	Gamble Hinge
O Lovely Night .....	Ronald (2424) .....	Boosey
Bird Songs at Eventide .....	Coates (3062) .....	Chappell
Nightfall in Granada .....	Bueno (4630) .....	Willis
Spirit of Spring .....	Jepperson-Madsen (5234) .....	Carl Fischer
Lullaby .....	Mozart (974) .....	Arthur P. Schmidt
Night Song .....	Clokey (1001) .....	Birchard
The Blind Ploughman .....	Clark (3145) .....	Chappell-Harms
Homing .....	Del Riego (3013) .....	Chappell and Co.
Could My Songs Their Way Be Winging .....	Hahn .....	Ditson
Starry Night .....	Densmore (14508) .....	Ditson
Summer Days .....	Abt (10873) .....	Ditson
Mother My Dear .....	Treharne (83019) .....	Flammer
An Old Violin .....	Fisher-Samuels (1467) .....	Boosey and Co.
A Winter Lullaby .....	de Koven-Riegger (7640) .....	G. Schirmer
In My Garden .....	Firestone-Riegger (7690) .....	G. Schirmer
On Song's Bright Pinions .....	Mendelssohn (13735) .....	Ditson
Come Along and Dance .....	Pennington (5938) .....	Carl Fischer
Hills of Home .....	Fox (5085) .....	Carl Fischer
Moonbeams .....	Herbert-Trinkaus (2356) .....	Whitmark
To the Children .....	Rachmaninoff-Kramer (2550) .....	Whitmark
The Charm of Spring .....	Clarke (3110) .....	Chappell-Harms
I Know a Lovely Garden .....	D'Hardelot (3069) .....	Chappell-Harms
The Little Old Garden .....	Hewitt (92) .....	Fox





## *Theology and Testimony*

"Articles of Faith," By James E. Talmage

Lesson 14

### The Book of Mormon

(Tuesday, March 2, 1943)

Condensation of Chapter XIV of *Articles of Faith*, by Talmage

(This condensation is placed in the *Magazine* in the hope that it will result in more class members familiarizing themselves with the lesson.)

#### *What Is the Book of Mormon?*

**T**HE Book of Mormon is a divinely inspired record, made by the prophets of the ancient peoples who inhabited the American continent for centuries before and after the time of Christ, which record has been translated in the present generation through the gift of God and by His special appointment. The authorized and inspired translator of these sacred scriptures, through whose instrumentality they have been given to the world in modern language, is Joseph Smith.

During the night of September 21-22, 1823, Joseph Smith received, in answer to fervent prayer, a visitation from a resurrected personage who gave his name as Moroni. (*History of the Church*, Vol. 3, p. 28.) Subsequent revelations showed Moroni to be the last of a long line of prophets whose translated writings constitute the Book of Mormon.

Moroni stated that at that time the records lay buried in a hill near Joseph Smith's home in Palmyra, New York. He also said that there were two stones in silver bows, and that these stones, fastened to a breastplate, constituted what was the Urim and Thummim, and had been prepared for the purpose of translating the book.

On September 22, 1827, Joseph visited the hill in accord with previous instructions, and there received from the angel Moroni the record (which was engraven on plates having the appearance of gold), and the Urim and Thummim with the breastplate. Joseph proceeded with the translation; and in 1830 the Book of Mormon was first published to the world.

Our best answer to the question—What is the Book of Mormon?—is found on the title page of the volume. Thereon we read:

THE  
BOOK OF MORMON  
An Account Written by  
THE HAND OF MORMON  
UPON PLATES

*Taken from the Plates of Nephi*

Wherefore, it is an abridgement of the record of the people of Nephi, and also the Lamanites—Written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile—Written by way of commandment, and also by the spirit of prophecy and of revelation—Written and sealed up, and hid up unto the Lord, that they might not be destroyed—To come forth by the gift and power of God unto the interpretation thereof—Sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by way of the Gentile—The interpretation thereof by the gift of God.

This combined title and preface is a translation from the last page of the plates, and was written by Moroni, who, as before stated, sealed and hid up the record in former days.

Three classes of plates are mentioned on this title page:

1. *The Plates of Nephi*, which were of two kinds: (a) the larger plates (which were in the nature of a secular history); (b) the smaller plates (which may be called, in a broad sense, the ecclesiastical history of his people).

2. *The Plates of Mormon*, containing an abridgement from the plates of Nephi, with additions made by Mormon and his son Moroni.

3. *The Plates of Ether*, containing the history of the Jaredites. To these may be added another set of plates, as being mentioned in the Book of Mormon, and in point of time the oldest of all.

4. *The Brass Plates of Laban*, brought by Lehi's (Nephi's father) people from Jerusalem, and containing Jewish scriptures and genealogies, many extracts from which appear in the Nephite records.

Testimonies of the genuineness of the Book of Mormon have been declared by eleven men of honest report, besides the translator, and these men make solemn affirmation as to the appearance of the plates. The translator gives simple and circumstantial account of the bringing forth of the ancient plates and avers that the translation was effected by the power of God; learned linguists pronounce the engraved characters genuine; and the nature of the book itself sustains the claim that it is nothing other than a translation of ancient records.

### LESSON PLAN

Article 8—" . . . we also believe the Book of Mormon to be the word of God."

Lesson Aim: To create a general understanding of what the Book of Mormon is and also to show that there are various proofs concerning its reliability.

#### Suggested Lesson Outline

- I. Reasonable to expect scripture other than the Bible (See *Articles of Faith*, Chapter 16)
- II. Origin of the Book of Mormon
  - A. Joseph Smith's story

Few literary works in any age have made such a stir in the world as the Book of Mormon. This is mostly due to the manner in which the book has reached us. As a religious product it is unique.

Besides, so much depends on an answer to the question, Is the story of its origin true or not? For, on the one hand, if it is not true, then the entire structure of Mormonism is built on a false foundation; and, on the other hand, if it is true, it becomes the strongest physical evidence for the authenticity of Joseph Smith's story and teachings. (A short *History of the Church of Jesus Christ of Latter-day Saints*.)

B. History of two nations—Ne-

phites and Jaredites

- III. Description and translation
  - A. The ancient plates (See *Articles of Faith*, pp. 262-263)
  - B. Arrangement of the book
  - C. Translation of plates effected through power of God
- IV. Genuineness of the record
  - A. Testimony of witness
  - B. Testimony of the Spirit (See Moroni 10)
  - C. Value of the testimonies

### Suggested Method Outline

- I. This chapter makes an ideal subject with which to use the street meeting procedure. The major divisions of the subject might be assigned to different people who would treat the different phases, or the entire talk might be given by one individual who is a fluent speaker. Whoever does the speaking should do little if any reading of material, for this destroys the effectiveness of the meeting.
- II. To more clearly carry out the idea of a street meeting the class leader, before the day of presentation of this lesson, might confer with the ward president and the ward chorister and suggest that the opening hymn be one which is frequently used in street meetings; such as "Israel, Israel, God Is Calling," "Redeemer of Israel," "We Thank Thee, O God for a Prophet," or "O Say What Is Truth."
- III. In order to enter into the spirit of the street meeting, it might be explained by the one taking charge that the audience is one of investigators, and it is assumed by the speaker or speakers that they desire to know more concerning the Book of Mormon. This will set the stage for the street meeting, and it should also be announced that at the close of the demonstration, time will be given to the audience to ask questions on the material expounded.
- IV. The individual giving the talk would probably want to have in her possession a Book of Mormon and any other visual aid which might prove helpful.
- V. After the street meeting demonstration and the questions are all answered, but before the testimony meeting, the ward president might suggest to the class members that they speak on their testimonies of the Book of Mormon and what it has meant in their lives and the lives of their families. Interesting incidents are bound to be related, as many persons have been converted to the Church by reading and studying the Book of Mormon.

# Visiting Teachers'

## Messages to the Home

### Lesson 6

## Seeking the Lovely in Life as an Expression of Faith

(Tuesday, March 2, 1943)

"IF we take the good we find, asking no questions," says Emerson, "we shall have reaping measure."

This also is the teaching of religion, ours in particular. Man is on earth, says Lehi the prophet, to have joy. Faith in this idea leads us to search for the constructive and positive experience of joy. Joy not only contributes to our physical and mental health, but it also affects those with whom we associate.

There are many ways of obtaining an inexpressible feeling of uplift and satisfaction. The conquest of self, the overcoming of impulses to injure others by word and deed, loving as well as living the abundant life—these all bring joy into life.

Another way which contributes to the fullest living is to seek and find things that are beautiful and lovely. The Prophet Joseph Smith, when he formulated our Articles of Faith, included this among them. An appreciation of nature is an inexhaustible source of joy, giving us a feeling of serenity and peace, and a refreshed spirit. Music, poetry, and a good book have the same effect upon us.

Loveliness of character and deeds outweigh, however, all other forms of the beautiful in life. This is partly because they are more powerful in motivating us to better living. The shining light of good works makes us want to "glorify our Father

which is in heaven." The inspiring life of our Savior during His thirty-three years on earth has had its effect upon untold millions of men and women in all nations and ages of the modern world.

Loveliness of character is all around us. If we seek it, we shall find it. Our neighbors, our friends, possess many admirable traits. For example, the man is to be admired who labors ungrudgingly for the benefit of his family, or the mother who unselfishly lives for the welfare of her children, or the person who is always ready to help anyone in trouble. There are those who are truthful, just, fair, patient, and long-suffering with others. Some come through sorrow and trouble with strengthened faith and an improved attitude toward the sane and wholesome life. Others give themselves freely and unselfishly in the service of the community and the Church.

This principle of seeking the praiseworthy and the lovely applies not alone to individual members of the Church, but also to the Church as a whole. The Church searches out those things which will be of benefit to the world, and which will bring happiness to all mankind.

### Discussion

1. Discuss the following principle of mental hygiene: To keep mentally healthy, one should think some kindly thoughts of others each day.

2. What things in life are lovely to you? who seeks the praiseworthy and the lovely; of the community which seeks the best for its citizens?
3. What is the reward of the individual



## *Work-and-Business*

### New-fashioned Thrift

#### Lesson 5

## Care of Household Equipment

(For optional use on Tuesday, February 9, 1943)

**T**HE same serious thought and time spent in the selection of modern equipment should be given to the care of it. Many things cannot now be obtained, others are fast vanishing from shops, and even parts for repair cannot now be had for some kinds of equipment. So it behooves every housewife to renew her pledge: "I will take good care of the things I have." Because so many appliances use gas, oil, or electricity, they should be kept in good repair not only to conserve them, but to minimize danger of accidents. Whatever the kind of equipment or whatever the fuel used to run it, years of extra service can be had by following a few suggestions:

1. Use it correctly. Manufacturers give full instructions on the use of their own product. Unintentional abuse may cause costly wear.
2. Keep it clean. Such things as food, acids, stains, and dirt help to reduce the efficiency and shorten the life of any appliance.
3. Keep it repaired. Careful inspection at regular intervals, and repair when needed, enable an article to do bet-

ter work and extend its life many years.

#### *Refrigerators*

The exterior finish of refrigerators is very durable, but it can be scratched, chipped, dented, or marred by heavy or sharp utensils, acids, etc. It may be cleaned with a damp cloth. Occasionally it will be necessary to use mild soap and warm water. Grease or oil should be removed promptly, especially if it touches the rubber gasket on the door or the rubber divider in the ice tray. Oil, grease, and heat destroy rubber. The inside, especially the freezing compartment and ice tray, should be washed thoroughly at frequent intervals with warm soda solution. The shelves should be removed and washed in warm soapy water, rinsed and dried thoroughly. Metal sponges or abrasive material should never be used for cleaning. If mechanical, the refrigerator should be defrosted before the ice is one-fourth inch thick. Excessive frost on the freezing unit acts as insulation and retards refrigeration. A

stiff brush is best to use in cleaning the drain pipe of ice refrigerators and for the coils in the motor compartment of electric or gas ones. It is a waste of both power and food to operate a mechanical refrigerator at a lower temperature than is safe for the preservation of food. The motor of a refrigerator should be oiled according to directions of the manufacturer. Hermetically sealed units do not require oiling or adjusting.

### Stoves

Heating to too high temperature not only wastes fuel but burns out the mechanism of the stove regardless of its make or the kind of fuel used. Most foods require low or medium temperatures for cooking, which saves food, fuel, and stove. Cold water or food spilled on a hot enamel surface may cause cracking of the enamel. If food is spilled on open surface units, it should be burned off; using a stiff brush or sharp instrument will loosen or break coils. Warm, soapy water is best for cleaning, with fine scouring powder or steel wool for oven or broiler. When gas burners become clogged or greasy, they should be removed and washed thoroughly with soap and water. They should burn with a clean blue flame; otherwise, fuel is wasted and soot soon fills the small holes. Coal stoves require attention to keep them free from ash and soot, which act as insulators. Many warped lids are the result of collected ash and too high temperatures.

### Laundry Equipment

Laundry equipment is not used as often as some other equipment, and with proper care should last a long time. Whatever the kind, the wash-

ing machine should be oiled as required, and kept clean; if tubs are of metal or porcelain, they should be kept dry and covered when not in use. If stored in a cold place, the washer should be moved to a warm place an hour or so before using, and the tub should be filled with hot water before the motor is started. This gives the grease in the gear case a chance to soften, and may prevent burned-out motors and other damage. Drain the washer immediately after washing, remove agitator, suction cups, etc., wash with cloth or soft brush, rinse, and wipe dry. Leave the cover off the tub until all dampness has evaporated, to prevent musty odor. Wringer rolls and frame should be wiped, and pressure on rolls released. This saves springs and rubber. Do not overload either washer or wringer with too many articles of clothing at one time. This strains the mechanism and gives inefficient results. Use plenty of water, but not to excess. Machines have a water line. If the tub is a wooden type, a small amount of clean water left in it, or a heavy wet cloth laid on the bottom will keep it from drying out to the point of leaking. Boilers and movable tubs of galvanized type should be washed and dried, and if not attached to a frame, they should be hung up. If an ironer or hand iron is heated too hot, the "temper" of the steel is lost to some extent and the iron will not function efficiently. The bottom of an iron and the "shoe" of an ironer should be kept clean by wiping with a damp cloth when they are just a bit warm. Occasionally a fine scouring powder or beeswax should be rubbed over them to make them smooth, especially if starch has had

a tendency to stick to them. A pinch of salt put in starch will relieve this condition. Never put an iron in water. Buttons, snaps, or hooks will scratch and make rough the ironer or iron or be broken unless turned toward the inner roll. Be careful not to drop the iron.

### *Water Heaters*

Water heaters need little care if they are installed properly. A few quarts of water should be drained from the bottom of the tank periodically to prevent accumulation of sediment. If thermostat is used, it should not be set at too high a temperature. The temperature will depend upon the amount of water to be used and the size and standards of living of the family. If water is hard, the heating elements and pipes may need occasional thorough cleaning by a removal of the lime deposit.

### *Vacuum Cleaners*

Vacuum cleaners are among the best labor-saving devices in the household, and will render good service if only a few things are remembered. Sharp bits of glass, bobby pins, tacks, nails, coins, or other hard objects will damage the motor and puncture the bag. They should be picked up before using the vacuum. The bag should be emptied every time it is used. If it becomes filled or matted with dust and lint, there is no room for the air to do its proper work. The revolving brush should be properly adjusted and kept free from threads and hair, otherwise the rubber belt will become hot, and this will make it soft. Some vacuums have hermetically sealed motors which need no oiling; others need oiling regularly. Brushes should

be replaced if tufts become worn. The bristles should extend one-eighth of an inch below the bottom of the nozzle. The attachments should be kept in the case in which they were bought or in some place where the metal will not become bent or jammed, and where the tube can lay flat; hanging the tube by the middle on a single hook wears the threads and puts a kink in it.

### *Sewing Machines*

Sewing machines are gradually becoming a much needed part of household equipment. They should be thoroughly cleaned and oiled according to direction, and bobbin casing should be kept free from lint and bits of thread. Too fast, uneven running of the machine is the main cause of wear. If run at moderate speed, a sewing machine will give longer and more efficient service.

### *Electrical Appliances*

All electrical appliances have some kind of cord. When not in use they should be disconnected by grasping the plug and not the cord. Cords should be stored in such a way as to keep them dry, clean, and free from kinks or twists. If hung, they are best placed on two hooks several inches apart. The most common trouble encountered with electrical appliances is the broken, frayed cord. It can be easily repaired by the housewife, but she must be sure to know exactly what to do or more serious trouble or even danger may result. One should never try to fix an attached appliance or any wiring without turning off the current. When replacing a fuse, one should be sure hands are dry and that he is



standing on a dry surface. Fuses are safety devices which serve as a signal when something is wrong. Only the best kinds should be used. Make-shifts will not protect the wiring, the appliances, or you.

### *Cleaning Equipment*

Cleaning equipment should be as clean and sanitary as other kinds of equipment. Brooms, mops, brushes, and cloths are best washed in warm, soapy water and rinsed in clean water. Vinegar or ammonia (1 tb. to 1 gal. of water) will cut dirt and make them fluffy. Shake out dust

cloths; if oiled or treated, store them in a covered receptacle.

### *References*

*America's Housekeeping Book*, Chapters 11, 20, 22, and 28.

The following pamphlets are obtainable by writing Consumer Division, Office of Price Administration, Washington, D. C.:

"What Wartime Price Control Means to You."

"Rationing—Why and How."

"Recipes to Match Your Sugar Ration."

"The Consumer and the War (a study outline)."



## *Literature*

### The Bible as Literature

#### Lesson 6

### Poetry of the Bible

(Tuesday, March 16, 1943)

*Objective:* To indicate the literary qualities of Bible poetry and to consider some of the types.

#### *Lesson Topics*

1. Characteristics of Bible poetry
2. The Psalms
3. Rhapsodies
4. Proverbs

"Few literatures in so brief a space are graced with a larger heritage of poetry than the Bible," declares Dr. Philo M. Buck. To appreciate fully the literary values of Bible poetry, it will be necessary to study intensively some of the books, such as Job, Isaiah, and Jeremiah. This brief dis-

cussion can do little more than indicate some of the characteristics which give Bible poetry literary value, and emphasize that the Bible is a rich storehouse of poetic expression. Bible poetry expresses deep sympathy. It deals with experiences and emotions which are universally true, reaching to the heart of humanity everywhere.

Much of it, particularly the Psalms, is inspired by nature. The Bible poet uses vivid, picturesque language. He personifies the hills,

making them "skip and clap their hands." He pictures the all-powerful Jehovah "riding upon the wings of the wind," the sound of his voice causing "the earth to tremble," and his touch bringing "smoke from the hills." He writes without elaboration, expressing simply, yet forcefully, the profoundest truths and deepest feelings. The Psalms, for example, are suited to people of all capacities. They are easily comprehended, yet inexhaustibly deep.

The poetic beauty in which the Bible excels is its description of the world around us. In this poetry "the whole universe becomes one vast chorus of living things. The Bible landscape needs no dryads to people its woodlands, no oreads to skip over its mountains, no naids to give mirth to its waters or music to its streams. A higher animation fills them; for every chiming brook and fluttering spray and every blessed sound is a note in God's anthem."

The outstanding characteristic of Bible poetry is, therefore, its revelation of God. This is the theme of all the poetic types, from the lyrics which are, in the main, songs in praise of God, to Job, the great epic drama which presents not the deeds of a great hero, "but shows us a suffering hero in agony, wondering at and studying out God's ways in the world. To the poet, Jehovah is the maker and preserver of all things. He shines in the firmament, rides on the thunderstorm; he clothes the lilies; he feeds the ravens and young lions; he gives rain and fruitful seasons. He is the everlasting shield and comfort and joy of Israel." Van Dyke lists the following three great qualities which distinguish Bible poetry: a genuine love of nature, a

passionate sense of the beauty of holiness, and intense joy in God.

### *The Psalms*

Doctor Buck invites us to imagine the psalmists of old sitting with their lyres, meditating upon the vastness of the heavens, the mystery of the night, the intense heat of the desert, the majesty of the storm, and reading from these natural phenomena messages from the Creator. Poetic imagination stirred their deepest emotions, and they burst forth into such expressions as the exquisite 23rd Psalm. A few excerpts will remind the readers what a rich treasure of poetic literature the Psalms offer:

The voice of the Lord is upon the waters:  
The God of glory thundereth:  
The Lord is upon many waters.  
The voice of the Lord is powerful;  
The voice of the Lord is full of majesty.  
The voice of the Lord breaketh the cedars.  
(Psalms 29)

The Lord is my rock, and my fortress, and  
my deliverer;  
My God, my strength, in whom I will  
trust. (Psalms 18)

As the hart panteth after the water brooks,  
So panteth my soul after thee, O God. . . .  
(Psalms 42)

The inspiration of many of these poems, such as the 23rd and 42nd Psalms, striking in their moral and emotional intensity, came from the majesty and mystery of the desert, and have a lyrical quality that we do not discover in other literatures.

The Psalms have served many great people by expressing for them what they wanted to say but could not say adequately in their own words. After the victory at Dunbar, Cromwell quoted the first two verses of the 117th Psalm: "O praise the Lord, all ye nations: Praise Him, all

ye people: For his merciful kindness is great toward us: And the truth of the Lord endureth forever."

Queen Elizabeth when she learned that she was to take the English throne, quoted the twenty-third verse of the 118th Psalm: "This is the Lord's doings."

When the Earl of Strafford stood on the scaffold to meet his death, he quoted the second verse of the 146th Psalm: "While I live, will I praise the Lord."

F. W. Farrar in *The Bible, Its Meaning and Supremacy* says that such remarkable instances as those mentioned above do not represent a thousandth part of the spell exercised by special Psalms and particularly special verses upon individuals all through the history of England. The motto of the University of Oxford is the first verse of the 27th Psalm: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

#### Poetry of the Prophets —Rhapsodies

There is another group of Biblical poets even greater than the psalmists. These are the prophets. Among the most outstanding of the poet-prophets are Isaiah, Jeremiah, Amos, and Joel. These men lived at a time much like our own, when danger to their country was acute. They were statesmen as well as poets and could foresee invaders marching against their people. They raised their voices in anger, scorn, or lament. But, as Doctor Buck points out, "There was always in their cry a call back to the old simplicity of life and religion. Always it is the desert calling on the city to mend its ways lest

the new luxury sap the manhood and the new creed make them forget real values."

The following might be a description of what is happening in parts of the world today:

They shall run to and fro in the city;  
They shall run upon the wall,  
They shall climb upon the houses;  
They shall enter in at the windows like  
a thief.

The earth shall quake before them;  
The heavens shall tremble:  
The sun and the moon shall be dark,  
And the stars shall withdraw their shining.  
(Joel 2:9, 10)

The poetry of the prophets not alone expresses the inner emotions of a people under tremendous strain, but also gives comments on the changing traditions of the Hebrew people. The prophets were not primarily foretellers of the future but the inspired voices of God, calling Israel's attention to its mission and its dangers. Often a prose sermon of these prophets breaks off for a moment into rhapsodic utterances.

The rhapsody is a particular type of dramatic-lyrical composition. In a rhapsody the prophet "displays the incidents themselves before our imagination working toward their goal with the realistic clearness of drama. But upon examination such prophetic compositions are found to go far beyond the machinery of dramatic literature, and borrow from all other literary departments special modes of treatment, to be blended together in the most highly wrought and spiritual of literary forms." (*Literary Study of the Bible*, by Moulton, Chapter XVIII, treats this form fully and analyzes the Rhapsody of the Chaldeans from the prophecy of Habakkuk; the Rhapsody of the

Locust Plague from the prophecy of Joel, etc.) These rhapsodies, vivid spiritual utterances combining poetry and music, are well illustrated in the Book of Isaiah. The last twenty-six chapters of Isaiah are made up of rhapsodies in a very complete sense; some of these are entire spiritual dramas.

Moses, Samuel, Saul, and David are all prophet-poets who had the courage of their convictions. Nathan and Elijah are others. Doctor Buck declares, "I would give much for the song of exultation sung by the hairy prophet Elijah as, after the divine vindication, he took up the sword and alone fell upon the four hundred discomfited prophets of Baal."

"The prophet would go with his divine message throughout the country, speaking out the words of God which had been given to him. His 'Thus saith the Lord' would be heard from throne room and counsel chamber to the market place and temple, wherever men congregated."

Critics state that there is "nothing in any other literature quite like the prophetic books of the Bible, with their patriotic motives, their intense emotional imagery of poetry and vision, their urge for political and moral rehabilitation of the country in the face of crisis." The prophet-poets are social reformers urging justice to the widows and fatherless and brotherhood to the poor; they are jealous ministers in the service of their God, proclaiming against the new practices of paganism and luxury; they are consolers of the people in days of affliction.

### Proverbs

Some critics classify the proverbs as poetry and some as prose. They

may at least be called poetic prose. The Book of Proverbs, a collection of wise sayings founded on observations of life, is a clear revelation of human nature, showing that the Hebrews were very similar to us. These sayings point out the safe pathway of life, and their wisdom reaches far into the future. One commentator says, "They do not tell us what is wrong with our automobiles—such engines being then unknown—but they tell us how to drive in security." They give advice on education, family relationships, work, restraint, how in general to conduct oneself in society, teaching the philosophy of moderation, and reflecting the accumulated knowledge of many generations, as can be seen in the following excerpts: "Go to the ant, thou sluggard; consider her ways and be wise." "A soft answer turneth away wrath; but grievous words stir up anger." "A friend loveth at all times." "Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed as a man of understanding."

Many proverbs have a touch of humor: "It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house." "It is better to dwell in the wilderness than with a contentious and angry woman."

Scattered throughout the Bible is a great variety of poetry, and there are several complete books, such as Job, the Psalms, Proverbs, Song of Solomon, and Book of Lamentations. Of these, Job is the greatest. It is the most magnificent work in Hebrew literature and is one of the greatest poems in world literature. To do it justice, an entire lesson should be devoted to it; the same is

true of The Song of Solomon, a great love song with wholesome lessons on purity and fidelity, and, according to some critics, with deep symbolic meaning. The Psalms are lyrics of devotion. The Proverbs are terse maxims crystallized from the experience of the race. The rhapsodies are poetic spiritual dramas inserted often in prose sermons. In all, the poetry of the Bible is lasting beauty and inspiration.

### Study Helps

1. How does the rhythm of the Bible literature differ from that of other poetry with which we are familiar? (See notes in *The Modern Reader's Bible*, by Moulton.)
2. Select and read some choice Psalms. Discuss them as pieces of literature: theme, style, setting, etc. The following are a

few of the many Psalms distinguished for their beauty: 1, 8, 15, 19, 24, 27, 30:1-8, 32:1-7, 33, 34, 37:1-19, 39, 40, 42, 46, 51, 62, 92, 107.

3. Analyze a poem, such as David's lament over Saul, giving the setting, theme, style, etc.

4. Memorize some of the Psalms and Proverbs which are timely today.

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## Social Science

### What "America" Means

#### Lesson 5

### Our Civic Rights and Duties

(Tuesday, March 23, 1943)

"The end of the State is not only to live, but to live nobly."—Aristotle

**W**HEN the Constitution of the United States was framed, two fundamental fields of activity and conduct were in the minds of the delegates who formed the Convention. They first formulated and wrote a charter of government, consisting of a law-making body, a law-

interpreting body, and a law-executing body. To each department was ascribed clearly its functions, which were given meaning as time went on by the character and intelligence of the men who were chosen by the people to be their public servants in government. The statesmen of the

Republic yielded their best thought and purposes to the charter which the fathers had written, and Madame De Stael remarked to Edward Everett in Paris: "You Americans are the advance guard of the human race."

The fathers of the Republic also marked out the second field of activity and conduct; namely, civic liberty, defined fundamentally by the Bill of Rights, or the first ten amendments to the Constitution. The Government was forbidden to invade this field, for it is the field wherein every citizen discovers his sacred rights and privileges, to make a life all that is best. The glory of this field lies in the fact that it requires the highest moral and intellectual endeavor to properly appreciate it. Courts of justice were instituted that its rights should not be invaded. Never before in the history of mankind was this ever done, and it has become, as the founders wished, the principal characteristic of our Government. It holds to the ideal that man must have the privilege to develop all that is best within him—the development of his noblest purposes and desires. Civic liberty makes man a citizen and not a subject. It gives him his agency to attain knowledge and happiness, and brings all citizens of the Republic more and more into a harmony of divine purpose. Christianity was to be "the true Light, which lighteth every man that cometh into the world." It found its ultimate synthesis of illuminating power in the message and consciousness of Christ.

This is the main characteristic of our Government. No man can be stripped of his property, of his liber-

ty, or of his freedom. He may worship God as his conscience dictates; he may receive his education in public schools and colleges; he may go and come as he pleases; and he may make of his home all that is lovely and true. To the Constitution, he must always be loyal, and his loyalty depends upon the sacredness of his citizenship. The essentials of our civic liberty are proclaimed by the Declaration of Independence and the Constitution, and upon these essentials the civilization of America has been built. They demand the highest ideals of citizenship, and citizenship requires that its purity be kept inviolate.

Any movement among the citizens of America to force their ideas on the people by hate and by social and political revolution is contrary to American principles and becomes the greatest menace to the Constitution and our civic liberties. "If we are to have industrial peace," says a noted economist, "we must have the industrial virtues," which are honesty in work and fidelity to public security, public order, and the unity of our national life. The unfortunate condition today in America is our weakness of morale and the loss of our finer sense of civic virtues.

Our democratic government has always been threatened by forces from within, for where there is individual opportunity, there will always be inequality, for no two individuals have the same ability, the same tastes, and the same mental and physical powers. Citizens must follow the principles of self-control, and realize that it is honest labor and patient endeavor that bring men to the ideal of self-government and obedience to the nobler im-

pulses of the spirit. "Men are free," said David H. Lawrence, "when they are in a living homeland; not when they are straying and breaking away. Men are free when they are obeying some deep inward voice of religious belief. Obeying from within." If America is to live, if our civic liberty is to grow larger and more hopeful in the future, our moral and spiritual values must be deeply rooted in a spiritual idealism. Our civic liberty is the ideal of the more abundant life, of realizing life in its largest possibilities. It is as James Truslow Adams points out in his *Epic of America*, "that dream of a land in which life should be better and richer and fuller for every man, with opportunity for each according to his ability or achievement."

"The building of this Nation has been a long, a solemn, and a sacred task." It has been the work of men of the loftiest ideals of life, who looked upon their government as something over which Divine Providence has had an influence. The American people have always regarded themselves "as the instruments of Providence in the working out of a great government and a mighty civilization." Almost alone among the governments of the world, they have been in the habit of invoking the Divine blessing upon the deliberations of their legislative bodies; and on every festive occasion, they have given their hearts in prayer.

America needs re-idealizing. It needs higher moral values and spiritual standards. Its people must work together in a common loyalty. William Penn laid down some forceful ideas to his people when he founded Pennsylvania. "Governments, like

clocks, go from the motion men give them," he said, "and as governments are made and moved by men, so by them they are ruined too. Let men be good and the government cannot be bad. But if men be bad, let the government be ever so good, they will endeavor to warp and spoil it to their turn." And at the close of his remarkable statement, he says that a good constitution and form of government will be preserved by men of wisdom and virtue, and that good citizenship must be preserved by a virtuous education of youth. John Marshall, the famous Judge of the Supreme Court of the United States, once said: "A constitution is framed for ages to come, and is designed to approach immortality as nearly as human institutions can approach it. Its course cannot always be tranquil. It is exposed to storms and tempests, and its framers must be unwise statesmen indeed, if they have not provided it . . . with the means of self-preservation from the perils it may be destined to encounter." These words from the most noted immortal Nationalist address of our first great chief justice is one of the "strongest and most enduring strands of that mighty cable woven by him to hold the American people together as a united and imperishable union."

AMERICA'S gift to the world is its Constitution and its ideal of civic liberty. It brings the people together in the bond of common loyalty, and its values in spiritual achievement and moral purposes find validity in the vision of God. This great thought was expressed by John Adams, when he said:

There are rights antecedent to all earthly

government—rights that cannot be repealed or restrained by human laws—rights derived from the great legislator of the Universe.

The same thought was expressed by Brigham Young:

I want to say to every man, the Constitution of the United States, as formed by our fathers, was dictated, was revealed, was put into their hearts by the Almighty, who sits enthroned in the midst of the heavens; although unknown to them, it was dictated by the revelations of Jesus Christ . . . I say to you, magnify the laws. There is no law in the United States or in the Constitution, but I am ready to make honorable.

In this country the name of the Savior is confessed. His law is authority and His providence trusted. The name of the Son of Man and His teachings are honored. The day of His birth and His resurrection are honored in every home and by every church, and at this moment wise men of the nation are stressing the spiritual values more and more every day. They are asserting that democratic institutions and cultural activities rest upon the assumption that man is a spiritual being and that his highest good should be defined in terms of spiritual values. A group of scientists have declared recently that "Spiritual life and its laws, as we experience them in ourselves at our best, are distinctive. They are not identical with the phenomena and laws of nature described by the natural sciences, and whatever description of them the natural sciences may be capable of giving, cannot affect their reality and their value."

No other book ever written gives us the ideal of good citizenship as does the Bible. Take, for example, the fifteenth Psalm, a beautiful lyric.

Its title is "The Good Citizen," and it begins with a question:

Lord, who shall abide in thy tabernacle?  
Who shall dwell in thy holy hill?

The question is answered by the description of a man "whose character" says Henry Van Dyke, "corresponds to the law of God."

He that walketh uprightly,  
And worketh righteousness,  
And speaketh truth in his heart.

He that backbiteth not with his tongue,  
Nor doeth evil to his neighbor,  
Nor taketh up a reproach against his neighbor.

In whose eyes a vile person is condemned;  
But he honoreth them that fear the Lord.  
He that sweareth to his own hurt, and changeth not,  
He that putteth not out his money to usury,  
Nor taketh reward against the innocent.

He that doeth these things shall never be moved.

The Latter-day Saints have a deep and glowing faith in the providence of God and His laws. They see that the need of the world is a knowledge of the principles of morale which are the outgrowth of the Gospel of Jesus Christ. In the *Epic of America*, by James Truslow Adams, we are made aware of the character and molding influence of the ideals of America, or as he calls it the "American Dream." He points out that in the development of the physical resources of our country, there has been a striving, which, however obscured, is still the distinctive note and the chief contribution of our nation to human progress. It is "the dream of a land in which life should be better and richer and fuller for every man, with opportunity for each, according to his ability or achievement." But the greater dream of America has



been to establish the power and righteousness of truth in the hearts of all people. There are moral values and spiritual standards which as they are sought make for peace and concord. This is the unity of America for which we pray and for which we live.

### Questions and Subjects for Discussion

1. Discuss the introductory statement at the head of this lesson. Who was Aristotle? (An ancient Greek philosopher, who lived about 300 B.C.)
2. What is meant by civic liberty? "Civic liberty is the sacred heritage of all Americans." Why do we say this?
3. Madame de Stael was a celebrated French writer. What did she mean when she said: "You Americans are the advance guard of the human race"?
4. What is meant by the statement: "Civic liberty makes man a citizen and not a subject"?
5. How would you answer the question: "What are the main characteristics of the Government of the United States"?
6. Give all the reasons you can why our

American Government gave to its citizens the right to worship God according to the dictates of conscience.

7. We say, "Our Government is threatened by forces within." What do we mean by this?

8. Give all the reasons you can as to why the Government of the United States is a Christian government.

9. Are we as loyal to both family and state government as our fathers were?

10. Discuss the subject: "The Latter-day Saints are loyal supporters of the Government of the United States."

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 It will be well to go to your public library and find some one-volume histories for references to the Constitution.

## General Presidents of Relief Society

(For optional use of Relief Societies in stakes and missions in countries other than the United States, in lieu of social science lessons.)

Note: The course, "General Presidents of Relief Society," includes eight lessons—one on each of the eight general presidents. No lesson was published in this department for the month of December, as the General Board does not require that a meeting be held on Tuesday, December 22, due to the holiday season. Relief Societies desiring to present all eight lessons of the course must necessarily combine two lessons for presentation at one meeting or present two lessons in March—one on the fourth Tuesday, March 23, and one on the fifth Tuesday, March 30.

In order that lessons may be available sufficiently early for wards desiring to have an extra lesson on the fifth Tuesday in March, two lessons, "Emmeline B. Wells" and "Clarissa S. Williams," are published in this issue of the *Magazine*.

# Emmeline Blanche Woodward Wells

## *Fifth Relief Society President*

### Lesson 5

**E**MMELINE Blanche Woodward was born at Petersham, Massachusetts, February 29, 1828. Her ancestors were Puritans, patriots ever ready to sacrifice for their convictions, and people of literary attainments. All three of these strains were strongly marked in the precocious Emmeline, who entered school at three years of age, early wrote bits of poetry and prose, and was graduated at fifteen with honors and a teacher's certificate. While still a pupil at a "select school for young ladies," she was baptized a Latter-day Saint, at the wish of her mother. Through ridicule her companions and teachers tried to persuade her to give up this unpopular new religion. Her soul was in conflict. She was ambitious for a higher education and loved the society of scholars. Although lacking a sure testimony of the Gospel, she remained steadfast, renounced her ambitions, and somewhat dubiously set out for Nauvoo.

The Prophet Joseph Smith was at the dock to meet the boatload of Saints. He shook hands with Emmeline. She said later, "I knew instantly then that the Gospel was true by the feeling that pervaded me from the crown of my head to the ends of my fingers and toes and every part of my body." Heretofore, in Emmeline's mind greatness had been somehow involved with scholarly achievement. Now, in the Prophet, untaught in schools, this fifteen-year-old girl recognized greatness in its highest form. "Never was there an-

other man like him," she testified to her old age. With this new, clear vision of truth, Emmeline was spiritually armored for the hard years ahead.

In Nauvoo, and later at Winter Quarters, this young woman taught school and Sunday school; she also sang and recited at social gatherings.

In 1848, as the wife of Newel K. Whitney, Emmeline came to Utah, but was soon left a widow with two small children. She taught school in a log cabin, with the books and equipment she could provide.

After two years she married General Daniel H. Wells, a leader, a man of culture, and later one of the First Presidency of the Church. In their home were books, music, a background of spirituality, and intelligent conversation. As Mrs. Wells became more widely known, persons of national and international note called at her home, many of them her personal friends.

Mrs. Wells was a charming woman, small and delicately built, with aristocratic features and lovely eyes of forget-me-not blue. Her fragile body housed the soul of a poet, with its insight and sensitive discrimination. Nevertheless, she was a woman of spirit, outspoken and ready to defend what she believed right and just. And through the years of deprivation, drivings, long marches, pioneering struggles and, later, comfort, she felt that the women of Zion had a destiny to work out. Mrs. Wells early espoused the cause of woman's advancement.

Her public activities did not com-

mence until the seventies, however, as she bore Daniel Wells three daughters and remained at home most of the time while her children were young. But in 1870, when Utah Territory was granted female suffrage, she was among the first women in the United States who cast their ballots as citizens.

The *Woman's Exponent* was first published in 1872, with President Brigham Young's approval. He wanted the women to have a literary publication in which to express their ideas and spread information. But the women had to finance it; and so they incorporated and bought stock at \$10 per share. The enterprise succeeded, and Mrs. Wells became assistant editor in 1875, and two years later, editor and publisher. The publication kept abreast of women's activities and interests the world over, gave Relief Society news and instructions, encouraged Mormon women's efforts in all home industries, aided mothers in caring for their children and homes, and published matter that was of spiritual and educational value. In a charming style Mrs. Wells gave wise advice on numerous subjects, particularly on methods of cultivating refinement in the home.

Mrs. Wells published a volume of poems, *Musings and Memories*, and compiled and edited two books for the Chicago World's Fair—*Songs and Flowers of the Wasatch*, and *Charities and Philanthropies*. She was also the founder of two literary organizations, the Utah Women's Press Club and the Reapers' Club. On her eighty-fourth birthday, the Brigham Young University conferred upon her the honorary degree of Doctor of Literature.

In 1876, President Young told Mrs. Wells that the men had failed to store a two-year supply of grain for every family as he had requested, and laid upon her the mission of storing grain, like Joseph of Egypt, against a day of famine, drouth, or crop failure.

Sister Wells felt "very timid" in accepting this mission. President Young said: "Begin by writing the strongest editorial that you can possibly write upon this subject."

She obeyed, asking, as President Young desired, that the women buy wheat and save wheat, and that they "build storehouses for the storing of their grain . . . and that they solicit donations from their husbands and brethren to assist them in carrying out this enterprise." She urged them to "be in earnest." For many years she wrote about wheat, encouraging the women in this project. Some of the women gleaned wheat and some bought wheat with the proceeds of their Sunday eggs, which they gathered early on Saturdays and late on Sundays in order to increase the number; other women sold homemade quilts, jams, and cheese to acquire the grain.

Instructions for building granaries appeared in the *Exponent*. They were to be cool, dry, and dark. When bins and granaries were running over, new ones were built with money raised by the sisters. Grain was lent to bishops for the poor, and to farmers as seed during times of drouth. During World War I the Relief Society had 200,000¹ bushels on hand, which were bought by the United States Government. Lat-

¹See *A Centenary of Relief Society*, "Grain Saving," p. 72.

er when in Salt Lake City, President Woodrow Wilson called on Mrs. Wells and expressed the gratitude of the Government for the wheat.

**C**IRCUMSTANCES and the personality of Mrs. Wells led her to fulfill other important missions. She helped to bring Mormon women to the favorable attention of the National Government in Washington, and of American women throughout the country, and later of international groups. In 1879, by invitation, she addressed the National Woman Suffrage Convention in Washington, where she was unusually well received. At that time the Government was considering legislation that would be prejudicial to Mormon women, and Mrs. Wells presented a memorial from the Utah women to Congress and to President Hayes, personally, in the White House. In 1891, when the Relief Society became affiliated with the National Council of Women, Mrs. Wells was present. She was a delegate at many other meetings of this organization, the National Suffrage Association, and other women's congresses, and presided at several important national meetings. In 1899 she attended the International Council of Women in London and gave an address in Convocation Hall.

Mrs. Wells was a friend of many great people, among them Lord and Lady Aberdeen, Marie Corelli, Susan B. Anthony, Pundita Ramabai, Dr. Mary Walker, and Elizabeth Cady Stanton. She conversed with five presidents of the United States, dined with Lucy Stone, and spent a day with the poet Whittier.

She was president of Relief Society from 1910 to 1921. During those years *The Relief Society Magazine* became the successor to the *Woman's Exponent*; lesson outlines were prepared for uniform use throughout the Society; welfare activities became more systematized; membership dues were raised to fifty cents a year, and the stakes were allowed to retain twenty-five cents to meet expenses incurred in traveling to the wards and to general conferences of Relief Society; and the Relief Society Home for Women and Girls was opened. Mrs. Wells, the Board members, and an army of Relief Society women cooperated with the Red Cross in all its work during the period of World War I.

Mrs. Wells died in 1921 at the age of ninety-three. The women of Utah placed a marble bust of her in a niche in the rotunda of the Utah State Capitol, commemorating her service in the cause of woman's advancement.

When young, Emmeline Woodward had no doubt wondered if accepting Mormonism would mean foregoing intellectual opportunities, personal development, and a career of usefulness to mankind; instead, it opened undreamed-of opportunities for development—both spiritual and mental—and for service to her own sex, her state, her nation, her Church. It gave her great domestic happiness, and the assurance that family ties and personal progress would continue throughout the eternities.

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"Our Mountain Home So Dear," p. 225; "Sing The Sweet and Touching," p. 260; "Sing Ye of a Home Immortal," p. 68; "We Lay Thee Softly Down," p. 100.

Poems by Emmeline B. Wells:

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## Clarissa Smith Williams

### Sixth Relief Society President

#### Lesson 6

IN 1921, when Clarissa Smith Williams became sixth general president of Relief Society, no woman in the Church was better prepared for such leadership, yet no one could have felt more keenly the responsibility of guiding fifty thousand Relief Society women. That duty seemed to her the gravest task of her life. To it she gave unceasing thought, labor, faith, prayers, and the all-embracing motherliness which was her outstanding characteristic.

Clarissa was the daughter of George A. Smith, Church Historian and first counselor to President Brigham Young, and Susan West Smith, a gentle and spiritual woman. She was born April 21, 1859, in the old Historian's Office, a noted pioneer residence containing Church office quarters, located opposite President Young's home, the Lion House. Clarissa knew the leading men and women of the Church at first hand, for they came to her father's home for both religious coun-

cils and social gatherings.

Clarissa attended Miss Cook's private school in the Social Hall, and later the University of Deseret. At sixteen she conducted a private school and later taught in both Salt Lake City and Salt Lake County public schools. At eighteen she married William N. Williams, who was leaving for a foreign mission, and she continued teaching until his return two years later.

The home life of this couple was exceptionally happy. Their hearts rejoiced at the birth of each of their eleven children. Two of these died very young, and two in early girlhood; but while the parents mourned deeply for them, they had the courage to put their grief in the background and maintain a pleasant, cheerful atmosphere. The home was orderly, peaceful, and inviting, and when young friends came, Sister Williams, although she might be very busy, took time for a little personal visit with them.

This large family was unusually cooperative—in work, in play, in business, and in their delightful hospitality. When Sister Williams had seven children, she was asked to be secretary of the Seventeenth Ward Relief Society. She felt that she could not comply, but her husband said, “My dear, you must do it. I will help you all I can, either by taking care of the children or by making out the reports or copying your minutes.” Although a busy man in his own right, he did help her in many ways. Husband and wife consulted regarding his expanding furniture business. They had no separate interests, and doubtless their success was largely due to their combined wisdom and to the fact that both masculine and feminine points of view were applied to all their problems.

Sister Williams had the unusual experience of serving in almost all of the offices of the Relief Society. She became a member when a young girl, and at sixteen was appointed as an assistant visiting teacher. She was ward secretary for seven or eight years, ward president for about eight years, then stake secretary and later stake president. She was treasurer and a member of the General Board, first counselor to President Emmeline B. Wells, and in 1921 she herself was appointed general president of Relief Society.

Joseph Smith in giving the pattern for Relief Society work assigned the sisters many and widely divergent duties. Sister Williams was mindful of all of them and tried to carry them out. The Prophet spoke of strengthening the virtues of community life. Under Sister Williams’

leadership, and with Sister Amy Brown Lyman’s capable help, the Relief Society women worked for the enforcement of existing laws, sought better laws, and supported every project that would benefit and improve community life. Social service study was stressed, including child welfare, poverty, disease, crime, employment problems, and economic conditions. The funds paid to the Relief Societies by the United States Government when it purchased the vast quantity of wheat stored by Relief Society women, were centralized, and the interest was designated for use in maternity and child-welfare work throughout Zion. Vacations were arranged and good food provided for many malnourished children. Yet, in her direction of Relief Society, Sister Williams never allowed practical interests to overcome her love of spiritual truth, and her testimony of the Gospel was unwavering.

**I**N addition to Relief Society work many other responsibilities were laid upon the shoulders of this capable leader. During World War I, as chairman of the women’s committee of the National Council of Defense for Utah, she aided the campaign for food production and food conservation. She was chairman of the women’s work committee for Utah and participated in Liberty Loan drives. She was very active in Red Cross projects, and worked with the Utah Public Health Association, especially in the campaign against tuberculosis. At Clarissa Williams’ funeral, Governor George H. Dern of Utah referred to many of these activities and re-

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marked that the cooperation she had always received from those with whom she worked was a genuine proof of her ability. Mrs. Williams was also a charter member of the society, Daughters of Utah Pioneers, and belonged to a literature study group.

At several meetings of the National Council of Women, held in various states of the Union, Clarissa Williams represented the Relief Society. At that time, thirty-three women's organizations were affiliated with the Council, and its membership numbered more than ten million. At one time the national president appointed her chairman of the Council for the State of Utah.

In 1914, Sister Williams was one of nine delegates from the United States to the meeting of the International Council of Women in Rome, Italy. The experience was very interesting, and at the close of the convention, she and her devoted husband toured Italy, France, Germany, Switzerland, England, and Wales. Mr. Williams was proud of his descent from Welsh nobility, and the two travelers, while in Wales, visited the old family home-stead. That journey was one of the happiest experiences of their lives, and it lingered fondly in their memories.

Eleven years later Mrs. Williams was appointed state chairman of the committee arranging for the quinquennial meeting of the International Council of Women in Washington, D. C. With the other state chairmen, she was a guest of the international president at a banquet in their honor.

In the Relief Society General

Board room in the Bishop's Building hang portraits of the eighth general presidents of the organization. On April 30, 1924, the oil painting of Clarissa Williams, draped in a large silk American flag, was unveiled by a small granddaughter. Counselor Jennie Knight commented on the useful life of President Williams, her love of truth, her affection and charity for people. She said she felt that the Lord had made Sister Williams an ideal woman. Board members praised her wisdom and inspiration in council, and Brother Williams paid his wife a beautiful tribute.

Sister Williams had good business judgment, and was an executive of rare ability. She was an organizer and a cooperator. Her life was an all-round success because, in addition to the many virtues named, she possessed unflagging industry. She never shirked the heavy labor entailed in doing her Relief Society work conscientiously, nor did she slight her home for her public duties.

It is no wonder that Sister Williams evoked love and loyalty from her co-workers, for she was one of the most thoughtful, sympathetic, and considerate of women. At one time while she was treasurer of the General Board, two members were assigned to conference in Arizona. Sister Williams knew that her brother would drive to the train to meet them; so she wired him to have some heated rocks in his vehicle for the sisters on their long, cold ride. Loving justice herself, Sister Williams was fair to her Board members—in making assignments, in granting speaking privileges in meetings, and



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in every other way. She gave serious consideration to counsel and was courteous to all with whom she dealt. In the close relationship which exists among Church groups who give voluntary service, she was an example whom all might well emulate. She was broad-minded, charitable, and understanding, and ever desirous of helping the poor and suffering. She lived the Golden Rule.

Owing to failing health, Mrs. Williams requested to be released as general president of Relief Society in 1928. She died March 8, 1930, mourned by Church, city, state, and by nationally and internationally known men and women.

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